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# A Discipleship Model for the Hill Portuguese Seventh-day Adventist Church of Johannesburg

Dioi Cruz

*Andrews University*

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ABSTRACT

A DISCIPLESHIP MODEL FOR THE HILL PORTUGUESE  
SEVENTH-DAY ADVENTIST CHURCH  
OF JOHANNESBURG

by

Diói Cruz

Adviser: Wagner Kuhn

## ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: A DISCIPLESHIP MODEL FOR THE HILL SEVENTH-DAY ADVENTIST  
PORTUGUESE CHURCH OF JOHANNESBURG

Name of researcher: Diói Cruz

Name and degree of faculty adviser: Wagner Kuhn, PhD

Date completed: October 2014

### Problem

The Hill Portuguese Seventh-day Adventist Church is a community composed of immigrants from Portugal, who were well established in Angola and Mozambique and who moved to South Africa after escaping the independence wars in the 1970s. Despite their professional success, they have not been successful in personal ministry outreach during the past years, resulting in a clear decrease of membership.

### Method

This project sought to create, implement, and evaluate a strategy to help bring about inner healing and discipleship in order to increase the number of members

witnessing creatively and reaching out to the Portuguese neighborhood of immigrants in the southern urban area of Johannesburg.

### Results

An inner healing-discipleship cycle was implemented and brought excellent outcomes. Members were assessed in many ways and exposed to sermons and seminars on healing and discipleship. The overall goal was reached for the fact that most of the members are enjoying being involved in mission outreach and are currently planting a new church.

### Conclusions

The goal of every sincere Christian is to have a growing and satisfying spiritual life. The inner healing-discipleship cycle has helped the members to experience each phase of it through spiritual activities at the church and through personal communion with God. They have faced the truth about themselves and realized how great the grace of Jesus is. Through the spiritual assessments they were able to better understand themselves, their neighbors, and God. The most effective way to bring a change in a church is from within to outside, and this start in our hearts and ends in our hearts and minds when our heart is “strangely warmed” and the gracious touch of God constrains us to decide to follow him.

Andrews University  
Seventh-day Adventist Theological Seminary

A DISCIPLESHIP MODEL FOR THE HILL PORTUGUESE  
SEVENTH-DAY ADVENTIST CHURCH  
OF JOHANNESBURG

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by

Diói Cruz

October 2014

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Date approved



## DEDICATION

This dissertation is dedicated to my adorable, devoted, and supportive wife Silvia,  
our brilliant, loving, and sweet children Giuliana and Guido, and  
to my always encouraging and faithful parents,  
Diomar and Ivani.

It is also dedicated to all who struggle with damaged emotions,  
spiritual wounds, and need for the gracious touch of Jesus  
in order to experience inner healing and  
find self-identity

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## CHAPTER 1

### INTRODUCTION

#### **Background**

Harmonious relationships are the consequence of healthy emotions. Emotional damage may originate from mental illness, trauma, or a combination of factors, and can destroy the ability to have a healthy relationship with others. Learning to recognize the signs of damaged emotions allow us to identify the problems and search for help.

In the Bible we find the story of a Samaritan woman who had had five husbands and the one she living with was not hers. She needed inner healing for the pain and traumas of broken relationships. She was an unbeliever who met Jesus, and was persuaded to accept Him as the Messiah, with the result that she rapidly became one of the great missionaries in Bible history (John 4:1-42).

Ellen White (1940) states that this “woman represents the working of a practical faith in Christ. Every true disciple is born into the kingdom of God as a missionary.” She declares, “Who drinks of the living water becomes a fountain of life. The receiver becomes a giver.” Because “the grace of Christ in the soul is like a spring in the desert, welling up to refresh all, and making those who are ready to perish eager to drink of the water of life” (p. 195).

One of the consequences of wars is broken relationships which create negative feelings that need to be solved. The wars of independence in Angola and Mozambique

affected the lives of thousands of Portuguese who moved to South Africa. Among this group of refugees were hundreds of Seventh-day Adventists who established a church in Johannesburg.

### **The Problem**

The Hill Portuguese Seventh-day Adventist Church is a community composed of immigrants from Portugal, who were well established in Angola and Mozambique and who moved to South Africa after escaping the war that brought independence to the above-mentioned countries. They are hardworking and most of the families are wealthy and professionally successful. Despite their professional success, they have not been successful in personal ministry outreach during the last few years, resulting in a clear decrease of membership.

### **Purpose of the Project**

The purpose of this project is to create and implement a strategic program of spiritual healing and discipleship to promote revival and reformation in order to increase the number of members witnessing creatively to reach the Portuguese neighborhood of immigrants in the southern urban area of Johannesburg.

### **Justification of the Project**

Before ascending to heaven, Jesus gave the Great Commission (Matt 28:19, 20), telling his followers to reach all nations, tribes, and people of all languages with the plan of redemption for humanity. The Seventh-day Adventist Global Mission program is a task to be accomplished by each member of the church in the world, including the Hill Seventh-day Adventist church members.

A good number of members have experienced the atrocities of the war that brought independence to Angola and Mozambique. They have lost relatives, friends, properties, and money. They still keep in their hearts feelings of anger, insecurity, and frustration. They need to be spiritually and emotionally healed in order to remove the barriers that keep them from being whole Christians.

Most of the members are not conscious of their responsibility and their partnership with God. Regrettably, church membership has been declining during the last ten years. This project seeks to bring spiritual and emotional revival, a discipleship program, mobilization for joining in different urban mission outreach activities throughout the year, and eventually a stable growth of the membership. The few members who are aware of the church's mission are not prepared to reach their relatives, friends, and neighbors. They need to be trained and empowered so that their witness will be successful and rewarding.

This project is needed because worshippers who are actively involved in outreach activities are spiritually, emotionally, and socially healthier than those who are hardhearted and unresponsive.

### **Limitations of the Study**

People who have damaged emotions or who have experienced traumas will probably take some time to become self-conscious of their need for inner healing. They do not want to admit that they have wounds because showing vulnerability may be a sign of weakness. The cycle of inner healing and discipleship will work for those who are willing to take ownership for their faults, repent, confess, and be forgiven. Not everyone feels comfortable in this process of healing because it demands a change of worldview.

### **Delimitations of the Study**

This research is specifically designed to be functional and applicable in the context of the Hill Portuguese Seventh-day Adventist Church of Johannesburg. This is a very peculiar church due to its history and development in South Africa.

### **Significance of the Project**

This project is significant because pain, anger, guilt, bitterness, and indifference will be replaced by peace of mind, love, and joy in the service to God and to others. The congregation will be persuaded through sermons, seminars, missionary activities, and the power of the Holy Spirit of the need to accept Jesus' Great Commission. An increase of commitment to Jesus will motivate members to action in favor of their community, their church, and their respective families. Men, women, and young people will be qualified and capable to witness powerfully in a natural, regular, and effective way.

This short introduction presents the importance of this research for the Hill Portuguese Seventh-day Adventist Church. The way God has led me and my worldview will strongly affect the output of this project. It will also affect the way I think and how I will continue serving God. For this reason, I will describe my personal basis for ministry and how God has shaped my life: spiritually, emotionally, physically, mentally, and socially.

### **Personal Basis for Ministry**

In this section I will present the personal basis for my ministry since self-awareness is vital for my self-improvement as a servant leader. Aristotle was right when he said "Knowing yourself is the beginning of all wisdom" (Aristotle, 2014, para. 5).

Self-awareness can improve my judgment and helps me to identify opportunities for personal and professional growth. It helps me feel comfortable in my skin and happy to be serving God where I am with the limitations and skills I have.

The responsibility of pastoral ministry and leadership is great and must not be exercised carelessly. Since a minister needs to constantly develop his own and his community's spirituality he needs to keep a growing social and self-awareness.

Self-awareness awakes the need to focus on others and respect the individual uniqueness of each person. It motivates the minister to possess a deep love for others, to spend time with people instead of a desire to fix them. For this he needs to have the ability to discern the inner needs of his church members and the condition of their hearts, and be able to guide them to a deeper connection with God and others.

During the last five years God has accomplished significant changes in my life. I feel more motivated to serve Him as a result of His guidance rather than trying to accomplish my own plans. My ministry has become His ministry, my will has become His will, and a deep sense of abandonment has invaded my being. It is in the midst of conflicts when God can touch my heart and help me understand and apply the truth of His Word in my life and ministry.

After reading the book *Practicing Greatness* written by Reggie McNeal it became more evident that my call for servant leadership happened when I was very young. Becoming aware of this call motivated me to ask God to make me, not just a leader but a great servant. God deserves my best and my complete commitment to the purpose He has for me. My deepest desire is that He will continue shaping my mind and healing my emotional wounds so that I may be an extension of His healing blessing to others.

Among the disciplines mentioned by McNeal are “self-awareness, self-management, self-development, mission, decision making, belonging, and aloneness” (2006, pp. 6-7), but two of them will especially improve my ministry: self-awareness and aloneness. I need to observe more and perceive better people’s needs and make a personal effort to find appropriate and powerful ways to be an instrument of healing. In order to develop self-awareness I need aloneness to reflect and know what are the helping and hindering forces in my ministry. For this, I will prepare a calendar of personal retreats and will inform my family and my members about this need of my soul because,

Leaders who achieve greatness in the spiritual world not only endure aloneness, they build it into their lives. They appreciate the depth of soul making that is possible only in solitude. They even come to the place of craving solitude, not just because a person of their personality type might prefer it but because they find that solitude restores to them the emotional and spiritual center they need for their leadership challenges. (McNeal, 2006, p. 143)

The Bible presents the story of many individuals who have had a wilderness experience that reveals the developmental role of aloneness for shaping them as spiritual leaders. During my moments of aloneness I want to be inspired by the lives and leadership of the following men: Moses, David, Paul, and Jesus. Moses was curious about God’s presence and wanted to see His glory. Despite having an intimate relationship with God, fruit of the 40 years in the wilderness of the Midianite desert and another almost 40 years leading God’s people, he failed by striking the rock when people wanted water. He did not trust God. Every spiritual leader faces this same test and I learn with Moses that not trusting God leads me to sin and away from His blessings just like he did.

