

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: STRATEGIES TO INCREASE THE BAPTISM OF NON-ADVENTIST STUDENTS AT MARANATHA SECONDARY SCHOOL OF KIVOGA IN BUJUMBURA

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One of the most important missions the Adventist school has is to evangelize. A chaplain posted to a SDA school must establish all the strategies to see the church growing. Though sometimes non-Adventist students do not accept easily the Adventist message, efforts must be deployed to address this challenge especially in Maranatha Secondary School where non-Adventist students are the majority. Adventist students are longing to see non-Adventist joining the church. Many chaplains posted to that school did their best to pass on the three angels' message to non-Adventist students and the number of those accepting to be baptized is minimal.

The joy and success of every pastor is to baptize. The lack of candidates to baptize may look as a failure for him. Indeed the pastor alone will not reach many achievements. Unless he relies on the assistance of the school administration, he will not reach anywhere.

The purpose of this work is to find out the causes that prevent non-Adventist students at Maranatha School from being baptized and to lay out some strategies that will involve the school administration and the few Adventist students.

The Bible, the Spirit of Prophecy and other Adventist sources on how to increase the baptism in this school were used. A seminar was organized for the Adventist population in the school. The project was evaluated for the three years I spent in that school in comparing the numbers of baptisms before I arrived there and the number of baptisms during the time of project implementation. To conclude, the project was successful and other church schools are recommended to follow this model.

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STRATEGIES TO INCREASE THE BAPTISM OF NON-ADVENTIST
STUDENTS AT MARANATHA SECONDARY SCHOOL
OF KIVOGA IN BUJUMBURA

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Lambert Ntiguma

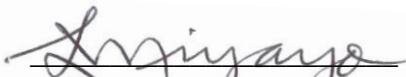
June 2015


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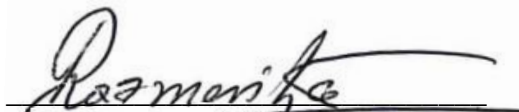
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This project is dedicated to my mother Anesie Ntabakobwa who brought me up and took me to school. I am dedicating it also to my beloved wife Spes Nibogora, my children Esther Kaze and her good husband Ignace Nizigiyimana, Rachel Irakoze, Jean Didier Rukundo, and last but not least Mathieu Ndanga who is graduating from his high school in the same month I am finish my postgraduate studies. I beg their pardon for the long time I had to leave them for studies and do recognize with appreciation how they were responsible at home during my absence. This project is also dedicated to two faithful nieces who are staying with us: Claudine Niyukuri who has shown her braveness in finishing her high school this same July I am finishing and Cynthia Gahimbare.

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LIST OF ABBREVIATIONS

AUCR	Australia Union Conference Records
ECD	East Central Division
MSSK	Maranatha Secondary School of Kivoga
SDAC	Seventh-day Adventist Church
WBM	West Burundi Mission

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Pr Kesis Toet Rei, Pr Kiprono Kill Jofrey and Dr La Rose McCluskey who contributed a lot in accepting the invitation to come to conduct weeks of prayer in a country where security was not guaranteed; may the Lord our God bless them abundantly.

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CHAPTER 1

INTRODUCTION

Maranatha Secondary School of Kivoga in Bujumbura, Burundi is owned by the Seventh-day Adventist Church and the Burundi Government. However, the management is left to the Seventh-day Adventist Church.

The School started in 1964 as a Church School¹. Then in 1984, the ruling regime persecuted the Seventh-day Adventists in Burundi, confiscated all infrastructures and took over the school. Three years later, a new regime took over and allowed the church to operate again. In 1992, the school was returned to the church with a dual ownership². The government pays the staff and feeds students and Seventh-day Adventist church manages the school.

Less than one seventh of the student body is Adventist partly because of the dual ownership arrangement; the majority of students are not from Adventist families. Some of these students become unhappy with the school, contaminate even Adventists and lead out in strikes which disrupt teaching and hurt the school atmosphere.

¹ Maranatha Secondary School Records of 2008.

² Emmanuel Mbonirema, Commissioner General of Air, Border, Foreigners Force Police, conversation with the author, Bujumbura, 3 July 2006.

Adventist education is an evangelistic arm of the Seventh-day Adventist Church. Our first goal should be to see our children in a personal relationship with Jesus and to help them learn to share that relationship with others.

Since I was posted at Maranatha Secondary School of Kivoga as a chaplain, as a minister of the gospel, I was not happy to see few people who were being baptized considering the population of non-Adventist students who are at the school. In view of the very small number of people who accept to be baptized, it is a serious problem that should be addressed by the administrators of the school and of the church.

Our mission as a church school is to educate in the different secular disciplines and at the same time to win to Christ the students that are joining the school looking for the formal education. If in other schools there can be a harvest of forty souls or more after one week of prayer³ why is that not happening in our school? “Since 1992 when the school was given back to the church till 2005, it only went through 3 weeks of prayer with less than 30 students accepting the SDA message in 39 quarters instead of 39 weeks of prayer.”⁴

Statement of the Problem

Maranatha Secondary School experienced a low number of baptisms between 2001 and 2005. This has posed a challenge to the mission of the church because the institution does not meet the intended mission plan of acting as a vehicle to win young people using the three angels’ message.

³ Rei Kesis, Assistant Chaplain, University of Eastern Africa Baraton, interview by author, University of East Africa Baraton, 15 August 2008.

⁴ Principal, Maranatha Secondary School, interview by author, Maranatha Secondary School of Kivoga, March 12, 2007.

Purpose of the Study

The purpose of this project is to discover why non-Adventist students do not want to be baptized and to design and implement a strategy that will enable the school to help baptize 5% of non-Adventist students into membership of the Seventh-day Adventist Church.

Significance of the Project

When this study is over, it will challenge the church administration and the school administration to pay more attention in trying to focus on the evangelization of elite people who will be of great benefit to the Church. Adventist members will be able to discover how to network with the pastor and the administration in order to win more souls. They will also benefit from the seminars that will be run in order to baptize non-Adventist students. Students from other denominations will have the privilege of knowing the truth and the message of the three angels.

Methodology of the Study

The researcher reviewed books of Ellen G. White, and other Christian literature on how to bring people to accept Jesus. The characteristics of high school youth was studied especially as related to religion to increase this low baptism rate. In order to move well in this project, the researcher contacted the Education Director of the Administrative unit of the Union, and to the top school administrators to make them aware of the plans and enlist their cooperation.

Statistics of the total number of students for the last four years before and during the implementation were considered in order to get the right percentages. Adventists and non-Adventists will have also to be identified for the periods. It will be good to know how many students are being baptized each year.

The main denominations that are represented at the school will be identified and if possible know how many students belong to each denomination. The top administrators of the school will be interviewed to find out what hinders non-Adventist students from being baptized.

A survey will be conducted with students from Adventist families in the two years of the junior level and the senior level: Form 3, and Form 4 in the junior level and 1st Scientific Section and Normal 4 in the senior level. A survey of non-Adventist students of the first level to find out their attitudes towards Adventism and baptism will be administered to the same group stated above. At the end a strategy will be designed because the implementation and evaluation of the program will be done after each year.

Overview of the Study

Chapter 1 of this project consists of background, problem, purpose, significance, and the delimitation of the study and the results.

Chapter 2 deals with the literature; it presents the theological basis of the study. The tools will be: the Bible, Spirit of Prophecy and other Christian literature.

Chapter 3 briefly discusses the background, description, statistics, and information from surveys and interviews. This chapter reflects the extensive interviews that were conducted in classes at random, from the administrators of the school and other experienced people. The purpose of the interview from classes was to find out the hindrances that block non-Adventists from being baptized during the few weeks of prayer that were conducted. It then discusses some factors that are preventing Non-Adventists from being baptized.

Chapter 4 gives some suggestions of strategies and implementation and the results of this project that can help Non-Adventist students to be baptized. It shows the obstacles and challenges met during the implementation of this project.

Chapter 5 shows the summary, conclusion, and recommendations.

Delimitation of the Study

The delimitation of this study is limited to Maranatha Secondary School of Kivoga. However when it will be finished it may be of great help for other church schools, or public schools.

CHAPTER 2
EVANGELIZING TO NON-BELIEVERS

The Old Testament and Non-Believers

The Queen of Sheba

When the Queen of Sheba visited King Solomon, he received her in a way that she went back convinced that Solomon was really a wise person. She accepted the report she had heard about King Solomon. Though she doubted it at first, she was convinced after their conversation until she said: “How happy your men must be! How happy officials, who continually stand before you and hear your wisdom! Praise be to the Lord your God, who has delighted in you and placed you on His throne as king to rule for the Lord your God. Because of the love of your God for Israel and His desire to uphold them forever, He has made you king over them to maintain justice and righteousness” (2 Chron 9:7-8).

When students come to us, they should go back at least with a conviction or a good attitude towards Adventists and what they believe. Even if they don't get converted, they should keep a good image of Adventists like one soldier who still has good memories of the school when he attended it twenty years ago. This soldier gave me this testimony: “I attended Kivoga Secondary School and though I did not become

an Adventist, what they teach is relevant and the Sabbath is a true thing because the Bible supports it.”¹

Elisha and His Students

“Then one of them asked him will you not please come with your servants?” “I will,” Elisha replied. And he went with them” (2 Kgs 6:3-4). Elisha was together with his students in order to teach and equip them. Likewise we should teach and equip the few church members that are there in order to reach the Non-Adventist students.

It is true the Israelites were to make known their true God but they opted to isolate themselves though sometimes they did witness for the heathen people. Here also God did not spare them because He often sent them prophets who rebuked them for their transgressions against the law of God. Should we do the same for those to whom we are supposed to minister?

The Four Gospels and Non-Believers

The New Testament reveals a strategy of going to the world. The doctrine of priesthood of all believers continues to be evident as central in the strategy of the New Testament. Incarnational ministry will involve empowering and releasing believers to become part of the ministry. The ministry of believers is a call to service (Mark 10:42; Luke 22:24-30).

The Scriptures reveal that Jesus loved and accepted people (John 6:37). He gave them a sense of belonging (Matt 26:33) and when He exposed He met their needs (John 4:2-30). He affirmed their gifts and led them into discipleship (Matt 4:19). He modeled the life (Matt 18:18; Matt 11:28-30). He led them through serving

¹ Former O level Student of MSSK, a Chief Commander of a Barracks 4 km from MSSK, MSSK, interview by the author, Kivonga, 4 February 2009.

(John 13). He was concerned about others (Mark 5:43) and He knew the scriptures thoroughly (Luke 24:27). Finally He delegated responsibilities (Mark 6:7).

John the Baptist

John the Baptist went in the desert and used a loud voice to call everybody that could hear him and respond to the call. “In those days John the Baptist came preaching in the desert of Judea and saying, ‘Repent, for the kingdom of heaven is near’. This is he who was spoken of through the prophet Isaiah: A call of one calling in the desert, ‘prepare the way for the Lord, make straight paths for him’” (Matt 3:1-3).

Jesus and Zacchaeus

Jesus called everybody, even non-Jews. When Jesus reached the spot, he looked up and said to him, “Zacchaeus, come down immediately. I must stay at your house today. So he came down at once and welcomed him gladly. All the people saw this and began to mutter, ‘He has gone to be the guest of a sinner’” (Luke 19:5-7). This shows that Jesus was concerned with non-Jews too the way we should be concerned with non-believers. In this case Jesus went in the house of Zacchaeus though people criticized it. We must mingle with those we are ministering to and even go into their homes to strengthen our friendship.

Jesus and the Samaritan Woman

In John chapter 4, we find the case of a Samaritan woman who had a conversation with Jesus. The conversation was deep and long until the woman was convinced. We have to be concerned with non-believers and do our best until we convince them by the help of the Holy Spirit.

The Pauline Epistles and the Non-believers

Philippians 4:9 makes it clear that Paul expected those whom he taught to follow his model just as he in turn followed Jesus Christ (1 Cor 11:1; Phil 2:5-11 and 3:17; 2 Thess 3:7; 1 Pet 2:21). He tries to make them understand that their bodies are the temple of God. Whosoever defiles them is destroying is God's temple.