David was led to the wilderness because of Saul’s jealous rage, but he proved to be patient and determined to grow as a leader in the midst of adversity. He teaches me

that we learn better when surrounded by conflicts. When we fall into the pit, our spiritual eyes are opened and we hold God's hands tighter. Like David, I need to have confidence in God whenever there are struggles by having in mind God's long-term purpose for my life and for my community.

Paul's experience in the wilderness prepared him after his personal encounter with Jesus on the Damascus road and in consequence, to become the greatest missionary in the apostolic era. His life and ministry teaches me about grace and convinces me that I need to be humble, thankful, and develop a healthy self-image through a daily intimate relationship with Jesus because this will determine how I will relate to others.

Jesus' life was marked by many moments in the wilderness on His own. It was during these moments with the Father that He understood the nature of His mission and increased His ability to depend upon God and resist our enemy. Jesus teaches me that God is love, He is moved by compassion. His heart is big and it can break, for it was ruptured for us on the cross. Jesus's life and ministry persuade me to depend entirely upon God and to serve others out of compassion and sincere love.

I expect that this project will enable me to serve the Lord with more enthusiasm, determination, optimism, and courage. I will not allow fears, doubts, and shortcomings to be a stumbling block for God to use me to heal His people. I will strive to constantly be aware of my vulnerabilities to failure and will allow God to guide me and transform my heart.

### **Family Background**

I was born in São Paulo on May 30, 1969. My father is a genuine Brazilian, a mixture of the Portuguese colonizers, the natives, and Africans. He was born and grew up



north of Brazil while my mother is a granddaughter of immigrants from Spain and Portugal who were established in southern Brazil.

During my childhood, we traveled and lived in many parts of ethnically-varied Brazil where being flexible and tolerant towards different people's habits became natural behavior. Growing up as a minister's child in a culturally diverse environment awakened my curiosity to understand the world of people's ideas, feelings, and values.

My parents were the best mentors I ever had. In my childhood, most Sabbaths afternoons were reserved for visiting other families and teaching the Bible. When someone was baptized, our joy was so intense that we had tears would in our eyes. I treasure those special moments in my heart and they will inspire me for the rest of my life.

It was a great privilege and an immeasurable blessing to study in Adventist schools from primary to high school. Despite all the moving from south to north or from east to west in Brazil because of my father's job, all the nine schools where we studied were Adventist. Some were very small and deprived, others were big and prosperous, but my teachers were all Adventist and had a very positive influence on me and on my brother who is a medical doctor and on my sister who is a church worker.

### **Educational and Ministerial Background**

My academic base was built in Adventist institutions having concluded my high school in sciences and biology at Instituto Adventista de São Paulo (IASP), today Universidade Adventista de São Paulo (UNASP campus 3). I began my studies in Theology at the UNASP campus 1, continued the course (2nd year) at the Universidad Adventista del Plata, Argentina, and concluded at Helderberg College, South Africa,

graduating in 1994. I studied sociology at the University of South Africa (incomplete course) and completed a Master in Business Administration in Organizational Leadership at the University of Santo Amaro (UNISA), São Paulo. Currently I am a Doctor of Ministry candidate of Andrews University.

I worked as a literature evangelist in Spain to get a scholarship to study at Newbold College in England. Without success, I went to work in Italy, and finally, after two years of interruption, I decided to continue my studies at Helderberg College, which is an extension of Andrews University in South Africa. There I met my wife and companion of adventures in missions, the Argentine Silvia Zapata. We have two children, Giuliana, 16, and Guido, 13.

I began my pastoral ministry in 1995 and was ordained in November 14, 1998. I have served as assistant pastor at the Central Church of Brasilia, and in the district of Asa Norte, and then Sobradinho-DF, while my wife worked as secretary at the South American Division. In 1999, we received a call to Niger, in Africa, where I served as the Mission President and ADRA Director. I was also called to occupy the office of Acting President of the Burkina Faso Mission, Chad Mission President (a call I could not fulfill because of the social upheaval that erupted), President of the Guinea Conakry Mission where I coordinated the activities of the Mission, ADRA and a pastoral district. During this period, Silvia worked as a secretary and head of departments. We returned to Brazil in 2009 where I served as district pastor in Jundiaí, São Paulo, and since 2011 we are missionaries to the Portuguese-speaking churches in Johannesburg, South Africa.

Whether studying or serving as a missionary, I have had the privilege to live and work for 20 years in different countries where I was exposed to different cultures and

interacted with a variety of fascinating people. I learned about their traditions, beliefs, superstitions, joys, fears, lifestyles, and how to better communicate the Gospel to them.

### **Six Subplots**

In order to understand how God shapes spiritual leaders, McNeal argues that there are six basic heart-shaping subplots: “culture, call, community, communion, conflict, and commonplace” (McNeal, 2000, pp. xiv-xv). Below I will describe how they have affected my life after having read and reflected about them.

#### **Culture**

Culture is a topic that has always caught my attention. The more I understand my journey, the better I will serve people of other cultures. There are many people trapped in their sinful culture and God needs people to create a learning environment for the lost so that they can love and accept Jesus as their Savior. I grew up in a Brazilian Seventh-day Adventist culture and was exposed to different styles of worshipping and learned to accept differences in format while keeping my own.

#### **Call**

I feel that I was called by God before I was born, as this was the wish of my mother that I serve the Lord. When I was five years old, there was a pastor from America who came to present a week of prayer in my church and somehow I was very impressed. During the next days I would climb on a wooden box in my courtyard and preach using an invented “foreign language.” The members of my “church” were my sister and her dolls who were silently sitting on the arranged chairs. When I was at boarding school, I heard God’s voice through the many sermons I heard. The books I read about church

pioneers and missionaries have profoundly influenced me. Later, working as a student literature evangelist during vacation were the avenues God used to convince me of His plans for me. I need to keep my mind focused on the call God gave me. If I forget that God has a dream for me, He will not be able to shape my life and use me in His work.

### Community

My family, my schools, my weekends, sports, and friends were basically all Adventists. Being heart-shaped by this cultural environment gave me some advantages and disadvantages. As advantages, I recognize that I was well exposed to biblical principles on how to stay healthy physically, mentally, and spiritually, and I experienced the joy of serving God and others. As disadvantages, I became shy when relating with people who did not belong to the Adventist environment. Later on, when I became part of a non-Adventist community, I learned how to relate well with those outsider the ethical and religious traditions in which I was brought up, despite not feeling very comfortable. When I understand and love the communities I am part of, I will be shaped by God to become a positive influence and an instrument of God for shaping other's lives.

### Communion

Communion is the leader's conscious cultivation of a relationship with God. It teaches me that I need to keep a more intense friendship with Jesus so that my family and my church members will be motivated to have the same relationship and be able to enjoy the blessings that come as a result.

### Conflict

Since I was very young I learned to live with conflicts. Life was never easy

because my father travelled a lot, and we had many financial difficulties that have contributed to the formation of my character. I became perseverant by nature and my emotions are not too altered by conflict. No one likes to be exposed in the middle of a conflict. But this is the hard way God changes our hearts most efficiently. Conflict leads us to persevere, and perseverance teaches us and we become experienced. Experience will give us hope because we are sure that God will accomplish His promises in our lives (Rom 5:2-5). I need to learn how to see God's plans for my life and ministry when I am facing a conflict.

### Commonplace

I have a natural ability to talk about God in commonplace situations. I can feel the presence of God in a natural way and easily converse about eternal things. I have observed how God places opportunities to witness during the simple activities of my life. My ministry will be greatly blessed if I stay aware on how simple it is to shine for Jesus everywhere.

### **Specific Personal Assessments**

#### Conversion and Assurance of Salvation

I believe I never experienced conversion as a turning point at a specific moment of my life but it has been a gradual and growing experience. In my childhood, my parents mentored me through daily worship, missionary activities, church commitment, music education, and fellowship. I have felt my heart beat faster in different phases in my early years until I accepted Jesus and was baptized at age nine. When all the boys my age were playing outside the church during the worship service, I was inside, watching, observing,

and listening. I enjoyed hearing the Word of God.

A second phase in my journey started when I departed from home to study at a SDA boarding high school called IASP. At that time, I began to depend more upon Jesus as I started working as a student literature evangelist during vacations. My faith was tested in many ways and I learned to depend on God. I remember that sometimes I knelt and prayed for hours and talked to Jesus as my close friend. But it was during a week of prayer with Pastor Alejandro Bullón that my heart was warmed in a strange way.

My heart melted and my mind decided to accept God's call as I started contemplating the grace of Christ and how He saved me at the cross. To a teenager struggling with a crisis of identity, fears, and lack of confidence, that moment was crucial for me as it was the first time I felt God's full acceptance and serene peace. That was the point in time when I made the decision to give my life entirely to God and serve Him with all my strength, with all my mind, and with all my heart.

#### Time and Resources

Richard A. Swenson in his book *Margin*, defines "margin as the space that exists between ourselves and our limits. Once we exceed our limits, we have no margin at all, we are overwhelmed by stress and overload and our relational life becomes poor and problems are bigger" (2004, p. 9). There are four types of margins and they affect me in the following ways:

#### **Margin in Emotional Energy**

When I am emotionally tired I can become very impatient and blunt. But when I am emotionally strong, I confront my problems with a sense of hope and power. The

secret is to maintain emotional strength. Whenever I am emotionally tired I need to avoid making important decisions about situations and people. I will cultivate social networks and reconcile relationships. I will make an effort to serve better, take time to rest, laugh, cry, and create appropriate boundaries. I will envision a better future with hope and love.