Paul and Barnabas with the Gentiles

Paul is the apostle who was the most concerned with the gentiles since he was even the chosen instrument of God to carry His name before the gentiles and their kings and before His people (Acts 9:15, NIV). The way we are concerned with the non-Adventist is the way we must also be concerned with Adventists especially in teaching them and equipping them in order to win the non- Adventists.

Paul was All for All

In order to win people, we should be flexible and know how to deal with Non-believers and believers. "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became a Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law) so as to win those under the law" (1 Cor 9:19-20). We have to use all the means possible to win those who come in the school and as well edify those who come when they already church members.

The Book of Revelation

The message of the first angels is directed to all nations, Jews and Gentiles together. Below is how John expresses his message in Revelation 14:6-7. John was concerned with the people who do not fear the Lord and with a loud voice tells us about an angel with a loud voice calling. "Then I saw another angel flying in mid-air,

and he had the eternal gospel to proclaim to those who live on the earth – to every nation, tribe, language and people. He said in a loud voice, “Fear the God and give Him glory, because the hour of judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water” (Rev 14:6-7).

Our task is to proclaim the truth to those who do not know it especially those come to us like students who join our schools. The following two other angels continue also to warn even those who happened to know God and are not following His commandments. If they don't be careful the judgment is near and they will be judged more seriously than even those who were ignorant from the law of God.

Ellen G. White and Seventh-day Adventist Schools

Ellen G. White was concerned so much with the schools. She gave a lot of information concerning schools either in books she published or in those she did not publish. The department of Education was founded in 1870s by the founders of this church through the guidance of the Holy Spirit. So it has to be supported. “Christ's method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”² This should be our model in order to reach those students.

Souls Are Won by the Truth

Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick

² Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1942), 143.

and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known, and his saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God, for they are the Lord's heritage.³

The church has the obligation of putting up schools, and a good management is required especially in the education of students. She is insisting that the youth be prepared to be preachers and in this case they will begin to preach to their peers.

Workers should not permit the love of gain the love of ease, the lack of piety because this will be the hindrance number one to the spreading of the word of God.

Churches where schools are established may well tremble as they see themselves entrust with moral responsibilities too great for words to express. Shall this work that has been nobly begun fail or languish for want of consecrated workers? Shall selfish projects and ambitions find room in this enterprise? Will the workers permit the love of gain, the love of ease, the lack of piety, to banish Christ from their hearts, and exclude him from the schools? God forbid! The work is already far advanced. In educational lines everything is arranged for an earnest reform, for a truer, more effective education. Will our people accept this holy trust? Will they humble themselves at the cross of Calvary, ready for every sacrifice and every service?⁴

³ White, "A Plea for Schools for the Children [Selected]," *The Advocate*, 1 June 1902.

⁴ Ibid.

Our schools are preparing us for the school above. Since we are preparing people for heaven, we will not only touch the intellect. We must also emphasize on the spiritual in order these people to inherit heaven and on the social in order these people to be good citizens.

True education embraces not merely a training of the intellect, but is a symmetrical development of all the powers--physical, mental, and moral. It is the inculcation of those ideas which will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. It should ever be kept before the students in our schools that higher education is an experimental knowledge of the plan of salvation, and that knowledge is secured by earnestly and diligently searching the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. This is the education which will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learner to become a co-worker with Jesus Christ, dispelling the moral darkness and bringing light and knowledge into the world. It is the simplicity of godliness--our passport from the preparatory school of earth to the higher school above.⁵

Character of Such Adventist Schools

Our schools must be attractive, able to be appreciated by outside people. This is possible when there will be built upon the principles that characterized the schools of the prophets. Our schools should reflect the order that is in heaven, where angels can walk through the rooms and through the families. Though these schools will be

⁵ White, "The Higher Education," *The Australasian Union Conference Record (AUCR)*, 12 July 1899.

scattered, because of the principles that are guiding them they should remain attractive.

'The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven.'⁶ 'These schools established in different localities ... should be built upon the same principles as were the schools of the prophets.'⁷

Results of Adventist Schools

Ellen G. White said: "We may bring hundreds and thousands of children to Christ if we will only work for them."⁸ This quotation has a double meaning. If we do well our work, many people who were already members of the church will accept Jesus and contribute in the conversion of others. The work that Ellen G. White is saying can also be practiced into schools. That is the reason she said: "Church schools will be the means of lifting the standard of truth in the places where they are established."⁹ This is a truth because schools are there to prepare our children for heaven and to become fit for the society and at the same time they are there to be tools of evangelism. Where Adventist schools have been implanted automatically churches are born and because of MSSK we do have now three organized churches and eight companies in the surrounding. We have to work seriously, and many others will be baptized.

⁶ White, "Church Schools," *The Australasian Union Conference Record (AUCR)*, 26 July 1899.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

Our schools must be conducted under the supervision of God. There is a work to be done for young men and women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school under wise, judicious, God fearing directors, the students are to be taught. They need the manual-training course, which will teach them how to lead an active, energetic life. All kinds of labor must be connected with our school.¹⁰ “The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.”¹¹

The Eden School

The idea of the school began long ago in Eden and God himself was the initiator. By that we understand that He was the Principal of the school, the instructor, and the chaplain. “The system of education instituted at the beginning of the world was to be a model for man throughout all after time. As an illustration of its principles a model school was established in Eden, the home of our first parents.”¹² The school room was the Garden and God the instructor.

School Missions According to SDAC

The church operates a school system to insure that each young person may receive a balanced physical, mental, spiritual, social and vocational education in

¹⁰ White, *Testimonies*, 6:191.

¹¹ White, *The Ministry of Healing*, 143.

¹² White, *Education*, 201.

harmony with denominational standards and ideas with God as the source of all moral value and truth.

By establishing schools the church purpose is to provide for all their mental and spiritual education within the framework of the science of salvation. The fundamental and common branches of knowledge are to be studied to develop proficiency in their use. Specially, these schools will endeavor to operate with each student in the upgrading of health and temperance principles, in the command of fundamental learning processes, and in the teaching of worthy home membership, vocational skills, civic education, worthy use of leisure, and ethical maturity. They will aim to reach objectives of spiritual education, self-realizations, social adjustment, worthy mission and service, and economic sufficiency through high quality, Christ centered teaching.¹³

The SDA Philosophy on Education

The Seventh-day Adventist philosophy of education is Christ centered. Adventists believe that, under the guidance of the Holy Spirit, God's character and purpose can be understood as revealed in the Bible, in Jesus Christ, and in nature. The distinctive characteristics of Adventist education—derived from the Bible and the writings of Ellen G. White—Point to the redemptive aim of true education: to restore human beings into the image of their Maker.

Seventh-day Adventists believe that God is infinitely loving, wise, and powerful. He relates to human being on a personal level, presenting His character and the ultimate norm for human conduct and his grace as the means of restoration.

¹³ General Conference of Seventh-day Adventists, *Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2000), 100, 109.

Adventists recognize that human motives, thinking, and behavior have fallen short of God's ideal. Education in its broadest sense is a means of restoring human beings to their original relationship with God. Working together, homes, schools, and churches cooperate with divine agencies in preparing learners for responsible citizenship in the world to come.¹⁴

Once this philosophy well understood, schools that are going to be built will be model schools. They will be schools that can restore the human being, in which the glory of God will shine even to the outsiders. As a result of that these outsiders will bring their children and among these children some will surrender their souls to God.

Aim and Mission of Adventist Schools

The aim and the mission of the Adventist education is to prepare students for a useful and joy-filled life, fostering friendship with God, whole-person development, Bible-based values, and selfless service in accordance with Seventh-day Adventist mission to the World.¹⁵

However, if students from other denominations come in our schools, it is our duty to evangelize them because even in the Bible, when a non-Jew would come who really did not know God the creator could come to a true Jew, he could not go back without some knowledge about God.

¹⁴ General Conference of Seventh-day Adventists, East Central Africa Division, *Working Policy* (Nairobi: East-Central Africa Division, 2007), 183.

¹⁵ Ibid.

Seventh-day Adventist Education

Adventist Education is one of the best tools for evangelism. When learners join the Adventist Schools, they voluntarily pay to attend ‘evangelistic campaigns’. The campaign lasts as long as the course is being taken. In Kenya for example, the duration in schools can be: three years in pre-school, eight years in primary school, four years in Secondary school, or two to four years in College.

Within this time a person is persuaded with the bible-truth and gets fully prepared for the second coming of the Savior, Jesus Christ. What one learns within the school time is beyond the emotional excitement. It is well thought of, and the believer makes up the mind after seriously wrestling with the mind, comparing bible verses, analyzing issues, and then makes a permanent choice of creating a relationship with Jesus. Such a choice is grounded on the rock withstands the storms of life. Great care should be taken by teachers to ensure they convince their students to see Christ in them not only through the word of mouth, but through their life as role models. Today people need to see Jesus. People are confused of hearing about Jesus; they want to see Jesus.¹⁶

Adventist education can be termed as a process of change within an individual from the time of conception, throughout life which leads to change in skills, knowledge and attitude that aim to change behavior in order to be like Christ.

The process of education prepares the leaders for the life on earth in readiness for the eternal life in the new earth. The learners should be prepared to start exercising the life of heaven here on earth. It tells us where we come from, where we are, why

¹⁶ Shadrak Kamundi, “Adventist Education: Center for Evangelism,” A Paper Presented in the East-Central Africa Division Teachers Convention, The University of Eastern Africa, Baraton, August 2008.

we are here, and where we are going. In the widespread corruption, which we experience in the world today, we need the type of education whose products will stand on their feet and stand for truth no matter how the situation is.

We therefore need the education which will prepare us to meet the Lord Jesus when He appears in glory to take the saints home. In the work I am given, I must know that I have been called with a high calling, to be satisfied and appreciate the noble task, the task of pointing students, believers and Non-believers to Jesus Christ

Evangelism in Adventist Schools

A proper understanding of the gospel is important before starting to evangelize. The good news of salvation can only be understood when we understand ourselves fully. We are so sinful that nothing good can come out of us without accepting Jesus. Our students need to know that keeping the law of God without Christ equals breaking it. In fact the most important thing is to enter into a relationship with Christ first. It is after this that we get the right to keep the law as God's children (John 1:12). A distinction should be drawn between the work of the law and salvation. Sin should be defined to be beyond breaking the law, for it was in the world before the law was introduced (Rom 5:13 NIV).

Our students need to know that all the evil in the world is as a result of sin. Death comes to us as a result of sin as well. Since all hate death we too need to hate sin which is the origin of death. After the students have understood the gospel, then we can teach other doctrines of the church. Every administrator at the school, every teacher should identify that keeping of the law without Christ can be compared to scoring a ball when one is offside. Our God in heaven is not interested on how much we keep the law but how Jesus has kept it in us.

How to Evangelize Non-believers in School

It has been a difficult task for some chaplains and teachers to evangelize to students when at the same time they discipline them. Teachers on duty have refused to preach saying they have been punishing students that week. Can a teacher punish and evangelize at the same time? If the punishment is redemptive in nature, and that is how it should, then the two can be missed.

As a teacher of religion, it happened that I punish students who come late in class or who cheat in exams or who some other mistakes. To my surprise the students loved me very much. When I enquired from one of them, he said, “We know you punish us out of love.” “Students do not hate punishments, it is the motive and how it is given that they hate it.”¹⁷ So evangelism work can be done even by the Discipline Master. Students will respect teachers who love them but hate sin which they commit. Before and after every punishment, there should be counseling to show them that wrong doing will not only affect them in school but even after school

The Role of Teachers in Evangelism

Teachers as evangelists are expected to live as role models to their students. What they teach should be what they live. A teacher who befriends a school girl should not punish pupils who engage in friendships. Such a teacher does not command respect to the learners. In our evangelism we should remember that ‘actions speak louder than words.’ Can a teacher who does not comb his hair punish the students who do not?¹⁸

¹⁷ Ibid.

¹⁸ Ibid.

Preaching through actions has bigger impact than just a word of mouth. Students can be involved in community service activities like visiting prisoners, constructing houses for the poor in the village or weeding farms for the unfortunate in the society. That helps the society and it makes the students love others. When also the educator is a model, students will be well mentored and this will facilitate the task of evangelism.

Activities Undertaken by a School Chaplain

The Role of the Chaplain at the School

School chaplain is already making valuable contributions to the spiritual and emotional well-being of school communities across the village that hosts the school. It includes the focus on religious, advice, support and guidance.