### **Margin in Physical Energy**

Our bodies are sophisticated energy machines and we need to properly care for and load them with the appropriate fuel so they will operate at full capacity. God has blessed me with good health and I need to manage it well by not going beyond my limits in my responsibilities. Therefore, I need to have enough time to sleep, develop healthy sleep patterns, not oversleep, exercise regularly, have a good diet, and stick to the eight laws of health that God has given us. I have learned that to change a habit it is necessary to repeat an action for 40 days. This will be my task to make margin in this area.

### **Margin in Time**

Progress tends to consume more of our time, not less. Everyone needs personal time for oneself, one's family, for sharing, for God, and for being restored. My personality pushes me to think that I can always do more, accomplish more tasks, assume more responsibilities, help more people, more, more, more. I have to learn to say no. I need to know where my limits are and live within those boundaries. I want practice simplicity and contentment, separate time from technology, and get less done but do the right things. I need to do myself a favor by "slowing down, allowing a greater margin of error. God never intended for time to oppress us. We are free to use time and use it with eternity in view" (Swenson, 2004, p. 32).

## **Margin in Finances**

A few years ago I had serious difficulties with finances and have learned that the secret for jumping out of a marginless life is to become a good manager or steward of the resources God gives me. Therefore, I need to live within my income, discipline my desires, and redefine my needs, increase savings, resist impulses, emphasize usefulness over fashion. I must never forget that all I am and all I have belong to God and that I am a mere steward. Swenson helped me to have a vision that my personal life will be more satisfying and rewarding if I live a balanced life by making margin in my emotional, physical, financial life, and in the use of my time. Between choosing excellence and a balanced life, I will probably enjoy my life more by having a balanced life. God, my family, and my friends will certainly appreciate this. But on the other hand, I will need to be content and trust the Lord if some of my ambitions never become a reality in this life.

I have decided that I will write down all the suggestions on how to restore margin and will stick it on a wall where I can see it every day so that I can keep the vision and pursue the goals that God has for my life in a balanced way. Restoring this balance can be a painful and long process but it is worthwhile when results start to produce joy, peace, unity, commitment, assurance of salvation, and hope in the soon coming of Jesus who will give us enough margin to live an eternally balanced life.

## **Spiritual Path**

### **Nine Spiritual Areas**

Christian Schwarz in his book *The 3 Colors of Your Spirituality* suggests that there are at least nine different types of spirituality:

1. Sensory: likes to see and hear to enter in touch with God



2. Rational: Thinking, understanding the nature of God
3. Doctrinal: Thinking correctly about God
4. Scripture driven: Applying the Word of God
5. Sharing: Passing on the grace of God
6. Ascetic: Developing a disciplined life for God
7. Enthusiastic: Charismatic, celebrating the power of God
8. Mystical: A direct encounter with God, resting in the presence of God
9. Sacramental: Expressing the incarnation of God. (Schwarz, 2009, pp. 11-13)

People are all different in the way they approach God. As pastors, we must find the structure, programs, and time for all members to express their way of connecting with God.

Considering my Christian background, education, and the way the Lord has called me to ministry, I identify myself as having a Scripture driven spirituality. The advantage of this style is having a deep love and commitment to studying and teaching the Bible and applying it to daily life.

A disadvantage is the fact that I tend not to sense and enjoy the particular ways that God reveals Himself in the small things of life. I need to make an effort to be aware of God's presence through the people I meet, through His revelation in nature, and the still small voice of the Holy Spirit speaking to my heart. As a pastor I need to understand better how others perceive God and what their spirituality is in order to preach and teach concerning the various spiritual styles.

### Spiritual Stage

The work of the psychiatrist M. Scott Peck is very helpful for someone seeking to understand a spiritual journey. He describes four stages: (a) the chaotic, antisocial stage, (b) the formal, institutional stage, (c) the skeptical individualization stage, and (d) the communal/mystical stage. The most difficult ones are the second and third stages. Peck's

typology helps me understand and to minister to believers at different stages (as cited in Dybdahl, 2008, p. 1270).

I am living at the fourth stage of my spiritual journey although I have difficulties dealing with the mystical dimension because of my Scriptural driven spirituality. But because I love my church and love to be part of a community I have accepted to be part of a group of imperfect people who have accepted the perfect sacrifice of Jesus Christ.

### Spiritual and Devotional Life

In practice, my spiritual life is active through a few daily activities: morning personal talk to God (15 min), worshipping with my family in the morning (15 min), reading the daily meditation and Sabbath School lesson (30 min) and annually reading the Bible through. I do not read the chapters in hurry, but take time to meditate and pray about God's will for my life.

I have a mat, a rug that I use as my special place to pray every day. My mother gave me this rug for my daily prayers and it is very comfortable to kneel on. I have placed a rubber mat under this rug and sometimes I can pray for a long time without feeling uncomfortable. My wife is my spiritual partner and many times we have deep discussions and sometimes these talks bring tears to our eyes as we recognize God's mercy and love for us. When I do not feel like reading or meditating, I play the piano and sing and allow God to talk to me and encourage me, for the day.

I believe God is at my side, walking with me and I have a sincere feeling of dependence upon Him. I praise Him because He is more than able to sustain me and keep my faith in Jesus Christ, my personal friend, during any conflict that might come into my life.

## **Worldview**

A good definition of worldview is described by Dybdahl as a “deep underlying mostly unconscious core concepts that influence all of life.” He indicates that worldview can be defined as: “divine-personal (i.e., Jesus), divine-impersonal (i.e., Karma), human-personal (i.e., psychology), human-impersonal (i.e., Math), connection between human and God-personal (i.e., prayer) and impersonal (i.e., Urim and Thumim)” (Dybdahl, personal communication, June 19, 2012).

After the Enlightenment, people embraced modern science and philosophy. Since then, the modern scientific worldview has caused Western Christians to be skeptical about communication with God through dreams, visions, and angels.

Dybdahl explains that the dominant worldviews today are: (a) Atheist and Agnostic as a consequence of the Enlightenment; (b) Deist, which ignores a personal connection between God and humans; (c) Mechanical or Magical which is characteristic in the global south because of strong mystical cultures; (d) Medieval, which ignores human reasoning and the power of choice; and (e) Christian Theist (i.e., people can be healed by our prayers and by the use of medicine), which includes much of the above but in a balanced way (Dybdahl, personal communication, June 19, 2012).

My worldview today is still more Deist as a consequence of the world where I have grown up; however, during the last ten years, after living in Muslim countries and working among animistic communities, my worldview is certainly broader. As I walk in my journey with God, I pray that I may see and understand all the many different ways God can communicate with His creatures so that my ministry may be a powerful and healing connecting link between the human and the Divine.

## Temperament and MBTI

We are all born with a temperament. It is an unchanging human inheritance at birth. Christ-like characters can and must be formed by people of all temperaments.

Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living Head. (White, 1948, p. 500)

According to Keirsey's temperament sorter and the Myers-Briggs type indicator I am an ESTJ which stand for extraverted, sensing, thinking, and judging; or ENTJ which stands for extroverted, intuitive, thinking, and judging. Because I believe that I am more ESTJ than ENTJ, I will describe myself as an ESTJ.

People with the ESTJ personality type have a high value for social order and structure and recognize strengths in themselves. They:

(a) believe strongly in doing their duty, and perform out of a sense of duty, rather than an expectation of getting something in return, (b) usually have a good memory, (c) are natural leaders, (d) are usually good strategists and "game" players, (e) are generally law-abiding and hardworking, (f) are loyal to their family, friends, country, etc. (Heyward, 2012, para. 4)

Some potential problem areas for the ESTJs are that they may:

(a) be unaware or uncaring of how they come across to others, (b) deliberately bully people into behaving a certain way with the justification that they're enforcing a principle, (c) quickly dismiss input from others without really considering it, (d) have difficulty communicating their thoughts and feelings to others, (e) have difficulty understanding the importance of considering people's feelings, and trying to meet their emotional needs, (f) hold grudges, and have difficulty forgiving people, (g) have an intense and quick temper, (h) be highly controlling towards others, (i) be unable to place value on individual life, (j) be unable to see the long-term impact of their behavior. (Heyward, 2012, para. 9)

My source of energy as an extrovert is the outer world, focused on people and things; I like interaction. The way I take information is by sensing and by intuition. I can be as theoretical as practical and I try to see the meaning behind the facts. The ways I

come to conclusion are by thinking rather than by feeling. I am objective, logical, impersonal, and usually try to use criterion before making a decision. My attitude toward the external world is more judgmental than by perceiving. I like being organized and having a plan, despite not always doing this. I have goals and try to control my life and daily events.

On the other hand, some of my weaknesses are my concern with the present realities more than future concerns. I have a tendency to take over, I become frustrated by meetings that are not focused, I may irritate others by being too blunt, and sometimes I want the work done immediately and can become impatient when it is delayed.

My opportunities for growth will depend on being attentive to developing people skills, being less blunt, and taking into account people's needs, desires, feelings, and values more frequently. I need to be more patient with others and let other people lead. I need to avoid the tendency of being over-controlling, over-directing, and forming opinions too quickly. It is important to periodically modify my expectations in order to keep people motivated and train myself to frequently give acknowledgement and recognition. And above all, I need to listen carefully to others' ideas, to alternative views, to new information, and to be open to new ways of doing things, and to see the benefits of change, or I will miss out on opportunities.

### **Damage Factor**

The world today, more than ever before, is a place of broken relationships. Human beings have a broken relationship with God, with their neighbors, with themselves, and with nature. Seamands affirms that damaged emotions are manifested in four main behaviors:

(a) a deep sense of unworthiness like feelings of anxiety, inadequacy and inferiority, (b) a perfectionist complex or the inability to please themselves, God or others, (c) a super-sensitive person who has usually been hurt deeply, and (d) a person filled with fears who are afraid to take decisions and live on “if onlys.” (1981, p. 23)

Just like anyone else, I have suffered traumatic emotional experiences at a point in time and I believe that in my journey, God will allow traumatic and even deep emotional circumstances to happen that will make a positive impact in my life so that He can heal and transform my heart. Therefore, to be healed, I need to daily receive God’s grace by accepting His complete forgiveness in order to love and forgive myself and others.

One of the traumas in my childhood was the fact of never being able to maintain continuous contact with relatives and friends. Because of my father’s profession we had to move all the time and my heart became insensitive because I learned to avoid dealing with this feeling of loss. Moving to different places all the time meant that my sister, brother, and I had to constantly live outside our comfort zones.

Through these brokenhearted experiences I have seen the presence of Jesus in my daily life as I prayed and read the Bible. I have learned that this is the wonderful way through which God can shape my thoughts, words, and actions. If I stop allowing God to heal me, I will become enslaved by past traumas that will frustrate me. That is why I need to continually surrender all these frustrations to God who fully understands me and can heal my wounds.

In order to keep my self-esteem healthy I need to know God’s dreams for my life and also dream about them. I need to love others as God loves and work for His church without expecting to receive recognition in this world. I must trust and obey, even if sometimes I do not understand what the intent of God is. I will avoid perfectionism in

accepting God's grace by continuously recognizing the enormous sacrifice that Jesus has already provided for me.

### **Assessments in Relation to Other**

#### **Spiritual Gifts**

Through the spiritual gifts inventory as presented by Dick & Dick (2001, pp. 25-47), it became clear for me that God has given me special spiritual gifts that can contribute to the unity and development of my church. The spiritual gifts inventory method has helped me to reflect about my desires and God's will, and how to give value to people who think and react differently than me.

I recognize that my first spiritual gift is Shepherding, the gift of guidance.

Shepherds nurture others in the church and provide a mentoring relationship to those who are new to the faith. Displaying an unusual spiritual maturity, shepherds share from their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their care and walk with them on their spiritual journeys. This gift is primarily a mentoring gift where the shepherd works with individuals or small groups to empower them to live as faithful disciples in the world. (pp. 43-43)

According to the results of my spiritual gifts inventory, my other gifts are Faith, Prophecy, and Tongues. Faith is the exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles to faithfulness. This gift inspires those who might be tempted to give up, to hold on.

Prophecy is the gift of speaking the Word of God clearly and faithfully. Prophets do not only foretell the future, but they proclaim God's future by revealing God's perspective concerning our current reality. Often, prophets are easily dismissed, since much of what they say flies in the face of conventional wisdom and communal tradition.

Tongues is the ability to speak in the language of another culture and it is valuable

for spreading the gospel throughout the world. But it is not just about foreign languages, it is about being able to communicate across a wide variety of cultural and generational barriers. This means that I am able to communicate the meaning of the Gospel to people of different cultures using forms that will transmit the message in an understandable way.

### Leadership/Interaction Styles

There are different/leadership interaction styles. In order to be a more efficient leader it is necessary to understand each style. “Effective leaders have a keen awareness of their strengths and weaknesses. They strive to maximize their strengths and compensate for their weaknesses. Every leader operates out of one of four primary leadership styles. They are Directors, Dreamers, Pleasers and Thinkers” (Dick & Dick, 2001, p. 58).

No one style is better or worse than any other. Understanding and managing one’s dominant style is the key to becoming an effective leader. It is not an easy task to identify and harmonize with the leadership styles of others because “each of the four styles represents a combination of behaviors dealing with a person’s focus (either on the task or on people) and the person’s approach to ways of sharing information (either by asking or by telling)” (p. 57). By understanding this principle, the leader will not see other’s ways of acting, behaving, and thinking as right or wrong but simply view them as different. This can be a challenge if a leader is not committed to the Word of God.

I believe that because most of the times my leadership style is thinker, I need to know how to deal with some limitations and try to be more balanced so that those around me can be blessed and assured by my presence as a leader. I also need to learn how to deal with frustrations and rest in the Lord.



A thinker is serious about his work. He trusts in facts, information, and figures to make important decisions. Dick and Dick clarify by saying:

They are quite and laid-back, often withholding opinions or comments. They are cautious and do not like making quick decisions. They keep documentation and like to follow formal procedures and processes. They tend to be legalistic and rigid. They hide their own feelings and are not always attentive to the feelings of others. They attend to fine details and think through multiple scenarios. Many people perceive that thinkers are being negative, when in reality they are trying to be prudent. Once they make a decision, they stand behind it totally. (2001, pp. 59-60)

I need to understand how to deal with different types of leaders and use the best style in order to have positive interactions that will promote the advancement of the church. When we understand why other people behave differently than we do, we are able to reduce the stress and tension and it will be easier to appreciate the various approaches people have to the activities in a church.

Jesus was a specialist in the art of dealing with people and He wants me to understand that art so that He can fully use me as a tool in His able hands. Because of the complexity of human beings in the postmodern world, this art needs to be developed according to the dynamics of culture and behavior. My pledge is to commit more time to studying this art and allowing the Holy Spirit to work in my heart to motivate the development of skills that will enable me to serve others and God in a better way.

### Task Type Preference

While spirituality types and spiritual gifts deal with our relationship with God and with others, leadership styles focus on how our behavior influences those relationships. There are four task types: Project, Work, Process, and Fellowship. My preference is to participate in the Process. People who prefer a process task type enjoy doing the brain-work around the committee table with pen, paper, and planning. This group hands work

tasks off to those who prefer to do things. A good example is when members discuss community needs, existing church resources, people's interests and passions, and hopes and dreams for the future. The group prioritizes their ideas and refers their proposal to the church council (Dick & Dick, 2001, p. 90).

### **Conclusion**

My self-assessment can affect this project in many ways. Ministering in a multi-ethnic district of churches formed by immigrants from Portugal, Angola, Mozambique, and Zimbabwe gives me the opportunity to be a key instrument in the healing process of the members. Most of them have experienced profound and painful traumas of war, family separation, joblessness, and abuse. Many have wounds that are still bleeding and many feel hopeless.

This self-assessment will empower me to understand better my members' spiritual needs and how to be a means for bringing emotional and spiritual healing through diverse personal and public spiritual activities emphasizing grace, safety and hope, vulnerability and belonging, truth and ownership, repentance and confession, forgiveness, and commitment to mission.

I have the weakness to being self-sufficient but if I practice the habit of holding Jesus' hands during good times I will be able to recognize His kind hands holding mine even in bad times. When the challenges of my ministry will impede me to think, talk, or act, I will strive to live and minister with serenity and peace.

Seamands point out that "your childhood is the temple in which God wants to live when you are an adult" (1981, p. 54). Because I suffered the consequences of broken relationships with friends and relatives in my childhood, I will increase the attention I

give to the children, teens, and young adults in my churches to make sure that they will have all the opportunities for the Holy Spirit to shape their lives.

I want to experience a “recycling grace” through the healing of the Holy Spirit in my life so that I can become a powerful healed healer. In my ministry, “I will not be conformed to this world, but want to be transformed by the renewing of my mind, so that I may prove what is good, well-pleasing, and perfect will of God” (Rom 12:2).

### **Summary**

In this section I have presented a brief introduction to my research and what I expect from it. I have also talked about my personal individualities and their implications for my ministry in this project.

In the next section I will discuss the biblical and theological foundations for inner healing and discipleship. I will also consider the writings of Ellen G. White, Seventh-day Adventist writers, and other religious, scientific, and contemporary sources.

In Chapter 3 I will describe the historical, political, social, cultural, and religious contents of the Hill Portuguese Seventh-day Adventist Church. This information will help me to understand the worldview of the members of this church in order to propose a strategy.

Based on all the previous information, Chapter 4 will introduce a detailed and chronological strategy for implementing a healing discipleship model that will motivate the members in the Hill Seventh-day Adventist Church to reach out to the community in the surrounding neighborhood.

In the last chapter, I report on the development and implementation of the strategy, its successes and failures, the lessons I have learned, future impacts of this

project, and recommendations to various entities.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR INNER HEALING AND DISCIPLESHIP

#### **Introduction**

Inner healing and discipleship formed the heartbeat of Jesus' ministry. He used the metaphor of the vine and the branches, saying, "I am the vine, you are the branches. He who abides in me, and I in Him, bears much fruit; for without me you can do nothing" (John 15:5). Before becoming a committed disciple of Jesus it is necessary to daily experience His forgiveness and peace.

#### Inner Healing

Inner healing has to do with emotions and spirituality. The *American Heritage Dictionary of the English Language* defines emotion as "a mental state that arises spontaneously rather than through conscious effort and is often accompanied by physiological changes; a feeling: the emotions of joy, sorrow, reverence, hate, and love" (2013).

In her article, "What emotions do," Muran states:

Emotions are the root cause of almost every injury and illness. Anger, fear, unworthiness and other emotions get "stuffed" into the body. Over time these limiting emotions weaken the physical body creating stiffness, aches, pain and general discomfort, which eventually can cause more serious conditions like tumors and cancer. (2013, para. 1)

Is it possible to “bear much fruit” without experiencing beforehand an inner healing? Is there healing in Jesus Christ for a person whose physical body is well but whose mind and emotions are tormented? Is there such a thing as a “broken spirit” or a “defiled spirit,” and can Jesus fix these things? What does God say to the shattered and traumatized people who have experienced wars, shootings, and tragedies?