God desires and has made every provision to save all lost humanity, including the very young and youth. It is a privilege to some young people to be admitted in our school where they will be transformed spiritually. Many of them grew up with many teachings on how to behave in these days. As Paul told to Timothy:

As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer, nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work- which is by faith. The goal of this command is love which comes from a pure heart and a good conscience and a sincere faith. Some have wandered away from this and turned to meaningless talk. (1Tim 2:3-6)

Here a chaplain has to follow this advice of Paul. In our school a Chaplain is like Timothy. This idea is found also in 2 Corinthians 5:19; 1 John 2:1, 2.

Another principle to that is that the Lord understands youth, their circumstances, their needs, and their aspirations, and offers them meaning and purpose to life and living. He is their Creator and has a purpose for them as said to Jeremiah: "Before I formed you in the womb I knew you, before you were born I set

you apart; I appointed you as a prophet to the nations” (Jer 1:5). God is concerned with the salvation of His youth. For those who come to study in MSSK, certainly God needs their salvation. That is why a chaplain must teach them in order to meet their needs, their circumstances, and their aspirations. Moreover, despite the prevailing negative pressures, conditions, and circumstances, when they are well nurtured, they will triumph in Christ to live with Him in His kingdom.

Those who are receptive to teachings given there will necessarily triumph because it is a promise. John said, “They overcame him by the blood of the Lamb and by the word of their testimony. They did not love their lives so much as to shrink from death” (Rev 12:11). So a chaplain in our school would not judge youth by looking only on their background and believes that they cannot be saved. In the same sense, Paul endorses youth to be courageous. Nothing can deceive God’s people. “If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all, how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? ... Who shall separate us from the love of Christ?” (Rom 8:31-35). A chaplain must act according to that inspired passage of God knowing that those young people who come to study at Kivoga are chosen by God. He has to teach them and prepare them for the soon coming of Jesus.

The chaplain in our school is God’s instrument. He is appointed there to lead students to Christ. It is a command to him as it has been to Peter when Jesus told him to feed His lambs (John 21:15-17). When those students are well fed they will be good instruments to spread the gospel to their peers and others. Paul has developed such kind of ministry to Timothy and encouraged him in these words: “Command teach these things. Do not let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love in faith and in purity”

(1 Tim 4:11, 12). A chaplain must teach student with this vision that these young people are to become good witnesses of Christian life in the future. Someone has said that the Seventh-day Adventist Church has been and is being led of the Lord in the development of a dynamic youth ministry for winning, and training youth for the Lord.¹⁹

What a School Chaplain is expected to do?

“The services provided by a chaplain should be appropriate to the school and student context in which he or she will operate. Within this context, chaplains will be expected to respect the range of religious views and affiliations, and cultural traditions in the school and the community, and be approachable by students of all faiths.”²⁰ It is important to note that school chaplains must avoid discrimination, he must love all of them and they will be attracted by his care he gives to all.

Spiritual Guidance.

- Supporting students to explore their spirituality;
- Providing guidance on religious, values and ethical matters; and
- Facilitating access to the helping agencies in the church-based community.

Greater Pastoral Care.

- Providing guidance to students on issues concerning human relationships;
- Assisting school counselors and staff in the provision of student welfare services;

¹⁹ General Conference of Seventh-day Adventists, Youth Department, *Getting it Right* (Hagerstown, MD: Review and Herald, 2005), 252.

²⁰ Mick Underwood, “About School Chaplaincy,” accessed 7 July 2009, http://www.deewr.gov.au/Schooling/NationalSchoolChaplaincyPrgram/Pages/nscp_frequently_asked.aspx#13.

- Providing support in cases of bereavement, family breakdown or other crisis and loss situations; and

Being readily available to provide continuity and on-going support for individual students and staff where this is necessary.

In order to learn more about the task of the chaplain let us add this idea that found in the Email: Most school chaplains spend much of their time in pastoral work. They counsel young people who are referred to them, or those who come to them voluntarily. They visit the sick. Sometimes they become involved in their families, as someone who will listen to their needs and provide support. Many chaplains find themselves serving not only the students, but also the staff through issues of marital breakup, strain, sickness or death.²¹

To Whom Else Can a Chaplain Can Give Support?

The chaplain should be available to support the whole school, including students, staff, and where necessary parents and other family members. When it is possible to reach Non-Adventist parents, it is his duty to make them understand that their kids did not come for the academic affairs only rather there is also another world in which we will live after we leave this one.

Research Relating to Spiritual Well-being

The interest in spiritual well-being is supported by recent research as indicated in the article of spirituality in this issue. In a major discussion paper on economic growth and well-being, Richard Eckersley says:

²¹ Philip Hughes and Margaret Sims, "The Effectiveness of Chaplaincy," accessed August 2008, <http://schoolchaplaincy.org.au/files/2012/09/chaplaincyeffectiveness.pdf>.

Happy people are characterized by four traits: they have high self-esteem; they feel they have control over their lives; they are optimistic; and they are extroverted. However, the causal direction of these correlations is uncertain. Some aspects of life also seem to make a difference, especially close personal relationships, and also work, health and leisure. Other factors that affect well-being include: the ability to adapt; whether the world is seen as benevolent or threatening; the ability to define and progress towards goals; and religious belief or spirituality.²²

Happiness, he says, appears to have a hereditary component. However, people can change their lives to enhance their well-being. He concludes, however, by quoting from Headey and Wearing, two Melbourne researchers who have investigated happiness: “Clearly a person cannot quickly or simply invent a new mission in order to achieve a sense of purpose and meaning in life, but it is worth remembering that in the long haul this is what matters most.”²³

The high rates of suicide, wide-spread drug use, and problems in mental and emotional health are symptoms of deep and wide-spread unhappiness among Australian young people. They believe more attention to the spiritual dimension of life is needed, for through the spiritual dimension people will discover a sense of meaning and purpose. A blended emphasis of worship, study, labor, and recreation will characterize the total learning environment, with careful attention, and respect for the diversity of individuals and cultures. “True education is well defined as the harmonious development of all the faculties-a full and adequate preparation for this life and the future eternal life. It is in the early years in the home and in the formal

²² Richard Eckersley, “School Chaplaincy,” accessed August 2008, <http://www.cra.org.au/pages/00000026.cgi>.

²³ Bruce Headey and Alex Wearing, *Understanding Happiness: A Theory of Subjective Well-being* (Melbourne: Longman Chesire, 1992), 127.

schoolwork that the mind develops, a pattern of living is established, and character is formed.”²⁴

The system of education instituted at the beginning of the world was to be a model for man throughout all after time. 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. ²⁵ “Friends” through studies reports, it is quite clear that friends can be the cause most negative and antisocial behavior.”²⁶

Chaplaincy Ministry: The Iloilo Accord, a consortium of three important Protestant schools in the Philippines it as, making Christ alive and visible on campus through the proclamation of the word, education, nurture, caring and sharing, that every individual and the whole community may become living witnesses of God’ saving acts in history.

²⁴ White, *Education*, 7.

²⁵ *Ibid.*, 120.

²⁶ Humberto M. Rasi, *Christ in the Classroom Adventist Approaches to the in Integration of Faith and Learning*, Vols. 35-A, (Silver Spring, MD: Institute for Christian Teaching, 2007), 343.

CHAPTER 3
LOCAL SETTING OF MARANATHA SECONDARY
SCHOOL OF KIVOGA

In this chapter we will briefly see the background of education in terms of schools and how its systems function so that we may understand in which scheme Maranatha Secondary School of Kivoga (MSSK) is running its programs. We will also talk about the history of Kivoga in general and its ministry activities in particular.

The educational system of school type started in 1902 throughout the initiative of Europeans missionaries. The organisation of primary school dates back to 1924 when the United Nations entrusted to the kingdom of Belgium the mandate to administrate the ex-territory of Ruanda-Urundi. In general the secondary schools have been developed since 1948 to 1961 while the college (O' level) system started normally in 1964, two years after the independence on July 1, 1962.¹

Education System in Burundi

Burundian Educational System has four cycles. First there is a primary cycle that prepares pupil to enter the secondary school. This cycle of preparation takes six years of formation. At the standard sixth, a pupil has to go through a national exam. Those who succeed that examination enter the junior level of secondary school which

¹ Jacques Niyongabo, *Etude sur la Problématique de l'Education au Burundi*, Université du Burundi, accessed March 2005, <http://www.grandslacs.net/doc/3617.pdf>.

takes four years. At the end of that level, there is also another national exam. This one will give to student access to the senior level of secondary school education. The high school education lasts three years whereas the technical ones take four years after which students will go through a national test. This exam grants to the candidate access to the University.

During that whole colonial period, Catholic Church played a tremendous role in educational system of Burundi. Someone had said that during that period it seemed that there was a special agreement between the Catholic Church and the colonial administration concerning education. The administration has made of the Church a channel to apply in the population the western culture. The system of education consisted of a massive non-formal teaching through the Catechism teachings available to adults and youth wishing to get baptized. The purpose of that type of education led people to recite biblical verses in memory, the notions of reading and writing only.

A part from that type of massive non-formal education there was also a parallel type of education called informal hold in rural areas. The child was taught different activities related to the daily life.² “Two years after the independence in 1962, the Catholic Church transformed the Catechism teachings in Basic Non Formal Educational Centres called “*Yaga Mukama*” (Talk Lord). In addition to religious teachings given in those centres, the Catholic Church tried to insert some notions of writing and calculation.”³

This brief background of educational system in Burundi since the colonial period gives us an idea of the students we receive at Kivoga after the primary school

² Ibid

³ Ibid.

and the first level of the secondary school (Form 4). It is clear that many of them are from those parents that are deeply Catholics who were taught seriously catholic catechism. Because of the post modernism and other factors relating to spirituality, nevertheless, now many other people are open to the Bible. That is why today we have Protestants and Pentecost. But all those have inherited catholic background.

It is also interesting to note that in the history of Burundi, before the arrival of those European Missionaries, Burundian used to believe in a mystic god called *Kirang*.⁴ That is why we still have those persons who do not belong to any kind of religion. Normally all those factors impact on evangelical mission of Maranatha Secondary School. From this background of education system in Burundi, let us now see what is happening in the SDA School Institution of Maranatha Secondary School.

Adventist Secondary Schools

The Adventist secondary school builds on what has been achieved at elementary level with a focus on values, choices, and Christ- like character. It offers students:

- A formal and non-formal curriculum in which academic study, spiritual values, and daily life are integrated.
- A broad academic and vocational program leading to productive living and satisfactory career choices.
- Avenues whereby Christian faith is made relevant to their emerging needs, leading to more mature relationship with others and with God.

⁴ Ibid.

- An opportunity to develop Christian lifestyle of values, service, and witness.⁵

The last point is the one which will be my focus in my research because it is dealing with evangelism.

Location of the School

Maranatha SSK is located at 14 km North-west from Bujumbura city, in the Province of Rural Bujumbura, Mutimbuzi Commune. This school was the first secondary school to be implanted in that province. It was of great help for the province and this was an honour to the SDA church in Burundi. This school is in WBM which is covering six provinces, precisely in the evangelical districts of Kamenge. From Bujumbura city to the school, the road is tarmac until you reach the deviation which takes two kilometres to reach the school.

Background

The Maranatha Secondary School Secondary was opened in 1964 after acquiring a plot of 50 ha. The Union of Central of Africa (CAU) with its headquarters in ex Trans Africa Division (TDC) led by President Roy Vail at that time bought it. The school started as an Adventist Seminary Secondary School of Kivoga.

Three reasons of being for the school:

1. The church wanted to serve students from three countries: Congo, Rwanda, and Burundi.
2. In 1959 a civil war broke out in Rwanda during the removal of the monarchy system and SDA students who fled to Burundi suffered from

⁵ Ibid.

the lack of school. Where they may continue education and exercise also their belief.