Many people’s lives have completely fallen apart and they wish they could put them back together. When life is broken we want to be made well again and we often seek a cure. To be cured is to eliminate a problem so that it no longer exists. Sometimes we can be cured, but if we cannot be cured perhaps we can be healed.

As Johnston (2000) states, there is a difference between curing and healing: “Healing is to be made whole, and it is fundamentally a psychological and spiritual process. Healing occurs when we accept the reality of what is and continue to live a full life anyway” (para. 4). This happens because a person has experienced a fundamental change in the personality and lifestyle and moved towards wholeness.

Curing and healing can indeed be used synonymously, but they are different. The main words used in the Greek New Testament for “healed” or “cured” are: καθαίρω, σώζω, ἀπαλλάσσω, ἰάομαι, and θεραπεύω (*Teknia New Testament Greek Dictionary*, 2013).

All these words can be used interchangeably, but with small differences of emphasis. Unfortunately, these five Greek words are often converted into two English words or terms: “healed” and “cured,” and sometimes, “made clean.”

An example appears in Matt 8. When Jesus healed a man’s leprosy, He said to the man, “Be clean! Immediately he was cured of his leprosy” (8:3, NIV). The word

translated “clean” and the word translated “cured” both come from the same Greek word, *καθαίρω*, which means “to cleanse.” So this man’s “cure” was to be cleansed of an ailment that made him unclean.

When Peter and John (Acts 4) were questioned by the Jewish leaders about the miraculous healing of the crippled man at the temple gate, Peter used the word *σέσωται* from *σώσω*, to save, deliver, make whole, to describe the healing (v. 9). Then he said, “by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead . . . this man stands before you healed” (v. 10). The term used is *ὕγιής*, meaning “healthy” or “well.” The crippling condition this man had known since birth was not considered “unclean,” as was the case with infectious leprosy.

In summary, the English words “healed” and “cured” are used interchangeably for a variety of Greek terms. However, in Greek, different words are used for different situations, especially when there is the intention to make a difference between a condition that makes a person clean or unclean, or when emphasizing the person who is doing the healing in contrast to the person who is receiving the healing (Coleman, 2011).

According to Kraft, “Inner healing specializes in freeing people from the emotional and spiritual ‘garbage’ we accumulate as we go through life. It frees people to be what Jesus intended us to be, and it frees the Church to be what it is supposed to be as well” (2010, p. 14).

Emotions can be utterly good or extremely bad. They are intimately related to mental and physical health. There is a long list of psychosomatic diseases; they affect virtually every system, but most often the digestive, circulatory, respiratory, and nervous systems. Positive emotional states, such as compassion, kindness, humility, gentleness, and patience, bring about a sense of well-being, a positive outlook and an optimal relationship with God and neighbor. (Melgosa, 2010, p. 11)

When the church becomes a center for emotional and spiritual healing the natural

consequence is the mobilization of the healed members, now highly motivated to extend this inner healing to others and accomplish the church's mission as Jesus' disciples.

### Discipleship

Discipleship is the process of becoming spiritually and emotionally mature and sharing Jesus Christ's life with the unsaved. "Often, when we hear the word 'discipleship' we think of things like (a) spiritual growth, (b) discipline, or (c) our own daily work with Christ. All of this, of course, is a part of discipleship, but the New Testament concept is much more than just this" (Bock, 2012, para. 5).

The Greek word *μαθητής*, translated as "disciple, student, follower; a committed learner and follower" (*Teknia*, 2013) is used over 200 times in the first five books of the New Testament. Being a disciple involves:

(a) an intimate personal relationship with a "Disciplemaker," (b) a personal commitment to be a disciple and, (c) personal instruction by a "Disciplemaker." Viewed from a negative standpoint, these can be stated as (a) disciplemaking cannot be accomplished by impersonal means, (b) disciplemaking cannot be done without personal commitment and, (c) disciplemaking cannot take place apart from personal instruction. (Bock, 2012, para. 16)

Discipleship is to live in harmony with the truth of who God is and who we are. It is becoming intimate with God the Father and learning to trust Him in every area of our lives. Only knowing the content of the Word of God is not enough, but knowing Jesus, who is the Word, keeping Him in our hearts and becoming more and more conformed to His likeness must be the goal of every sincere Christian. A disciple needs to be aware of the personhood and the presence of the Holy Spirit and be willing to follow His guidance. Disciples must know why God created them, live according to His principles, and experience transformation in their inner being so that they can fulfill God's purpose for



life (Keener, 1997, p. 402). God declares: “For I know the plans I have for you, plans to prosper you and not to harm you, plans to give you hope and a future” (Jer 29:11).

In talking about discipleship, a well-known missiologist declared:

Jesus’ understanding of discipleship differed in fundamental ways from his contemporaries but perhaps what stands out is what they were called to become disciples for. It was “to be with him” and “to be sent out to preach and have authority to cast out demons” (Mark 3:14f.). Following Jesus or being with him, and sharing in his mission thus belong together. (Bosch, 2011, p. 38)

Recent studies in this area show that “the end result of discipleship is that we become a conduit of God’s love, one who edifies the Body of Christ and the world (Eph 4:12-16)” (Finding Home Institute, 2013, para. 1). Many of us have wounded hearts as a consequence of traumas or hurtful experiences in life. As a result we are spiritually and emotionally damaged. It is like having a solid wall in front of us that impedes us from fully understanding the truth about God, about ourselves, and about our mission in the church community. Consequently we do not experience spiritual growth as promised in the Bible since we are unable to walk in the paths of life, unable to have a healthy self-esteem, or express the love of God to our fellow believers and to the world.

Healing removes the “garbage” that may be hindering our spiritual and emotional growth. As our hearts are healed, we start living in accordance to the principles of the Word of God, becoming more and more capable and active disciples of Jesus Christ, and experiencing an abundant and fulfilling Christian life.

### **Theology of Inner Healing and Discipleship in the Bible**

Both the Old and New Testaments indicate clearly that there is a close connection between healing and discipleship. Because of this ongoing and dynamic dependence between the two processes it is possible to identify a cycle which we can call the Inner

Healing-Discipleship Cycle Model which will be presented later under “missiological implications of inner healing and discipleship.”

Through the experiences of individuals in the Bible we can clearly understand that if our deepest conflicts are not resolved, our most painful hurts not healed, our inmost needs not met, we cannot be truly whole, or conquer our compulsions and love others as we should (Compelling Truth, 2014, para. 4).

God has performed marvelous miracles in the lives of individuals and people who were emotionally wounded and who accepted the call to accomplish His mission in a specific time and place in history. Warren (2002) reminds us that

Abraham was old, Jacob was insecure, Leah was unattractive, Joseph was abused, Moses stuttered, Gideon was poor, Samson was codependent, Rahab was immoral, David had an affair and all kinds of family problems, Elijah was suicidal, Jeremiah was depressed, Jonah was reluctant, Naomi was a widow, John the Baptist was eccentric to say the least, Peter was impulsive and hot-tempered, Martha worried a lot, the Samaritan woman had several failed marriages, Zacchaeus was unpopular, Thomas had doubts, Paul had poor health, and Timothy was timid. (p. 233)

### Inner Healing and Discipleship in the Old Testament

Inner healing is a theological theme which runs throughout the Old Testament, especially in the book of Psalms and in the prophetic books. Wilkinson affirms that “health was not seen as purely physical, but rather as a more holistic term encompassing complete wellbeing. The most important quality in health was maintaining a good relationship with God” (1998, p. 9).

There are numerous biblical references about people who were broken hearted at some point in their lives. They experienced feeling such as affliction, depression, anger, vengeance, disappointment, anguish, agony, despair, and yet, after accepting God’s plans for their lives, they experienced an awesome intimacy with Him and became powerful

instruments in His hands. Some examples are: Abraham (Gen 15), Moses (Num 11:11-15), Jonah (Jonah 4), Job (book of Job), Elijah (1 Kgs 19), King Saul (1 Sam 16:14-23), Jeremiah (book of Jeremiah), and David (Ps 6, 13, 18, 23, 25, 27, 31, 32, 34, 37-40, 42-43, 46, 51, 55, 62-63, 69, 71, 73, 77, 84, 86, 90-91, 94-95, 103-104, 107, 110, 116, 118, 121, 123-124, 130, 138, 139, 141-143, 146-147).

Moses, after escaping to Midian, spend 40 years (Exod 2:11-25; Acts 7:30) as a shepherd so that God could heal and transform him into “a very meek man, more than all people who were on the face of the earth” (Num 12:3).

David’s life is the best example for us to understand how God can heal human beings, once we understand and accept His forgiving and transforming grace. He experienced an amazing inner healing before becoming the man according to God’s heart (Acts 13:22). It was through grace that he was healed from his inner wounds and able to move into a closer communion with God.

David was convinced that he was healed when he wrote, “He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand” (Ps 40:2). David acknowledged: “He heals the broken in heart, and binds up their wounds” (Ps 147:3). God’s deepest desire is to heal our broken heart and bind up our wounds, not as an end in themselves but as a means to make us His disciples.

David wrote, “He restores my soul. He leads me in paths of righteousness for his name’s sake” (Ps 23:3). Later he prayed, “O Lord my God, I cried to you for help, and you have healed me” (Ps 30:2). David experienced loss, betrayals, threats, bitterness, oppression, and fear off and on during most of his life (Ps 38:6-8). However, because of his dependence upon God, his soul and inner being was healed and his kingdom was

given back to him (Ps 51:1-13, 16-17; 2 Sam 2, 3).

In consequence, his son Solomon learned important lessons from his father's wrong choices, as he wrote: "My child, be attentive to my words; incline your ear to my sayings. Do not let them escape from your sight; keep them within your heart. For they are life to those who find them, and healing to all their flesh" (Prov 4:20-22).