3. SDA students from Nyamitabo and Masisi in East Congo did not have a secondary school until the 1970s. The public ones did not allow them to respect the fourth commandment. After Congo Independence on 30th June 1960 a civil war broke out too and Adventist East Congo students were stranded.
4. Then Burundi which had a serious need of that school was chosen to host it and it was going to be of great benefit for Burundians and those brothers who came from Congo and Rwanda. The school had only the first level secondary education with one year of teaching training (*4ème Moyenne Pédagogique*) led by the very first Principal Elder Daniel Gutekunst from France; he is now a retiree.”¹

Before 1975, the school was operating on private basis until it got a charter from Burundi Government in 1975. This school had a privilege of being managed by different nationalities; France, Rwandese, Congolese, Haitian and Burundians. It was a cosmopolite school. It employed different nationalities as well. In 1977, the school grew up to a full program of a secondary school and it was called “Ecole Normale Adventiste du 7eme Jour de Kivoga (Seventh-day Adventist Teacher Training School of Kivoga). It was going now to educate future leaders either of the church or of the government. One executive worker in the Government testified to me that he went through Kivoga Teacher Training School and he still had good memories of the school.

¹ Uzziel Habingabwa, First Principal of MSSK, MSSK, interview by author, Kanyosha, Burundi, 24 December 2006.

In 1981, 16 certificates were offered and these were accepted to go to the University. This school was enrolling both males and females. In 1983, there was a crisis between the Government of Burundi led by President Jean Baptiste Bagaza and church denominations in Burundi. The SDA Church was particularly the target of persecution until the whole church was prohibited to worship on Sabbath. Some pastors and believers were taken into prisons; all infrastructures were confiscated and taken over by the government.⁶

On third July 2006, when the news got to me that the Union Committee sat and voted me to attend AUA, I did not have a valid passport and I had to go to see the Immigration *Commissioner General* Mr Emmanuel Mbonirema, a man of integrity. He welcomed me and I started congratulating him because he was newly appointed in that office. Then he continued telling me the story how our properties were confiscated by the government, reminded me that our Union Office became a Police Office; and that even he was given one house which was the biggest among the 4 houses we have in Rohero II. Estate. He continued to tell me: "By the time I was looking for money to rehabilitate the house before entering it, the government was overthrown and I said for sure these SDA properties will be given back to the owners. I went to see the Minister of Interior and thanked him for his consideration of giving me a house and requested him to take it back."⁷

From 1983 up to 1992, the government was controlling the school. Before it was taken by the government, the school was well managed, many fruit trees, grasses

⁶ Ibid.

⁷ Emmanuel Mbonirema, Commissaire General (Chief Principal Officer) Police de l'Air, des Frontières et des Etrangers, interview by author, Bujumbura, 3 July 2006.

well cut, a good view of Bujumbura city especially at night, and the mountains of DR Congo. Many people used to go to Kivoga for Potluck and for these people Kivoga of that time has remained in their memories.

One prominent Anglican Church Pastor in Burundi, Reverend Macaire Ntawuhorageze testified to me this: “I cannot forget Kivoga that is where I met Jesus! We had a retreat there, the Holy Spirit I met there changed me fro, sinner to saved Macaire. It was a quiet, beautiful and inspiring place.”⁸

Before the school was grabbed by the government, it had the capacity of receiving 300 students. In 1986, President Pierre Buyoya had a *Coup d’Etat*. Negotiations between the church and the government to get the permission to worship started again. The Ministry of Education cut off the Normal Cycle and only a level remained. Students who were in the normal cycle were scattered in government schools all over the country.

In 1987 the church reopened its doors and church members began to rest on Sabbath officially. From that time onward the church administrators continued the negotiations with the government to get back the properties. Slowly some infrastructure came back in the hands of the church except the school of Kivoga and again negotiations to get it back continued.

President Pierre Buyoya Visiting the School

One year before the school was given back to the church, President Buyoya paid a private visit to that school on a certain Thursday which was a holyday and I was posted there as a church pastor because the church had already been returned

⁸ Reverend Macaire Ntawuhorageze, Church Pastor, Anglican Church, interview by author, Kinindo Quarters, 24 October 2006.

back to us. It was a certain Thursday afternoon; I was playing volleyball with the school staff and students when we heard that President Buyoya was within the campus. Because the principal of the school was absent, his deputy who was with us in the ground went to welcome the President.

After sometime a messenger came to see me at the volleyball playground and told me that the President wanted to see me. Even though sweating, in a track suit, I went running towards the place where he was waiting for me and saluted him. Then a conversational interview began and I answered questions like:

- “Who are the sponsors of this church? Aren’t they Americans?”
- If the school comes back into the church management, will this one be able to pay the staff and feed the students?
- How big is this plot? But you have a big plot! Don’t you think you can exploit it and be able to feed students?”⁹

We toured the whole school side by side for almost one hour before he left for Muzinda, a market that is not far from Kivoga.

In September 1992, the school was given back to the church with dual ownership. The agreement was that the government was going to pay workers and feed students while the church would provide infrastructure and management of the school. From then till the doing of this project, we have a big role to play in the Maranatha School of Kivoga because the management under the church.

⁹ Pierre Buyoya, Third President of the Republic of Burundi, interview by author, 15 August, Bujumbura, 1991.

Statistics of Adventists and non-Adventists in MSSK and its Church

This church is mainly made up of youth because elderly people are not more than five couples in the school. Mainly this will lead me as a chaplain to use the methods that are specific to youth who are called for salvation and service even though I will need to involve other departments too.

There are both advantages and disadvantages of the current situation of double ownership of the school. It is true the church enabled us to pay the staff and feed the students, therefore this change was necessary. However disadvantages are that it sometimes affects the life of the school in spiritual matters.

The student body for the last year has been increasing. We will have to know that in Burundi the school year begins in September and ends the following year in June. The demand is increasing every year. The table below shows the number of students enrolled in MSSK in these past four school years. Normally the number goes increasingly. Table 1 shows the enrolment between the years 1999 to 2009.

Table 1. Enrolment Between 1999-2009

School Year	Student Enrolment
1999-2000	493
2000-2001	504
2001-2002	727
2002-2003	658
2003-2004	700
2004-2005	736
2005-2006	715
2006-2007	711
2007-2008	822
2008-2009	807

At the end of each year, approximately 100 students will drop due to the unhealthy climate, that is, there is a lot of malaria—others due to academic incompetence and very few cases of expelling. The non-Adventists sometimes lead Adventists in strikes. In 2007, we had one case which lasted three days. Church administrators together with those from the Ministry of Education came to cool down the situation. Another strike aborted in 2006.

Enrolment of Students

The government sends students in 7th Year which is the 1st Year and Normal 1 and 3rd Scientific Section because it is the government that is empowered to send those students. However, the Education Director at the Union works together with the ministry of education to give them a list of Adventists who meet the requirements and wish to enrol in that school. The principal has authority to enrol in the other classes.

Adventist and Non-Adventist Staff

The whole administration is composed of the Principal, Deputy Principal, Disciplinary Master, and the Treasurer who are Adventists. The tables below shows how many Adventist teachers and other workers are working at the school. Table 2 shows those who are Adventists and those who are not. A majority of the teachers in this school are non-Adventist, from other denominations.

Table 2. Adventist and Non-Adventist Teachers

Year	Adventist	Non Adventist	Total
2005-2006	3	22	25
2006-2007	2	24	26
2007-2008	2	24	26
2008-2009	1	26	27
Total	8	96	104
Rate	8%	92%	100%

As it was stated in the introduction of this table non-Adventist teachers went increasing, while Adventists were decreasing. A strategy should be put there to change the situation.

Table 3 shows how many Adventist and non-Adventist preceptors we had in the four consecutive years.

Table 3. Adventist and Non-Adventist Preceptors

Year	Adventist	Non Adventist	Total
2005-2006	4	4	8
2006-2007	4	4	8
2007-2008	3	5	8
2008-2009	3	5	8
Total	14	18	32

Table 4 shows that only one kitchen worker was baptized in 2007. Others belong to other denominations.

Table 4. Adventist and Non-Adventist Kitchen Staff

Year	Adventist	Non-Adventist	Total
2005-2006	0	8	8
2006-2007	1	7	8
2007-2008	1	7	8
2008-2009	1	7	8
Total	3	290	32

Table 5 shows Adventist and non-Adventist librarians in the four consecutive years. Throughout the four consecutive years all librarians were Adventists even though one left for a better job after the first year.

Table 5. Adventist and Non-Adventist Librarians

Year	Adventist	Non-Adventist	Total
2005-2006	2	0	2
2006-2007	1	0	1
2007-2008	1	1	2
2009-2009	1	1	2

Table 6 shows Adventists and non-Adventists among the secretaries during the period of the project. We had not a single Adventist secretary throughout the four consecutive years.

Table 6. Adventist and Non-Adventist Secretaries

Year	Adventist	Non-Adventist	Total
2005-2006	0	2	2
2006-2007	0	2	2
2007-2008	0	3	3
2008-2009	0	3	3

Student Body

About the students, it is better to know that MSSK runs two levels. There are those in junior and senior levels. The following tables are going to show how students are divided in their religion.

Table 7 shows non-Adventist students who were in the school before the project. They went increasing because students kept increasing annually.

Table 7. Non-Adventist Students from 1999-2005 before the Project

School Year	Non-Adventist
1999-2000	389
2000-2001	403
2001-2002	513
2002-2003	472
2003-2004	502
2004-2005	551

Table 8 shows Adventist students between 2004 and 2009. We will discover that the figure went increasing because of the strategy that was put in place.

Table 8. Adventist Students from 2004-2009

Year	Levels		Total
	First Level	Second Level	
2004-2005	120	89	209
2005-2006	120	83	203
2006-2007	150	100	250
2007-2008	146	120	266
2008-2009	180	128	308
Total	716	520	1236

Table 9 shows the number of non-Adventist students we have been having when we did this project. Non-Adventists were in greater number because the

government is sending students regardless of their denomination. Again strategies were not enough to evangelise to them. This means that we have a lot to do concerning evangelism.

Table 9. Non-Adventist Students from 2004-2009

Year	Catholics		Muslims		Protestants		None		Total
	Level		Level		Level		Level		
	First	Second	First	Second	First	Second	First	Second	
2004-2005	197	158	1		73	42	12	16	499
2005-2006	200	160	2		75	45	13	17	512
2006-2007	166	125	2		90	43	15	20	461
2007-2008	220	173	1		68	62	16	16	556
2008-2009	183	160	1		67	58	12	18	499
Total	769	618	6		300	208	56	71	2028

Table 10 shows the baptisms during the time of the project. This harvest is of 1.76% per year is not very healthy. As we will see it after the strategy was put in place things will change.

Table 10. Baptisms from 1999-2004 before the Project

School Year	Baptisms
1999-2000	-
2000-2001	16
2001-2002	12
2002-2003	12
2003-2004	5
Total	45

Very few non-Adventist students were baptized before the project and the graph will change after putting in place strategies to attract non-Adventists and baptize them.

Survey Conducted in MSSK

The first question in the survey asked Adventist Students why non-Adventists were not willing to become Adventists. The first response leading with 88% was the fact that Catholics and Protestants were together all the time and after following the Adventist sermons they would call their members and start to contradict the Adventist teachings. Again most of the students feared losing the sponsorship. The third prominent reason preventing non-Adventists from being baptized is the lack of love in the Adventist sphere. These responses and others are tabulated in Table 11.

Table 11. Adventist Students Response as to why Non-Adventists do not want to be baptized?

Responses	Results	%
1. Biblical group and Catholic movements at school are a great handicap	55/62	88
2. Fear their parents, relatives, and sponsors	51/62	87
3. Adventists do not have love	48/62	77
4. Bad behaviour of Adventist students	40/62	64
5. Non Adventists are being hindered by their friends Adventists.	35/62	61
6. The bad behaviour of the school leaders.	24/62	32
7. Non-Adventist students harden their hearts.	20/62	39
8. Non Adventist student do not want to give up their eating habit.	5/62	8
9. Some of them do not know the background of our church	5/62	8
10. They do not believe in Ellen G. White	5/62	8
11. The non-Adventists want to hold on what they have.	4/62	6
12. School leaders do not have love for students	4/62	6
13. Leaders come to church very late.	4/62	6

The survey also tried to find out from the Adventist students how the school could baptize many students. The most cherished argument is to bring preachers from outside. Next, is the prohibition of the biblical group of Protestants and Catholic movements in the school. Another one which is also very much important is that the Adventists in the school must correct their behaviour in order to live according to what the Church teaches. In fourth position, came love which was demanded from Adventist church members. Week of prayer is not organized every quarter also. All Adventists living in the school should develop a close friendship with Non-Adventist students. The church members should behave as Christians who really know their Master and quit the habit of cheating in exams. All the reasons mentioned have to be considered because they are above 50% as seen in Table 12.

Table 12. Adventist Students Responses on How We Can Baptize Many Students?

Responses	Results	Percentage
If we can plan to look for preachers from outside.	52/62	83
Prohibition of the biblical group of Protestants and the Catholic movements in the school.	50/62	80
Adventists at the school must correct their behaviour in order to live according to what we teach	45/62	72
As Adventist church members we should exercise love.	42/62	68
The school should organize week of prayer every quarter	40/62	64
All Adventists living in that school should develop a close friendship with Non-Adventist students.	38/62	61
School leaders should show love to students.	37/62	59
The church members should behave as Christians who really know their Master and quit the habit of cheating in exams.	34/62	55
The week of prayer should be extended to two weeks.	35/62	52
The school leaders should become humble.	32/62	51

On asking the non-Adventists their perception of the Adventist Message, they responded as tabulated in Table 13.

Table 13. Responses from Non-Adventist Students on How They Find the Adventist Message

Responses	Results	Percentage
They believe in one God.	74/103	72
Adventist message is good and rich.	52/103	50
Adventists teach the Bible very well.	50/103	48
Adventists teach very well about the biblical prophecy.	44/103	44
Adventists judge too much other congregations.	38/103	36
Adventists put much emphasis on the Sabbath.	35/103	34

The survey asked the non-Adventist Students why were reluctant to be baptized after hearing the message and the explanations are in Table 14 below. The major primary reason was that the Adventist students were not behaving well and some were not baptised themselves.

Table 14. Why Non-Adventist Students are Reluctant to be Baptized?

Responses	Results	Percentages
Adventist Students do not behave well	60/103	58
We are all baptized	44/103	42
School leaders mistreat us	25/103	24
We are baptized by immersion	22/103	22
Adventists do not live what they teach	20/103	19

It is very much clear that during the project the number of baptisms increased a lot. In the first year of implementation, I baptized 14 souls after a week of prayer. The following two years were very successful because we invited preachers from Kenya.

Table 15. Baptism during Project Implementation

Year	Baptism
2005-2006	14
2006-2007	63
2007-2008	65
2008-2009	55
Total	197

Opportunities, Weaknesses, Threats and Strengths

What Opportunities Does MSSK Have?

In MSSK there are a good number of opportunities. Once they are discovered and fully profited they will be of great help.

1. Non Adventists are many; a good job can be done.
2. The school has a Chaplain.
3. Administrators can plan programs well.
4. Every student must participate.
5. Administrators are Adventists.
6. We have enough students who participate in programs. We have even students who are church elders.
7. The school is near Bujumbura; it is easy to get visitors and students like them.
8. Even though curricula are formulated and supervised by the Ministry of Education which says “education is secular”, we are allowed to include religion.

9. The Church Youth Ministry Organizations: Adventurers, Pathfinders and Adventist Youth Association can be used as tools for spiritual services and bring in revival and reformation to the heart of their fellow students and the community.

What Weaknesses Are in MSSK?

Again as we have discovered the opportunities we are having at MSSK we also have some weaknesses which are listed down.

1. The baptismal class is not well organized; the class is not regular
2. Very few Adventists are professors
3. Week of prayer is organized only once per year
4. Adventist teachers are leaving the school
5. The school is a dual ownership
6. Chaplains are not stable
7. Non-Adventist Teachers
8. Lack of strategic plan for conveying Christian beliefs and values
9. Admission of a large number of non-Adventist Students
10. Non-Adventist teachers
11. Lack of strategic plan for conveying Christian beliefs and values
12. Some Adventist church members are not totally committed and make some mistakes like cheating in exams and this is a handicap to those whom we are preaching
13. Non-committed Adventists don't make an effort to evangelize their friends while every member in the church is a disciple.

What Threats do we have in MSSK?

The following are the threats we are encountering in MSSK and by the help of God we can overcome them.

1. Non-Adventist Biblical Group and Catholic movements which are led by professors.
2. Internal threats: extremist Adventists
3. Non-Adventist professors are aggressive in classes in destroying our doctrines.
4. Admission of many non-Adventist students, bringing in secular influences on campus
5. The few Adventist teachers leave the teaching job when they get an opportunity of a better job.
6. Some teachers who are not Adventists do criticize everything related to religion openly during class time even Adventist religion and this gives strength to those who resist to be baptized.

What Strengths Does MSSK have?

In MSSK, we have some strength which can be of great use in case we use them.

1. The site where the school is established is out of the city where good values are realized in providing favorable teaching and learning environment.
2. Big number of students
3. The school does have all required professors
4. The school administrators are appointed by the church organization

Strategic Plan

1. Increase the Adventist personnel.
2. The baptismal class should be there and effective.
3. The chaplain should reside in the school.
4. The week of prayer should be organized every quarter.
5. We should look for visitors from Bujumbura city.

The Crisis Undergone by the School

Immediately after the school was given back to the church, an elected President, Melchior Ndadaye was killed in 1993 and a civil war broke out and the school experienced a terrible situation. The Principal who was leading that school, Mr William was kidnapped with his newly wedded wife together with some staff members of the school, plus school cows. Later on these teachers were released and the principal remained with the rebels until today. It is believed that he died in the rebel's camp.

Life of the School during the Civil War

When the school came back in the hands of the church, as it was stated before a serious civil war broke out and the school was in a serious insecurity. Rebels were having a camp not far from the school, and whenever the government army attacked them, the school would suffer until many bombs fell in the school compound.

The Lord protected; no human was affected though windows and tin sheets of houses were affected. The years 2000 - 2002 were the most horrible and critical years that threatened the school closure. The government was for the idea of closing but the church refused and we kept on praying until the war was over.

Development of the School Buildings

Despite the severe war, the church asked ADRA-Denmark to add some buildings which they did through ADRA-Burundi. They added two big buildings: one is a senior level student's dormitory and the other for the staff. Four big classrooms for the junior level were also added. Thus increasing the student enrolment capacity to 800 from 300 while in under the church management.

As at the project time, we had two sections in the senior level: Scientific Section and Teacher Training Section. Scientific Section takes three years to graduate while Teacher Training Section takes four because students are prepared to go teach in primary schools or join the university.

Evangelism in Maranatha Secondary School of Kivoga

Before the government took over the school, there was a strong program of evangelism. Pastor Elie Nyandwi whose plot is nearest to the one of the school, and now doing his MA in theology with AUA responded to this question:

Q: What do you remember about evangelism done by the school of Kivoga before it was overtaken by the government?

Answer: "Well, I was still young, very young indeed, 8 to 9 years old but what I can still remember is that every Sabbath afternoon, people could invade the surrounding villages two by two, entering each home"¹⁰. From this answer we can understand that the *oikos* method was practiced by the leaders of the school and the number of churches increased Acts2, and as an outcome of that evangelism, we have now three organised churches and 9 companies because of this school.

¹⁰ Elie Nyandwi, Education Director for West Burundi Mission (WBM), interview with author, Bujumbura, 5 July 2007.

Obstacles in Evangelizing

Civil War in Burundi

Evangelism as it used to be done was not possible because of the war. Weeks of prayer were practically impossible. Visits from outside were rare.

Instability of Chaplains

In the span of 5 years from 2000 to 2005, MSSK got 4 chaplains. Not a single chaplain spent there 2 years. It is hard for a person to achieve much before at least 5 years of planning.

Double Ownership

Table 16 below shows the advantages and disadvantages of double ownership between the Government and the Church.

Table 16. Advantages and Disadvantages of Double Ownership

Advantages	Disadvantages
<ul style="list-style-type: none">• Increase in enrolment• Potential for better financial• - health of the organization	<ul style="list-style-type: none">• Strong influence on the program and curriculum• Partial loss of autonomy• Dilution of Christian atmosphere on campus

Lack of Adventist Staff

Among the teaching and the non-teaching staff we don't have enough Adventists and that is counted as a weakness in preaching the gospel especially in the school.

Double Role of the Chaplain

Before I was posted at MSSK chaplains were assigned to teach religion in 11 classes, giving 15 lectures per week and at the same time pastoring 11 churches. Unless he is a superman, no person can do it effectively. All this because of the limited budget of the Union which was supposed to pay the chaplain but he is paid by WBM and this one will ask him to pastor the 11 churches and at the same time teach also religion.

Extremist Adventists

There are some Adventists who are so extremists that they instigate others not to eat because food is prepared on Sabbath. Others walk around in the houses of the staff to see whether they keep or violate the Sabbath in cooking, watching TV, and so forth.

Protestant and Catholic Biblical Groups

Since the church took over the administration of the school in September 1992, the majority of the students were mainly Catholics and Protestants. Catholic priests kept coming to celebrate the mass for his church members on Sundays until the school administration took the action of prohibiting them to come. Protestants were joining their various churches in the surroundings and sometimes could invite their pastors too. Even though the priest stopped to come, Biblical catholic groups continued to operate within the school as well as the protestant group using the school facilities.

During the church service either on Friday evening or during the Sabbath, these Catholics and Protestants could also participate in all our programs. Chaplains who were appointed there tried to minimize this until recently when only Adventists took over all the programs on the Sabbath. Catholics and Protestants could still sing

on Friday together or perform any other work since the program of Friday evening was left to the different classes.

Resistance of the Biblical Groups?

Even though they were forbidden to articulate items in the church, biblical groups continued to operate and every Tuesday afternoon and Thursday afternoon were set aside for their rehearsal in some classrooms allocated to them. At the end of the year, they organize banquets whereby the authorities of the school are invited.

Action Taken by the Church

On 20th October 2007, the church committee voted that presentations will be made by Adventists only.¹¹

Night Programs

At night before they sleep, all the denominations meet in their different groups, and when they sing and pray in their various dormitories you may think it is in Babel's time. In April 2008, an action was taken by the Administration Committee to stop that and requested Adventists to lead the programs.

All this happens while the agreement between the government and the church is clear on how the activities in a school under convention are organized. The following is in French but down it is translated integrally. In the policy of Primary and Secondary Education in its third part, chapter II, Art. 3 says:

Without prejudice of liberty of cult are of the proper competence of the Church

- The teaching and the inspection of the Adventist religion

¹¹ MSSK, Church Board Minutes of 20th October 2007, Bujumbura, Burundi: MSSK, 20 October 2007.

- The moral teaching and Adventist religion
- The weekly schedule is made considering the Sabbath rest for Adventists students and Sunday for students of other different religions. The supervision will be double.
- The organization of other complementary and outside activities¹².

This means that religious activities are the duty of the school and that the schedule will be arranged in consideration of the Sabbath.

Absences on Sabbath

Because the school is near the town of Bujumbura, students ask for weekend permission and 200 absences on one Sabbath may easily be observed as it is seen in Table 17 below with an average of 166 absences per month.

Table 17. Absences in October 2006-2007

Year	Date/Month	Absences
2006-2007	October 2	150
2006-2007	October 9	180
2006-2007	October16	140
2006-2007	October23	150
2006-2007	October30	210

The statistics are from the disciplinary office records and show us that absences were too many; below is a table that shows the improvement

¹² Gamaliel Ndaruzaniye, Ministre de l'Enseignement Primaire et Secondaire, *Recueil des Lois et Règlements de l'Enseignement Primaire et Secondaire* (Bujumbura, Presses Lavigerie 1991), 123.

The table below will show us the absences of on month in the school year 2007-2008. Table 18 shows that absences have lowered because programs were improved. Because of some interesting programs that were done in the church and the *oikos* methods, students got interested and attended the church and absences were reduced from an average of 166 to 84 per month.

Table 18. Absences in October 2007-2008

Year	Month/Date	Absence
2007-2008	October 6	90
2007-2008	October 13	80
2007-2008	October 20	85
2007-2008	October 27	81

CHAPTER 4

IMPLEMENTATION AND EVALUATION

Implementation

After analysing the situation, I called my church board and I let them know about my project and they supported me because they were so much anxious to see the improvement on that school.