When the people of Israel was suffering in their distress as a consequence of their disobedience to God's law, they asked the prophet Jeremiah to intercede for them with prayers, and God answered: "But I will restore you to health and heal your wounds, declares the Lord" (Jer 30:17).

Wilkinson (1998) maintains that "healing in the Old Testament was expected through prayer, petition, and supplication to God. God would either heal directly, or in some cases through the prophets, such as when Elisha cured Naaman (2 Kgs 5:1-14) or Isaiah (Isa 38) cured Hezekiah" (p. 60).

### Inner Healing and Discipleship in the New Testament

Healing accounts in the New Testament are much more numerous and are always mediated by Jesus or one of His followers. A recent study found that "over twenty percent of the total content of the Gospels is devoted to healing with 41 distinct cases, and 72 duplications" (Kelsey, 1973, p. 58).

The healings cover various mental and physical illnesses ranging from leprosy and hemorrhage to demonic possession. Kelsey says that the healings attributed to Jesus are very diverse, but there are five dominant themes that often occur:

First, Jesus emphasizes compassion for others, emulating the Golden Rule of loving a brother or a sister as oneself. Second, Jesus performs healings to attest to the power of God's Kingdom, in these cases faith in God is important (Luke 17:11-19). Third,

Jesus sees illness as something unnatural to the body, and tied to an evil power. In such cases Jesus acts as a liberator, freeing the person from evil's grasp (Mark 9:17-25). Fourth, sometimes Jesus' healing comes with moral repentance, suggesting that sin is at the root of some illnesses (Mark 2:5). Fifth, Jesus attempts to teach His disciples about healing hoping that His followers will perpetuate His healing ministry (Matt 10:8). (Kelsey, 1973, p. 67)

After analyzing how Jesus related to people, having in mind to make them disciples, one may question if healing is a condition for people to become a disciple of Jesus. The answer to this question can be found only when the healing narratives in the Gospels are seen in their right context. Healing is not the goal of discipleship but discipleship is the goal of healing.

If anyone wants to receive healing from emotional wounds, pain, sorrows, grief, and anguish, it is vital to take advantage of what Christ has done for us, and learn to cast our cares upon the Lord, not just some of them, but all of them, knowing that He cares for us and wants to take those things from us. The apostle Peter exhorts us when he said, "Casting all your care upon Him; for He cares for you" (1 Pet 5:7).

Jesus has already paid the price for the healing of our souls and to set us free from the bondage of sin. He said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18, KJV).

The most powerful text in the New Testament about healing and discipleship is what Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt 11:28-30). Jesus is telling us to come unto Him, accept His plans for our lives and

surrender to Him our pain, sadness, losses, bitterness, and frustrations.

When He says that His burden is light, it means that once we accept His peace and rest in Him, allowing Him to wholly heal us, His yoke will be easy and His burden light. He is not speaking about a heavy physical burden, but a burden in a person's mind. This is evident in the later part of this passage where it says, "Ye shall find rest unto your souls."

When you feel depressed and discouraged, do not give up the battle; you have a living Saviour that will help you, and you will have rest in Him. You must not put your neck under the yoke of fashion, and yokes that God has never designed that you should bear. It is not our work to study how to meet the world's standard, but the great question with each one should be, How can I meet God's standard? Then it is that you will find rest to the soul; for Christ has said, "My yoke is easy, and my burden is light."

When you have a yoke that is galling to the neck, you may know it is not Christ's yoke; for He says His yoke is easy. What God wants of us is to be learning every day of our lives how to build our characters for time and for eternity. He does not want us to get into one channel and never turn out of that; to have fixed ideas, and hold them fast, whether they are right or wrong. He will place us amid trials and difficulties, and when we have learned to overcome obstacles in a right spirit, with high and holy purpose, He will give us another lesson. And if we have not the meekness of Christ to be constantly learning of Jesus in His school, then we must know that we have not the yoke of Christ. (Nichol, 1980, vol. 5, p. 1090)

Abuse, trauma, hurt, and pain are all works of the devil. Paul declares, "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (1 Tim 1:7). Jesus came to destroy the works of the devil and restore His children to the fullness for which He created them. When Jesus was here on earth, He was doing the will of the Father, and this included healing all who were oppressed. Peter says that "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts 10:38).

When Paul implored God three times to heal him, the answer was, "My grace is sufficient for you, for my power is made perfect in weakness." Paul asked to be cured but

God said that He would not cure him because His grace was enough. Paul, as a faithful disciple of Jesus accepted God's will by answering, "Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me" (2 Cor 12:9).

Seamands says that "Paul applied this profound theology to a very practical area—the place where we live with our damaged emotions and hang-ups. 'the Holy Spirit also helpeth our infirmities,' in our weaknesses (Rom 8:26)" (1981, p. 133).

Jesus Christ is our Wounded Healer and He fully understands us. When He was about to return to heaven, He promised that He would not abandon His friends but would continue with them through the Comforter, the *παράκλητος* (John 14:17-18).

In the context of the great controversy between God and Satan, God can always heal us by His grace through the Comforter—the Holy Spirit. He will also cure us, but it may happen in three different ways, and He is the one who chooses: (a) through a miracle, (b) through health professionals to whom He gives intelligence and through whom he alleviates peoples' physical and emotional pains, and (c) on the occasion of His return at the end of this great controversy. At that time "we shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. . . . And the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor 15:51-53).

Therefore, God may not cure us now, but surely he can heal our broken hearts and emotional wounds as Isaiah affirmed, "Gladness and joy will overtake them, and sorrow and sighing will flee away" (Isa 35:10b).

### **Inner Healing and Discipleship in the Writings of Ellen G. White**

White wrote extensively about healing and discipleship. She said that

when the Gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of righteousness arises “with healing in His wings” (Malachi 4:2). Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care . . . the life of God in the soul is man’s only hope. (1992, p. 115)

Writing about mental depression she is very clear, declaring that “many of the diseases from which men [and women] suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust—all tend to break down the life forces and invite decay and death” (1964, p. 147).

When a sinner meets Jesus Christ, love is diffused through the whole being as a vitalizing power and the natural result is the transformation from indifference to a commitment to serve God as a faithful disciple.

Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy—joy in the Holy Spirit—health-giving, life-giving joy. (1992, p. 115)

According to White, spiritual healing happens before physical restoration. When the paralytic was healed, Jesus wanted to teach that the burdens of a sinful life, with its unrest and unsatisfied desires, “are the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigor to the mind, and health to the body” (1940, p. 270).

For those who are oppressed, Jesus is a Burden Bearer:

Jesus is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. Are you wounded? He will heal . . . The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength. The heavier your burdens, the more blessed the rest in casting them upon the Burden Bearer. (White, 1940, p. 329)



The miracle happens when the healed becomes a healer, the uncommitted church member becomes a dedicated disciple. “Christ’s servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of our faith. We should teach them to believe in the Great Healer” (1992, p. 226).

White recommends that we should spend a quiet moment with God in order to allow Him to speak to our hearts, not only our minds. This is how He can heal our emotional wounds and equip us to be His effective disciples:

All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God. We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, “Be still, and know that I am God.” Ps. 46:10. This is the effectual preparation for all labor for God. Amidst the hurrying throng, and the strain of life’s intense activities, he who is thus refreshed will be surrounded with an atmosphere of light and peace. He will receive a new endowment of both physical and mental strength. His life will breathe out a fragrance, and will reveal a divine power that will reach men’s hearts. (1992, p. 58)

Another aspect of White’s teachings is the warning against going to extremes and fanaticism in this type of ministry. She suggests that it be done quietly and on a house-to-house basis. “Those who engage in house-to-house labor will find opportunities for ministry in many lines. They should pray for the sick and should do all in their power to relieve them from suffering” (1952, p. 81).

Ultimately, living as disciples who have been touched and healed by the Great Healer, means that “when we see human beings in distress, whether through affliction or through sin, we shall never say, this does not concern me” (1940, p. 504).

### **Inner Healing and Discipleship in Adventist Literature**

In October 2011, a conference on mental health and wellness held at Loma Linda

University highlighted how Seventh-day Adventist health leaders are aiming to help people suffering emotional problems by removing the stigma of mental illness in the church.

Ponder (2011, para. 3) reports what Handysides, Director of the Adventist Church's Health Ministries Department, said: "We need to remove the stigma that some people have attached to emotional and mental health issues and recognize the vulnerability we all have to these issues."

Emotional problems are amongst the most challenging and pervasive difficulties faced by our world today. In the church, there is still progress to be made in understanding the role of emotional health and abolishing the stigma of emotional imbalance. Too often, God-fearing people tell those suffering from depression or other emotional difficulties that they just need to trust God, read the Bible more, exercise more and eat more healthfully. While these are very important and necessary for someone who has a major emotional challenge, there needs to be an approach where the grace of Jesus is reflected with an understanding of emotional health. It's inappropriate and potentially dangerous to just tell people to throw their pills away or stop seeing a counselor when they really need the assistance. (Fayard, 2011, para. 3)

Studies in this area (Jong-Wook, 2003) have pointed out that worldwide an estimated 450 million people have a psychiatric disorder, including 121 million people with depression, 200 million with alcohol dependence, 37 million with dementia, and 24 million with schizophrenia, according to figures from the World Health Organization. Five out of the 10 leading causes of disability around the world are the result of major forms of emotional distress (p. 3).

Fayard affirms, "Indeed, the pain from emotional distress can be grave to the point of loss of life through suicide. Mental conditions can often aggravate medical disorders and complicate the treatment and final outcome" (2011, para. 5).