I went again to my Field administrator of West Burundi Mission, who are paying my salary and informed them about the project. They were so happy to hear about it and accepted it without even voting because they said that was the work of everyday for a pastor. Because the school belongs to the Union, I went to see the Education Director, told him about the project and he supported me. Finally I went to see the school principal even though he was in the church meeting and I discussed with him about the project, and he told me that he was ready to support and was longing to see the situation changing in the school he is leading. Our conversation was true, because the Strategic Action Plan School put aside some budget to fund the project.

After those different kinds of talks with the church and school administrators, I prepared the materials in terms of sermons and facilitators and put up a kind of strategic action plan of the year 2006-2010. Table 19 indicates a strategic action plan for the period 2006-2009.

Table 19. Strategic Action Plan

The Spiritual Life of the College	Activities	Responsible People
Nurturing by the Year 2006	• Organizing Departments	Chaplain
	• Visitation in Church Members	Assistant Chaplain
	• Visitation of Companies	
	• Visiting Students Rooms, pray together and Study the Bible	Chaplain Assistant Chaplain
	• Install Small Groups of Meditation	
	• The Teaching of the Sabbath School Lesson guide	Sabbath School Superintendent
	• Listening to Christian Music and Watching it on TV	Communication Head Department
	• At least have one preacher from outside each year	Principal and Chaplain
Worship by the year 2007	• Open at least one Company	Departmental Director of Evangelism
	• Seminars on themes like integrity, Love (Agape), Humility, Faithfulness	Chaplain
	• Studying the Spirit of Prophecy	
	• Regular Holy Communion	Chaplain & Church Elder
	• Baptism should be a Special Event	
Fellowship by 2008	• Seminars on Health and Temperance; HIV/AIDS	Invitation of Professionals
	• Sharing testimonies	First Church Elder
	• Caring for one another	
Literature	• Recreation, Camping, Playing Together	Adventist Youth
	• Distribution of Literature	Colporteur Evangelist

Program Planning

Visitation of Students

We organized ourselves 90 of us and made some visits to the dormitories for 20 to 30 minutes before they sleep. Because non-Adventists were so suspicious of us that we wanted to win them, we agreed that it will just be a kind of courtesy visit and that maybe we should be ready to answer a question that may be asked. The Adventists prayed.

Adventist Prayer Groups

These young people did a wonderful job because each Wednesday was the day of fasting and praying for the situation to change so that we may baptize many young people. They were ready to intervene for any situation of sick people and most of the time God answered their prayers. The prayer band is composed of students who meet regularly every Friday evening in a room that was allocated by the administration. A student church elder and assistant to the pastor coordinates the activities.

Schedule of Seminars

After getting the results, I made up the schedule of seminars and themes to be taught. The Tables 20 and 21 below give the details on the schedule.

Table 20. Schedule of Seminars in 2006

Dates	Venue	Theme	Texts	Facilitators
Church	Church	Love	John 13:14 Num 14:18	Pastor, Church Elders
15/10/2006	Church	Faithfulness	Titus 2:2	Pr. Ntiguma Lambert
29/10/2006	Church	Integrity	Deut 9:5 1 Kgs 9:4 Ps 7:8 Matt 22:16 Mark 12:14 Titus 2:7	Pastor, Church Elders
05/11/2006	Church	Humility	Ps 45:4 Prov 11:2 Phil 2:3	Pastor, Church Elders

This schedule on Table 21 was followed as it was planned and it was so successful because people attended in large numbers. A lot of questions were asked and answered during the seminars.

The following year it was so important to insist once again on the same subject because with the new school year there are new students coming in to study. After every seminar, participants were so delighted and liked it. After each seminar, a call was made and every participant accepted to change the way he has been behaving. If the theme was love, everybody accepted that by God's grace he was going to continue praying for it.

Table 21. Schedule of Seminars 2007

Dates	Venue	Theme	Texts	Facilitators
7/10/2007	Church	Integrity	Job 2:3, 2:9 Ps 25:21, 41:12 Pr 10:9, 13:6 Isa 45:23 Mark 12:14	Pastor Church Elders
14/10/2007	Church	Love	Lev 19:18 Ex 15:13, 34:7 1 Cor 14:1	Pastor & Church Elders
21/10/2007	Church	Humility	Matt 18:4 Luke 14:14 1 Pet 5:5, 5:6	Pastor & Church Elders
28/10/2007	Church	Love	John 3:16 Gal 5:13 1Tim 5	Pastor & Church Elders

Making Disciples

After the first seminar, church members were called again on 11th March 2007. The aim was to remind them the mission they have about the Great Commission of making disciples in Matthew 28:18-20. On 11th March 2007, all believers came together, we met in the church, and a sermon entitled “Are you ready to be a vessel?” was given. The key text was in John 7:38. “He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water”. The illustration was about a faucet that gives water. For anyone who does not know the process, he may think that the water is given by the faucet while behind the faucet there are so many other things relating to plumbing, reservoir, and the source. I told them that the magic is not in the faucet; rather it is what is behind the faucet that gives water. I told them that I

was not minimizing the faucet and made them understand that the faucet is needed to get the water where it needs to be.

At last I made them understand that they are the faucets and what they needed is what is behind it; that they needed power from the Holy Spirit to take the message where it is needed.

Small Group Ministry

Small group ministry was organized whereby it was easy for them to give testimonies to each other, to encourage each other, to bear each other's burden. These groups helped in Bible studies and they formed a wonderful bond that showed togetherness.

The whole morning of 15 October 2006 I dealt with the issue of Love because according to what used to happen in the country showed that there is a lack of love in Burundians. Then the whole morning of 22 October 2006 too, I dealt with the issue of faith in order to banish the bad behaviour of Adventist students such as cheating in exams. On 29 October, in the morning we spent the whole morning talking about integrity because many Adventist students misbehaved for instance in cheating exams in the classes. Besides, we took the whole morning of October 5, 2006 talking on Humility.

Results of the Seminars

The seminar was held during the end of the first quarter. When the exams came, only one student Adventist was caught cheating while before the strategies more than five could be caught. During the second quarter, the atmosphere had changed in the campus, shining faces were lost and everybody could notice it. Every time, lost things were brought to the assistant chaplain to be announced while it was not the case before. Because of the friendship developed between Adventists and non-

Adventists, you could notice a kind of togetherness among them. In the past when something wrong happened and you asked the class, you could notice that spirit of mutual accusation like: “ask Adventists and Adventists would reply the same. In short, everybody wanted to be a man of integrity especially that many themes in the chapel are based on integrity.

Though tithing was not the emphasis, it increased to two hundred percent. After the seminars, on the Sabbath, you could see some change: everybody was smart from the students to the staff.

Reaching Out

Based on the results, I started with five families. In each family we talked about the weaknesses found in the results of the three questions. For instance: the problem of violating the Sabbath in cooking, coming late to Church and so forth. I once again called leaders together and conducted a seminar of how they should treat students without terrifying them. I directed them that even if a student may make a mistake we should punish him with love in giving counsels before and after the punishment.

Morning Devotion

From Monday to Friday, the principal, the pastor, the deputy principal and the disciplinary master could alternate to lead the devotion before the beginning of the classes.

Matryazo Company

In order to put into practice what we had learnt in seminars, these youth contributed so much in establishing the company in Matryazo. They spent two weeks there with Pr. Samuel Ndikumana and we baptized 15 people.

Weekly Meetings

Wednesday meetings were respected. Friday meetings were also well organized with a lot of creativity. Each class had its day from the first year classes till last year classes. Sabbath programs were as usual. Sabbath evening meetings were also respected.

Religion as a Course at MSSK

When I arrived at MSSK, there were no curricula for religion. The Deputy Principal who is in charge of courses, gave me titles which some of which were even irrelevant to the needs of the students. I started doing the way others have been proceeding till one day when I was looking for religion books in the library, I came across a book entitled: “*L’Histoire du Salut*” (Story of Redemption) written by Alfred Vaucher. It has 63 lessons well outlined and well organized. I took it to the Education Director of the Union and he allowed me to use in religion classes. I came back to the Deputy Principal, we divided all those lessons to each class and a curriculum was developed to teach in Maranatha Secondary School.

Table 22. Schedule of Preachers from Outside

School Year	Month	Week	Preacher
2006-2007	March	3 rd	Kesisi Rei
2007-2008	March	3 rd	Kiprono Joffrey
2008-2009	November	1 st	Dr. LaRose

Weeks of Prayer

The principal was very cooperative with me in accepting to put aside a budget for the week of prayer. In his interview Pr. Kesis, the Chaplain of Baraton in his

office in August 2008 said: “We decided to put aside an amount of money for a good preacher and it is so beneficial to us because the number of baptism increased”. So, for the four consecutive years we were blessed with two preachers from Kenya and another one from America. The schedule of those preachers is indicated in that table below.

2006-2007 Week of Prayer

Pr. Kesisi Rei, Baraton Assistant Chaplain had developed many topics. On Monday morning he taught on the following subject: “Water into Wine”. From there the lesson was that as Jesus changed water into wine he can also change life to have value. In the afternoon he talked about “After a day’s journey”. He wanted to show how Jesus’ parents realized after a day’s journey that they had left Him behind. It is better we consider how far we have gone without Jesus and come back to Him. On Tuesday he talked about an “Unpardonable Sin” and “The work of the Holy Spirit”.

On Wednesday it was about “Unchanged Constitution” in order to show that the law of God and the law of Moses are enduring laws forever. In the afternoon he taught on the same topic but in the sense that the law of God is binding to all Christians, it has not been changed. Under grace doesn’t mean there is no law.

On Thursday morning he spoke on “The Universal Holyday”. The Sabbath is the 7th day in Scripture. In the afternoon he continued with the same topic but in the angle of showing that “Sunday worship and verses do not show God has made Sunday the alternative Sabbath.

On Friday he also developed two other themes. One was about “The work of the Holy Spirit” and the second dealt with “The Seven Bowls and God’s Wrath.” Finally on Sabbath he spoke about “Preparing for the Coming Judgement” and in the evening he ended with a very good topic entitled “Heaven is Real!”

2007-2008 Week of Prayer

As it is shown in the table above, after the week of prayer led by Pastor Kesis came another preacher named Pr. Joffrey Kiprono. During his week of prayer, he preached on coward people who are legalistic and do want to hold on what they got. He emphasized on the: Three angels' messages, came back so often to the Commandments emphasizing on the fourth. Can the Bible be trusted? The sermon affirms the validity, the authority, and the relevance of the scripture in modern times. Some are wise; others are otherwise (Sermon from Psalms 14:1 and comparing with the wise man who built on the rock, foolish who built on the sand, the wise and foolish virgins, kicked or kissed)? The kissed are those who choose God and do His will until they are invited into the kingdom. The Kicked are those whom God has to use a lot of avenues to reach them, sometimes even striking them.

2008-2009 Week of Prayer

In the third following year, we were blessed by the presence of Dr. LaRose from the United States of America. She is a lay lady who has specialized in the Sanctuary research. A part from all the parts that compose the whole sanctuary and the meaning, she is able to develop many sermons out of that very sanctuary such as Salvation, the New Jerusalem, the End, the Sabbath, Tithe, Love, Faithfulness, Humility, Integrity and so on. She spent two weeks with two presentations per day.

Reactions during the Weeks of Prayer

During the time of the preacher Kesis many people responded. Members of Biblical groups and Catholic movements organized sessions of prayer requesting that many more should not continue to respond. The role of Catholic movements and biblical groups was to follow keenly the presentation, and they went to do some researches in the Bible to counteract the message delivered in the church. They also

made sure they follow anyone who has taken the decision to make sure he surrenders and comes back to them.

During Doctor Larose time all the biblical groups and Catholic movements became a big threat to evangelism in the school. When we were about to receive Dr. LaRose for the two weeks of prayer, members of biblical groups and Catholic movements knew they were going to lose members. They were unhappy and organized secret sessions of prayer and fasting. When Dr. Larose arrived, something went wrong with her health and these Catholic and Protestants were full of joy thinking that their prayers were answered. But the Lord be praised she never missed any presentation despite her illness.

Her presentations were very touching. Students liked them and during the call, many were willing to respond. Unfortunately because students were seated in the church the way they liked, members of these movements were dispatched by their leaders everywhere especially among the younger students to make sure anyone who wanted to stand up was pulled down. One evening, they were so rude that when the preacher made a call saying “is there anyone who wants to respond to the message by coming to the front?” They loudly said “NO.”