The Seventh-day Adventist Church is committed to alleviating emotional stress, and its spiritual message has brought hope and new life to many around the world

through the many hospitals providing mental health services. According to Fayard, the “last few years have seen an explosion of educational programs to train professionals equipped to deliver mental health services” (2011, para. 6).

Fayard continues by saying that more can be done to strengthen our ministry:

First, resource-scarce nations do not allocate enough funding to the prevention or treatment of emotional distress. Our church has embraced a “whole-person” approach, meaning that we are interested in the physical, spiritual and emotional well-being of those that come to our health institutions. We should see that we do so everywhere.

Second, we could apply biblical truths in a more systematic and integrated way in all our educational efforts to see that the “healing ministry of Jesus” is fully realized. More help for those who suffer from emotional problems could come through the active ministry of the graduates of Adventist universities.

Third, we should work toward a “blended ministries” approach, in which educational, health and local church ministries team up to address the enormous challenges faced by the communities that surround us, and increasingly, those found within our own families. (para. 7-9)

Ponder (2011, para. 16), reports what Hart, the Loma Linda University President, said: “Many conference presenters emphasized the centrality of mental health to spiritual understanding, especially as it relates to health benefits in the Adventist Church.”

In his thesis about emotional healing, Yuri Drumi wrote that “it is not enough for the church to be engaged in dialogue with the surrounding culture, however important this dialogue might be. A far more significant task is to be actively involved in a direct and immediate ministry of healing” (2008, p. 184).

Jesus, when preaching about healing, declared, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me” (Matt 25:35-36).

Based on this text, Paulsen (2009) argues that we need to be concerned with

people's needs. He said: "So what does it mean to live in connection with others? It means that your problems are not yours alone; they are also mine. It means having a sense of solidarity with humanity that makes me vulnerable, also, to its hurts and pain" (para. 13).

The General Conference Executive Committee voted (2010, June) that through its ministry of preaching, teaching, healing, and discipling the Seventh-day Adventist Church seeks to represent the mission of Jesus Christ. This is

(1) regarded globally as teaching a wholistic model of evidence based healthful living in primary health care, (2) seen at all times as a trusted, transparent ally of organizations with compatible goals and vision, in alleviating suffering and addressing basic health and well-being, (3) recognized for the unconditional scope of its embrace of all persons seeking this basic health and well-being, (4) involved not only administratively but also functionally at every level including each congregation and church member in this ministry of health and healing. (Kulakov, 2010, para. 2)

Kulakov, Director of Relationships Cluster in the New Zealand Pacific Union Conference of the Seventh-day Adventist Church, writes:

Many engagements in spiritual disciplines may not work spiritual maturity if we ignore the emotional component of discipleship in our lives. The real issue is this: is the church simply an institution in which people can come on a Sabbath to listen to what God says in the Bible and then go home? Is the church only concerned with the spiritual wellbeing of people? Can we develop and grow the emotional health of our people by sermons, Bible studies and other spiritual disciplines alone? (2013, para. 11)

The answer is no. First, many of the internal problems among members of a church do not exist because of spiritual reasons, but because of emotional sicknesses. Spiritual disciplines alone cannot solve all the church members' relational problems. Kulakov says, "While it is true that God's power can heal a person instantly, either physically or emotionally, we need to be more intentional in our approach in dealing with

people's emotions just the same way we deal with physical illnesses" (Kulakof, 2013, para. 12).

Second, the church is not only a hospital for the emotionally or spiritually sick. It may sound redundant, but it is necessary to remind all members that the Great Commission is the mission of the church. On the one hand, the church cannot function successfully without a team of professionals who will be dealing with each other's emotional deficiencies. But on the other hand, members must also be empowered and free to reach the lost in the community as modern disciples of Jesus.

Consequently, we may ask ourselves how emotionally healthy members can make any difference. "Emotional intelligence is the ability to recognize your emotions and how to understand how your emotions affect, first of all, you, and secondly, the people around you" (Kulakov, 2013, para. 14).

Therefore, if a church is emotionally healthy it will be able to manage its internal relationships positively and reach out to the community effectively. But this will happen only after experiencing the abundant grace of God or, what Dybdahl (2008) describes as the "double longing": "we have a longing—a deep hunger for God and a sense of his presence. As we begin to pursue that intense desire, we encounter a second even stronger longing. God's heart desperately longs for us" (p. 10).

### **Missiological Implications of Inner Healing and Discipleship**

Before a church can become missional, when members become disciples makers, leaders should ask themselves questions like: Has the church been given authority to deal with our inner life? Can people be healed from their painful traumas, depression, and loneliness? Can we expect that God will heal people who live in bitterness and anger?

Can someone have his life damaged because of curses? Is it possible that a witch is powerful enough to change someone's course of life? Can involvement in occult activities destroy someone's spiritual and emotional life or are they just harmless past-times?

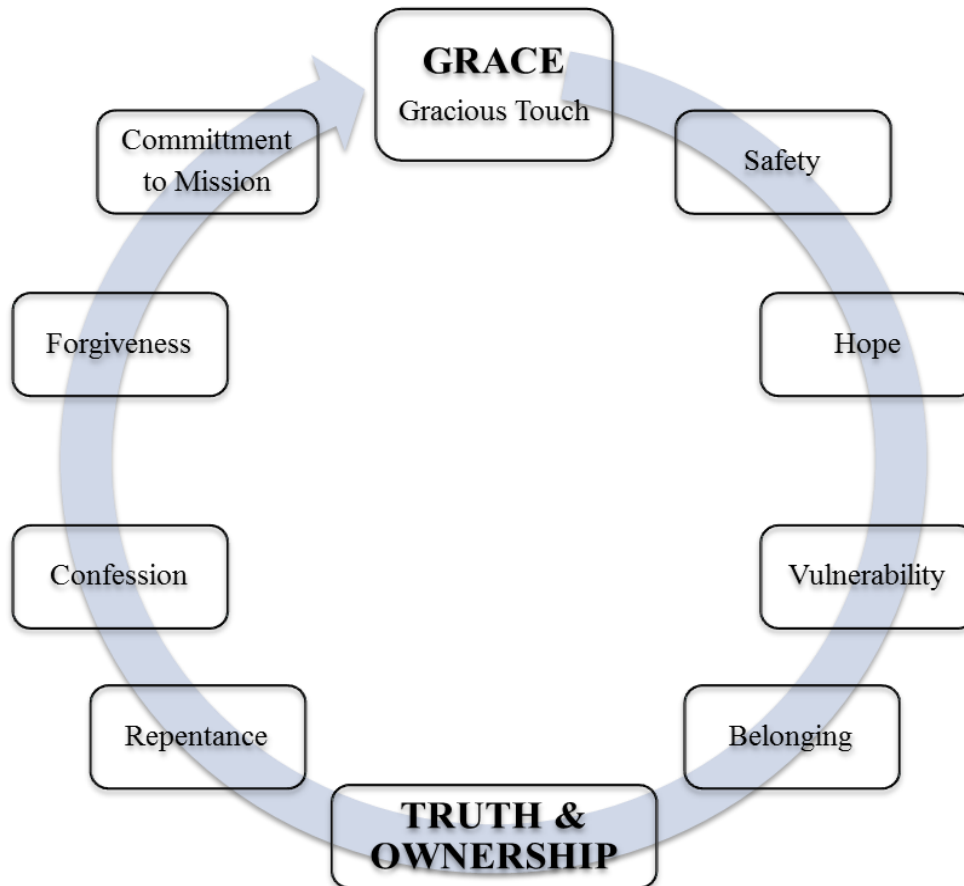
I believe the Bible's answer is "yes" to all these questions and that in Christ Jesus we can find solutions for emotional wounds that health professionals only dream of but which we have open access.

After investigating the studies of Christian psychologist Jan Paul Hook who is a licensed clinical professional counselor and approved supervisor at Northern Illinois University, Joshua N. Hook who is an assistant professor of Counseling Psychology at the University of North Texas, and Jon L. Dybdahl who is a professor of Theology, college administrator, and considered one of the Seventh-day Adventist Church's foremost experts on world mission, I believe that church members can initiate a program for inner healing and discipleship based on an inner healing-discipleship cycle. This is a biblical model that is designed to promote healing from emotional and spiritual sicknesses leading to a stable discipling environment.

Church members must first work through the following steps: grace, safety, hope, vulnerability, belonging, truth, ownership, repentance, confession, forgiveness, commitment to mission and, finally leading back to grace—the gracious touch of God!

The cycle is designed for people to move from denying to accepting their own powerlessness and helping them come to understand that God will restore them to wholeness—physically, emotionally, and spiritually. It is based on five convictions: (a) people are hurting, (b) people are looking for healing, (c) healing is possible, (d) the

Bible is the most important resource for healing, and (e) sharing honestly and openly with other hurting people in a caring community helps make change happen.



*Figure 1.* Inner healing-discipleship cycle.

### Grace

Grace is the beginning of the spiritual journey that brings inner healing for discipleship as represented in Figure 1. It points to Jesus' sacrifice on the cross and to the fact that forgiveness and sanctification is available for all human beings. Grace is not something one learns but something one experiences in one's heart and mind. It is foundational to the experience of Christian spirituality as the Bible teaches that God gives

us grace no matter where we are in the process of healing. We are first saved by grace (Eph 5:8).

It is through grace that God heals us from brokenness and enables us to stand in relationship with Him (Rom 5:2). The apostle Peter affirms that an important aspect of our spiritual growth is learning to live in grace (2 Pet 3:18).

For the apostle Paul, grace was the spark to ignite a transforming journey with God (Rom 12:2). Indeed, the apostle Paul wrote that God comforts us in our troubles so that we can comfort those in trouble with the comfort we have received from our God (2 Cor 1:3-5). If pastors and elders do not have a good understanding of how people are broken hearted, and how they have received grace through God and through others, it will be difficult for them to offer an experience of grace.