To put an end to this misbehaviour, I worked hand in hand with the Disciplinary Master, Mr. William Nikiza to make sure they were seated according to classes beginning with the youngest. From that time onward there was a good response to the altar call.

Baptism Event

On the day of baptism the school did its best to provide a Bible to each baptized candidate. A small party was organized where the treasurer of the school increased the quantity of rice and beans that each one was to eat in the cafeteria and

the baptized students improved it by adding some ingredients. The church treasurer also gave a drink to the baptized candidates.

Baptisms were very special events. The venue was the baptism pool inside the church before divine service and in front of everybody. In one of the baptisms we had, I made a call from the water and a senior student who was not prepared came, took the vows, and I baptized him in the very clothes he had put for Sabbath. Tears of joy ran among many. Table 23 shows the continual increment of baptisms between 2005 and 2009.

Table 23. Baptisms during the Project Implementation

Year	Baptisms
2005-2006	14
2006-2007	63
2007-2008	65
2008-2009	55
Total	197

Comparing the baptism numbers in Table 10 where between 2001 and 2005 we had baptized only 36 students while after the strategic implementation, 197 students were baptized, an increase of 161 is seen. The Lord be praised for this work.

CHAPTER 5
SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This project begins with an introduction and points out the problem that pushed the researcher to undertake it. It clearly states the purpose and the significance of the study and then ends with the program development.

The Bible was used regarding believers and non-believers. We used texts such as Zechariah 8:20-25 in the Old Testament whereby we found that Hebrews were to be a nation of priests. Likewise, we must show that priesthood like Solomon preached to the Queen of Sheba until she went back with a good testimony of what she had seen and now she could witness to others about the true God (2 Chr 9:7-8). Let us be shining lamps to those who come to us so that they can be saved. Elisha and his students showed us that the school is not of today (2 Kgs 6:3-4).

The New Testament has also useful examples of being concerned about those who do not yet know the truth. John the Baptist was taken as an example when he went in the desert calling with a loud voice (Matt 3:1-3). Another example was the one of Jesus when he called a gentile like Zacchaeus in Luke 19:1-10. The conversation between Jesus and the Samaritan woman was also given as an example. Paul and Barnabas were special apostles who were sent to gentiles (Acts 9:15).

Ellen G. White's books were of interest regarding the schools. Ellen G. White continues to say that our church schools are ordained by God to prepare the children for this great work. She continues to say that our schools are preparing us for the

school above.¹ The Eden school is taken as an example. God was the Principal of that school as for today that responsibility is transferred to man though God still leads through the Holy Spirit.

ECD Policy suggests that Adventist Education is one of the best tools for evangelism, that when learners join the Adventist schools, they voluntarily pay to attend evangelistic campaigns. The researcher went through evangelism in school and looked at what to evangelize. About this it was studied that our students need to know that keeping the law of God without Christ equals to breaking it. Students have to be saved first then taught doctrines. Evangelism should be done with tact especially that we have to sometimes discipline those we evangelize to. If ever we are to discipline them, we should do it with love.

The work of a chaplain was underscored in this research because he plays a pivotal role. A chaplain has the obligation of teaching and equipping church members who will in turn evangelize to their peers.

A background of the school beginning by the system of education in Burundi was given. The location and the reason that brought it in Burundi were highlighted. The crisis that the church underwent which caused the school to be taken by the government is mentioned too. As it was stated in the beginning, this school is sponsored by the government, which we discovered, has some advantages and disadvantages.

This research provides an idea of the effective school enrolment for the last four years and the statistics of Adventist and non-Adventist population of the school including students and staff. A number of tables are provided to explain those

¹ White, *AUCR*, 26 July 1899.

statistics. An analysis of how baptism looked like before the project for five years is seen in order to be able to make a comparison with the time the researcher would have accomplished this project.

There was a discovery of threats, weaknesses, opportunities and strengths in order to lay out a strategy enabled the researcher make some changes. As far as evangelism is concerned, it was noticed that some obstacles like war, instability of chaplains, lack of Adventist staff, double role of the chaplain impeded the work. Protestant biblical group and Catholic movements are big handicaps to evangelising in the school.

Before taking any action to improve the situation, consultations were made with all those who are responsible for the school of Maranatha Church of Kivoga. After those consultations, a strategic action plan was developed and steps were made in order to implement it. A survey on a specific group of students and different and two questions to each were identified. As the results of these questions, a plan of seminars was elaborated and other activities were accomplished. Weeks of prayer were planned and preachers from outside came to conduct those weeks of prayer and many students were able to be baptized as shown by Table 17 it. In short it was a good exercise; to repeat it will be of great honour for the school or the church based on the results the researcher was able to get.

Conclusion

At the core of this research is that the Bible is the inspired word of God. That is why the research based on it. Afterwards, we consulted the books of Ellen G. White and the ECD Working Policy on the education philosophy and mission of Adventist schools. The Church Manual was also consulted regarding the objectives of the school.

Adventist education is characterized by its philosophy and mission, liberal art approach, spiritual atmosphere, and pursuing of multiple goals. Compliance with fundamentals of Adventist education is not an option but a mandate. The church should do all what she can to get out of this double ownership and to insure the whole management of the school. The school administrators should be committed people who will make sure they do understand the Adventist philosophy of education and its mission and implement it. The goal of the school is well taken care of and as a result, the number of baptisms will increase. If we maintain our spiritual identity and mission, it will indeed be a dynamic force and a good tool for evangelism.

Every Adventist worker at the school has the responsibility of modelling and mentoring those who come to our school and though they are not Adventists as it was seen in the literature research of this project. It is the duty of every Adventist at the campus to make sure these fellows who come to the School accept the truth and if not, they go back at least with a good picture of what Adventism is.

Among students who attend our school, some of them are as young as twelve years; therefore we have to understand that early biblical education is the fundamental character builder that will last for eternity. This will concern Adventist students especially that faith has an impact on the non-Adventists.

Solomon has specified it in Proverbs 22:6: “Train up a child in the way he should go; and when he is old, he will not depart from it.” The chaplain at the school plays a vital role in the ministry activities. His role is so influential in the increase of baptisms as well as strengthen the spirituality of both Adventists and non-Adventists. In short, the chaplain in the school is the most visible witnessing dynamo to make sure all spirituality matters are healthy including baptizing new members.

Effective ministry for secularized students, as Samir Selmanovich writes, “doesn’t just offer answers, it offers mysteries. It is a far reaching ministry not merely a search for truth and beauty and a search for a way of effectively introducing such beauty.”²

Corporate worship brings together the body of believers and non-believers in an attitude of worshipping God the Creator. These are occasions for sharing Biblical truths as well as personal experiences with God. They serve to strengthen and build each other’s faith. Since students can be easily be bored with the mere delivery of Biblical faith and historical accounts, worship themes are to be directed toward things that are more appealing to students. Church members have to perform in the various aspects of the ministry; they have to be grounded with appropriate values to be effective.

With the culmination of knowledge in Christian values and a personal experience it is hoped that these values will be transmitted to the peers served by the students both now and in the future. However, these suggestions will be viable and successful only through unceasing prayers and the assistance of the Holy Spirit.

² Samir Selmanovic, “Pastoring the Post-Modern Frontline,” *Ministry*, September 2001.

Recommendations

1. To the one who would like to implement another project of this kind at MSSK, I wish he could closely collaborate with the Principal to uproot the Protestant Biblical group and the Catholic movements.
2. If I were to redo this project, I would do my best to call preachers instead of one preacher each year. The harvest would triple.
3. The Administrative Unit in Burundi should care for the chaplain of MSSK instead of relying on the salary given by WBF because of the weight of pastoring eleven churches.
4. The school administration together with the chaplain are responsible for planning spiritual matters.
5. Evangelism in school is a holistic work; all the departments should be well supervised of which the Chaplain is responsible.
6. The week of prayer should be quarterly. Experienced pastors should be invited. The Principal and the Chaplain are responsible.
7. The dates of these weeks of prayer should be reserved in the academic calendar.
8. Now that peace has recovered in the surrounding, the two-by-two discipleship program should begin again. The Chaplain is in charge.
9. The principal will make sure the morning devotion which is held before classes, instead of saluting the national flag, and done by the right persons.
10. Protestant Biblical Group and Catholic Movements should be banished at the school. The Principal is responsible.
11. The chaplain is recommended to ensure spiritual programs such as evenings of spiritual music, Christian drama, poetry, small groups, and

various clubs where each student has an opportunity to become a member and find an opportunity for self-expression.

12. The counselling work is an important one and should not be limited by time and salary. It must be based on the principles written down in sacred scripture in 2 Timothy 2:15.
13. All church members are required to arrive in due time. Otherwise arriving late to the church will be a stumbling for the brethren.
14. The two new companies: Nyabunyegeri and Martyazo should be taken care of. The chaplain and assistant chaplain are responsible.
15. Worship themes should be directed toward things that are more appealing to students and that would help them to see that worshipping God is enjoyable and inspiring.

APPENDIX A
INVITATION LETTERS

Original Message

From: LambertNtiguma<ntiguma@yahoo.fr>

To: Jenny mccluskey<bibles4you@yahoo.com>

Sent: Thursday, January 3, 2008 10:51:23 PM

Subject: RE: We will give the Oct week of prayer your requested (2 weeks)

Happy New Year Dr. LaRose and family.

Dear Madam,

I was very much thrilled to read your message and indeed we are happy of your coming to our school.

Right now I am going to talk with the Administration of the school and the one of the Union; I do hope that things will go well;

By the way is there any way you can come straight to Bujumbura because I think it will be easier for you.

The lessons I have are:

King's Table, Laver, Alter of Sacrifice, God with Us, Light of the World, the Censer

Still Burns, Atonement IV.

God bless you in His vineyard.

Ps Lambert Ntiguma

APPENDIX B
RESPONSES FROM INVITEES

1. First Response from Dr. LaRose

December 26th, 2007

Dear Pastor Lambert Ntiguma

I just returned from the country of Peru yesterday and was praying about your request for October of 2008 for 2 weeks at the Maranatha Secondary School at Kivoga (Burundi, Africa).

I am happy to tell you that God answered my request and I am sure He wants us to do this week of prayer for you (2 weeks). We are arranging our 2008 calendar.

We are planning our ticket to depart on September 30 and set up by Thursday October 3 if all connection flights are as planned. That will give us time to put things in nice order as well as make sure the truck from Rwanda makes it through the border ok.

So we begin to gather items that will encourage the students in their faith.

Dr. Rose

PS Please respond if you get this note.

I will also send lessons to translate as they are finished.

List the ones you have and I will know which have been completed since I left there. If I can have a book printed and bound, it would help the students the most.

2. Second Response from Dr. LaRose

Dear Pastor Lambert Ntiguma,

I just returned from the country of DRC where we did meetings in Goma. Next Bukavu wants us but we are headed into Southern Mexico first. I have not heard back from you. Since God is working things out for your request, I have proceeded in faith with plans.

Here is my itinerary. I expect you will communicate soon. I have another country I am about to fly to and it will be hard for you to speak with me by email. So communicate now. I will be back with only a little 2 week window before I must move on to AFRICA again.

My itinerary plans:

We may leave Aug 18 and do Kenya as well (as they just sent a request an hour ago. I will first pray and ask what God wants.)

We will pray anyway here it is. I have also sent a letter to President Jethron in Burundi Adventist Association.

Here are the AFRICA plans:

We are communicating with Elisha in Nairobi, Reuben in Kigali, student Steven regarding our plans, Jean Ngirente and we want to include you also.

August 26 leaving USA for Africa--for Bukavu DRC project (Sept 7-25) and Burundi program (Sep 25-Oct 14).

We want to visit Rwanda Past Projects:

- Shyira (24hrs)
- Muzo Mt. 24 hrs

- Kabaya 24hrs and possibly Gisenyi though that pastor has moved to another location and wants us to be at his place (At school).

Now logistics of this mountain hopping:

This will demand some vehicle rugged enough, and a driver willing for his assignment to last one full week. We would be dropped at the DRC border. I am sending my passport to the US embassy for VISA- (75 dollars) it is much cheaper-- than the horrible Goma border where they require every 8 days to come back to their border and give them 70 more dollars.

One-day visit purpose:

1. Bibles to new converts--Hopefully they can baptize more on the day we are there.
2. Kinyarwanda Bible Lesson Books we are to print here from what Reuben sent. We are cutting and pasting the translated materials now.
3. Take articles of clothing for those we saw in great need
4. Take choir robes to Shyira children's choir

Dr. Rose & Jenny McCluskey

Itinerary plans:

Aug 26 Leave Spokane USA Aug 26 Tuesday (Wednesday in Africa)

Aug 28 Thursday arrival in Nairobi, Kenya

Aug 29 Friday arrival into Kigali

Aug 30 Sabbath speak in Shyira for church--afternoon baptism

Aug 31 Sunday head over to Muzo (Night in Muzo)

Sept 1 Monday night stay over in Muzo

Sept 2 Tuesday morning (Kabaya) (Night in Kabaya)

Sept 3 Wednesday afternoon to Gisenyi

Sept 4 Thursday with the Pastor of Gisenyi SDA Church at new location

Sept 5 Friday to border at Goma, DRC crossing by noon or latest by 3pm

Sept 5 Friday night overnight with???(David's family or Mark's Family or at Union office treasurer)

Sept 6 Sabbath Visit and Speak in Goma SDA Church- Give Children Swahili Bible lesson Books & if there is a baptism on that day, we will give Bibles.

Sept 7 Boat on Kivu Lake to Bukavu

Sept 7-24 DRC BUKAVU Meetings Sunday morning Sept 7 to Bukavu for series of meetings

Sept 25 to Bujumbura truck crossing border into Bujumbura (Visa is already paid and stamped in passports)

PLAN: to do a 2 week school series Maranatha Secondary School

At Kivoga (Burundi, Africa) Chaplain Pr Lambert Ntiguma:

Monday Sept 29

Tuesday Sept 30

Wednesday October 1

Thursday Oct 2

Friday Oct 3

Monday Oct 6

Tuesday Oct 7

Wednesday Oct 8

Thursday Oct 9

Friday Oct 10

Monday October 13 (possible but not certain depending on departure hour of plane for Nairobi).

Sanctuary documents or study guides are on my new web site. The bible

Sanctuary.com

Evening Meetings should be arranged to include more topics and help parents and others come and also be blessed. Week end morning meetings and evening is encouraged for Sabbath and Sunday as well.

Set up sanctuary in school and do 2 weeks or 10 school days of week of prayer.

Oct. 13 Finished in Burundi and packing up for home.

Pack sanctuary for storage a month then return as requested

Oct. 14 night 10pm returning to USA out of Nairobi

Burundi departing either that morning or day before

3. Third Response from Dr. LaRose

jenny mccluskey<bibles4you@yahoo.com> a écrit:

Dear Pr Lambert Ntiguma,

I just returned from the country of Peru yesterday and was praying about your request for October of 2008 for 2 weeks at the Maranatha Secondary School at Kivoga (Burundi, Africa).

I am happy to tell you that God answered my request and I am sure He wants us to do this week of prayer for you (2 weeks). We are arranging our 2008 calendar. We are planning our ticket to depart on September 30 and set up by Thursday October 3 if all connection flights are as planned. That will give us time to put things in nice order as well as make sure the truck from Rwanda makes it through the border ok.

So we begin to gather items that will encourage the students in their faith.

Dr. Rose

PS: Please respond if you get this note.

I will also send lessons to translate as they are finished. List the ones you have and I will know which have been completed since I left there. If I can have a book printed and bound, it would help the students the most.

APPENDIX 3

SERMON OUTLINE

"THE MAGIC IS NOT IN THE FAUCET!"

INTRODUCTION:

Thomas Edward (T.E.) Lawrence was born on August 16, 1888 in Wales. Popularly known as Lawrence of Arabia, Lawrence became famous for his exploits as British Military liaison to the Arab Revolt during the First World War.

The desert raids of British officer T.E. Lawrence and his Arab rebels tied down many Turkish troops who could have been fighting the main British armies in the Middle East. Lawrence of Arabia's struggle against the Turks during World War I was a classic of guerrilla warfare, and his personal account has become a classic of world literature. And, of course, many of you have seen the movie about the life of Lawrence of Arabia.

Lawrence wrote about his Arabian adventures in *The Seven Pillars of Wisdom*.

During the war, Lawrence formed close friendships with many of the Sheiks of Arabia. After the war, he brought some of these Sheiks back to England to show his appreciation for their support against the Turkish domination.

They had a wonderful visit, appeared before the Joint House of Commons and Parliament, and had an audience with the Queen.

On the last night of their visit, Lawrence offered them anything they wanted to take back with them to their desert homes.

They led him up to the hotel room, into the bathroom, and pointed to the faucets in the bathtub and said that they wanted to take faucets with them that would provide them with running water in the deserts.

They didn't realize that the faucets were superficial. Behind them was plumbing, a hot water heater, an energy source that heated the water, a city main that supplied the water, and from the city main went a line to an outside source of water!

- The magic is not in the faucet! It is what is behind the faucet that gives the water!
- The faucet can be 24 carat gold, but if it's not attached to a water supply, it is useless!
- The magic is not in the faucet, the power comes from what is behind the faucet! Things that are not visible to the human eye, but are there nonetheless!
- If the pump, or the plumbing, or the reservoir ever is out of service, the faucet is useless! It's what's behind the faucet that gives it its power!

THE FIRST THING I WANT TO SAY THIS MORNING IS THIS: THE FAUCET IS NECESSARY TO GET THE WATER TO WHERE IT NEEDS TO BE.

- I don't want to minimize the importance of a vessel! God needs faucets!

- God has always worked through human vessels.
- In fact, most of the time, God works through the most unlikely vessels!

God Can Use Anyone

- Moses stuttered.
- David's armour didn't fit.
- John Mark was rejected by Paul.
- Timothy had ulcers.
- Amos' only training was in the school of fig-tree pruning.
- Jacob was a liar.
- David had an affair.
- Solomon was too rich.
- Abraham was too old.
- David was too young.
- Peter was afraid of death.
- Lazarus was dead.
- John was self-righteous.
- Naomi was a widow.
- Paul was a murderer.
- So was Moses.
- Jonah ran from God.
- Miriam was a gossiper.
- Gideon and Thomas both doubted.
- Jeremiah was a bullfrog;
- Just kidding -- he was depressed and suicidal.
- Elijah was burned out.
- Martha was a worry-wart.
- Mary may have been lazy.
- Samson had long hair.
- Noah got drunk, and that's not all.
- Did I mention that Moses had a short fuse?
- But God doesn't require a job interview.
- He doesn't hire and fire like most bosses,
- Because He's more our Dad than our Boss.
- He doesn't look at financial gain or loss.
- He's not prejudiced or partial, not judging, grudging, sassy, or brassy, not deaf to our cry, not blind to our need.

A Christian minister once said, *"I was never of any use until I found out that God did not intend me to be a great man."*

God needs us to be faucets! John 7:38

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

- God can have all the plumbing in place, have the pump hooked up, ready to pour out blessings on His people, on the world, but He needs us to be vessels! He needs a faucet!
- In many cases, the only thing that stops a move of God is the lack of a vessel.
- When Elisha was performing the miracle for the prophet's widow, and the oil was flowing freely, the Bible says:

2 Kings 4:6

6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

The only thing that stopped the flow of oil was the lack of a vessel!

- Now, don't ask me to explain why God decided to use imperfect vessels to accomplish His work.
- It doesn't make sense to me that this God who can do all things would choose to restrict Himself to moving through imperfect, flawed, inconsistent humanity!
- I don't know why the Creator chooses to move through His creation!
- But God is always seeking for men and women through which to move!
- On the day of Pentecost, God poured out His spirit upon all "FLESH"! Was filling vessels!

In Isaiah 43:18 He said, "I will work, and who will let it?"

God needs a vessel through which to work!

- Ezekiel said that God was seeking a MAN to stand in the gap and make up the hedge!
- When the Lord struck Saul from his horse on the road to Damascus, He then told Saul, "Go see Ananias, he will tell you what to do!" GOD USED A HUMAN VESSEL!
- In the Book of Revelation, John says that God wept because He could find no MAN to open the book of salvation, so God Himself took on the form of man to bring redemption!
- Do you understand how important you are to the work of God! God will not move without a vessel!
- God will not pour out His spirit without a faucet for it to flow through - you are that faucet!
- God needs you and He needs me!

NOW, THE SECOND THING I WANT TO TALK ABOUT IS THIS: EVEN THOUGH GOD NEEDS US, WE CANNOT AFFORD TO TAKE THE GLORY FOR WHAT ONLY GOD CAN DO!

- I am a faucet, but I must remember that there is no magic in the faucet!
- It's what is behind the faucet that counts!
- If the power supply ever gets shut off behind the wall, this faucet is useless!
- I may still look good, may still say the same things, may still appear to be the same, but if my power supply is shut off, I am of no use to anyone!

Romans 7:18

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for the will is present with me; but how to perform that which is good I find not.

- I must understand that I am only the vessel, the conduit, the faucet!

2 Corinthians 4:7

7 But we have this treasure in earthen vessels that the Excellency of the power may be of God, and not of us.

- The power is God's, I am only the earthen vessel! I can't sing well enough, I can't preach well enough to duplicate what God can only do!

Romans 12:3

3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

- No matter how much God moves through us, remember it is God and not us!
- No matter how many prophecies we give, no matter how much anointed preaching and teaching comes forth from us, we must never forget that it is what's behind the faucet that makes all the difference!
- No matter how many good things happen through me, I am only the faucet, there is a power supply behind me, and if that is ever cut off I am useless!

IN OUR TEXT THIS MORNING, JESUS IS TEACHING HIS DISCIPLES THIS VERY IMPORTANT LESSON.

- They had most likely watched Him cast out devils many times before.
- They had heard Him teach about going into the Strongman's house and taking his armor.
- They had probably watched as he sent the legion of devils into a herd of swine.

Numerous times the scripture speaks of Jesus casting out devils, and it is probable that the disciples were witnesses to these events.

- So, now they come across a situation that they feel very confident that they can handle!
- They have watched Jesus do this, they have observed His hand motions, listened to what He said, and how he said it!
- They have the words, actions, motions, and everything else down pat, but there is one thing missing!
- They have no power! There is nothing behind the faucet, and they fail miserably at the task at hand.

And Jesus takes this opportunity to tell them that there is no magic in the faucet!

- In other words, if there is no prayer and fasting, there will be no power!
- There is no magic in the faucet; it's what is behind the faucet that makes the difference!

I can:

- Say all the right words
- Do all the right hand motions
- Use the right tone of voice
- But, if there is no prayer and fasting that has taken place behind the wall, there will be no power coming from the faucet! This kind goeth not out but by prayer and fasting!

The danger we face is when we try to duplicate through mere human efforts what can only be produced by god!

- Preachers get into trouble when they learn how to preach!
- Singers get into trouble when they learn how to sing!
- Teachers get into trouble when they learn how to teach!

We must never reach the point where we learn how to do what only God can do!

- I am never going to become so smart that I don't need God!

2312 Simpson's Most Valuable Discovery

In the year 1847, a doctor from Edinburgh, Sir James Simpson, discovered that chloroform could be used as an anesthetic to render people insensible to the pain of surgery. From his early experiments, Dr. Simpson made it possible for people to go through the most dangerous operations without fear of pain and suffering. Some people even claim that his was one of the most significant discoveries of modern medicine.

Some years later, while lecturing at the University of Edinburgh, Dr. Simpson was asked by one of his students, "What do you consider to be the most valuable discovery of your lifetime?" To the surprise of his students, who had expected him to refer to chloroform, Dr. Simpson replied, "**My most valuable discovery was when I discovered myself a sinner and that Jesus Christ was my Savior.**"

The most valuable discovery that you and I can make this morning is this:

- No matter how smart I am,
- No matter how well I can preach,
- No matter how well I can organize
- **I am still just a sinner saved by grace!**
- **There is no power in me; I am just the faucet, the conduit, the vessel through which His power moves!**
- There is no magic in the faucet - **I NEED JESUS!**

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1992-1994 Tanzania Adventist College: Diploma in Theology
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