Many church members experience very little grace. Some experience a high amount of shame and guilt making the situation more painful. It is then difficult for them to share their thoughts, feelings, and experiences with other church members. Something is needed to jumpstart the healing process.

Hook and Hook (2010) say that “leaders should work to develop the skills of understanding their own experiences of brokenness, grace, and healing before leading” (p. 309). Church leaders can even share parts of their stories of brokenness to show the members we are all working together toward healing.

For example, as you reflect on your life, what were some of your most significant experiences of hurt and brokenness? What was your reaction to these experiences? In what ways have you experienced grace from God in the midst of your brokenness? In what ways have you experienced grace from others? What were some barriers you faced



in experiencing grace? How did you work through these barriers? What unfinished work do you still have to do to fully experience grace in these areas of your life?

Near the end of his life, after having experienced inner healing and having become “a very humble man, more humble than anyone else on the face of the earth,” Moses recognized that God is abundant in grace and love (Num 12:3; Exod 34:6, 7). Paul confirms that we can “be confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (Phlm 1:6).

In order to understand God’s grace we need to listen to the still small voice and ponder the Bible texts about grace so that we can feel comforted by saying *abba* Father, and cry out to God as we sense his love.

### Safety

Once you understand that God made forgiveness available for those who accept it through Jesus you start having a sense of safety because now you know the direction to walk. Safety gives hope which solves the problem of depression, discouragement, and fear. David experienced it when he said “in peace I will both lie down and sleep; for you alone, O Lord, make me dwell in safety” (Ps 4:8).

The apostle Paul experienced this safety and assurance after understanding that as a result of Christ’s sacrifice, “we were brought into God’s presence, and we are holy and blameless as we stand before Him without a single fault” (Col 1:22-23).

As members begin experiencing grace in the context of the group, they will begin to feel safe in both their relationships with church leaders and with other church members. It is difficult for members to share their feelings in a setting in which they fear criticism. It is important that church leaders take proactive steps to help group members

feel safe so that they may have hope. The apostle John wrote that there is no fear in love, but that perfect love drives out fear (1 John 4:18). As church leaders extend grace and the perfect love that John writes about, members will feel less afraid and experience safety.

One important way to ensure safety for church members is “to develop skills in creating and maintaining boundaries. Strong boundaries create a structure in which group members can feel safe to share their pain” (Hook & Hook, 2010, p. 209). “Do not judge, or you too will be judged” (Matt 7:1). There must be confidentiality, no judgments or criticism, no authoritarianism, and there must be humility

Warren wrote: “Real community happens when people know it is safe enough to share their doubts and fears without being judged. Only in the safe environment of warm acceptance and trusted confidentiality will people open up and share their deepest hurts, needs, and mistakes” (2002, pp. 149-150).

### Hope

Hope grows roots in the hard soil of a brokenhearted people when safety is assured. Job had this experience when he said, “And you will be safe because there is hope; after looking round, you will take your rest in quiet” (Job 11:18).

Safety awakens the feeling of connectivity with self, with others, and with God, which light up the fire of hope. Raybon (2014) said:

Hope is certain. With this view, when we speak of “hope in God,” we rise above our doubts and questions to declare our absolute understanding that He will do what He promises. Moreover, what God promises, He has already done. As Jesus said on the cross, “It is finished” (John 19:30). To hope in Him shows that we accept and receive what He has already accomplished. (para. 7)

The goal in this phase of the cycle is to motivate the member to move from victim thinking to survivor thinking, which leads to empowerment and gives courage to make

choices and persuade them to become actively involved in their own healing process as they search for a renewed sense of safety and hope.

Paul affirms that we are justified by faith and “hope does not disappoint us, because God’s love has been poured out into our hearts [not into our heads], through the Holy Spirit who was given to us” (Rom 5:5).

Paul also reminds us that “our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage our hearts and strengthen us in every good deed and word” (2 Thess 2:16-17).

### Vulnerability

When members begin to experience grace, feel safe, and have hope, they will gradually become willing to demonstrate vulnerability by sharing their experiences, thoughts, and feelings. As they share in greater depth, they are able to explore their problems and receive validation and feedback from the group leaders and other group members. Just as Jesus formed communities, churches must create and maintain small groups in order to facilitate this phase in the inner healing-discipleship cycle.

This is a phase when members, in a safe environment, start enjoying worshipping in moments of prayer, meditation, study of the Bible, and supporting each other in every way just as family. The House of Bishops (2009) in the Church of England declares:

No one is ‘invulnerable’; some people may consider themselves to be strong but, when circumstances change, strengths can quickly disappear. Some people by reason of their physical or social circumstances have higher levels of vulnerability than others. It is the Christian duty of everyone to recognize and support those who are identified as being more vulnerable. In supporting a vulnerable person we must do so with compassion and in a way that maintains dignity. Some of the factors that increase vulnerability include: (a) a sensory or physical disability or impairment, (b) a learning disability, (c) a physical illness, (d) mental ill health (including dementia), chronic or acute, (e) an addiction to alcohol or drugs, (f) the failing faculties in old

age, (g) a permanent or temporary reduction in physical, mental or emotional capacity brought about by life events, for example bereavement or previous abuse or trauma. (The House of Bishops, 2009, p. 2)

Members, who were marginalized through vulnerability as mentioned above, need to receive the healing love of God through other members who act as a bridge, helping them to rebuild relationships with others or within themselves which, illness, disability, or abuse may have destroyed.

### Belonging

Pride and self-sufficiency will obstruct the inner healing-discipleship cycle. Hook and Hook are very clear by affirming that when “a member feels safe to demonstrate vulnerability he will have as a consequence the assurance to belonging to a family or to a group” (2009, p. 310).

When you know that you belong to a group, you feel as if you were part of a family where you can borrow clothes from another without permission and no one will feel offended, because there is the assumption that what belongs to one belongs to all and everybody shares everything.

Jesus and the people He makes holy all belong to the same family. That is why He is not ashamed to call them His brothers and sisters (Heb 2:11). Not only are we born again into God’s family through faith, the Bible says God also “adopts” us (Eph 1:5).

Swisher (2008) explains:

Generally, when someone says they feel like they don’t belong, they are referring to something external, such as their family, their neighborhood, or a peer group at work or school. The feeling of not belonging, no matter where it comes from, is a very painful feeling. It can be debilitating. The latest scientific research shows that the feeling of not belonging and isolation is one of the biggest causes of stress in the body. We all need to feel like we belong. The feeling of belonging is an essential part of experiencing a full life. (Swisher, 2008, para. 1)

People who have been abused or traumatized have a longing for release from the past and are desperately looking for a sense of belonging and security, of having a role. The Bible teaches that God can give us all that and more.

Peter wrote that we have everything we need to live a fully satisfying life. James told us that despite the terrible things that happen to us it is really possible to live in joy. According to Paul, we have every spiritual blessing in Christ, and we can know real peace which transcends all understanding (John 10:10; 8:32; 14:12; 2 Pet 1:3; Jas 1:2; Eph 1:3; Phlm 4:7).

### Truth

While members share their experiences, thoughts, and feelings in a context of grace and safety demonstrating vulnerability, they will start feeling hope and having a comforting sense of belonging. This will help them to discover truth about themselves and about their situation. They will also be able to hear truth from both the leaders and other members who will play the role of being a “mirror” to show clearly the truth and their need to be healed and transformed by Jesus.

The process will require time. Members need to be willing to be honest with themselves and with God, allowing God to examine their heart and being willing to see what needs to be changed in their heart (Ps 139:23-24; Matt 7:5).

Jesus taught that His followers would know the truth, and that the truth would set them free (John 8:32). This is what happens in this phase of the cycle. People begin to understand that they are not exactly what they thought they were.

According to their experience, Hook and Hook (2010) indicate that “accurate and helpful feedback is an important aspect of helping people heal from emotional problems”

(p. 313). But speaking the truth is not enough. The apostle Paul taught that we should speak the truth to one another in love (Eph 4:15).

Church members may have heard truth spoken to them from family members, friends, or pastors in thoughtless ways. But many will probably never have experienced truth spoken to them with an attitude of love. When truth is spoken too soon and without love, it reduces the sense of safety and hope in the person, leading to an increased feeling of hurt which will obstruct the inner healing-discipleship cycle. Warren says that “you will have to care enough to lovingly speak the truth, even when you would rather gloss over a problem or ignore an issue. While it is much easier to remain silent when others around us are harming themselves or others with a sinful pattern, it is not the loving thing to do” (2002, p. 146).

This is also the moment when the member needs to deal with the demonic, which is the invisible battle that Paul mentions in Eph 6. According to Dybdahl, “Not everybody has this challenge, but a lot of people from the United States are not willing to deal with this problem. One of the ways to deal with it is to deliver people from the demonic instruments. Fifteen percent of teenagers in United States are devil worshippers through Harry Potter, films, video games, and Internet” (J. L. Dybdahl, personal communication, inner healing, June 18, 2012).

### Ownership

As members start accepting the truth about themselves, they will need to assume it. Another study found that “ownership occurs when group members take responsibility for their truth and acknowledge their contribution to the cause or maintenance of their problems” (Hook & Hook, 2010, p. 314).

Healing may be more about accepting truth than about forgiving a person or a group. However, if the hurt was caused by a specific action, forgiveness will need to take place not only in one's heart but also through biblical conflict resolution as Jesus taught "if your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established . . ." (Matt 18:15-20).

After King David sinned with Bathsheba and was rebuked by the prophet Nathan, David's response was to take ownership of this truth (2 Sam 12:13; Ps 32:5).

This phase of the cycle is most difficult to experience because members must be able to take ownership of their own problem. They need to accept their part in their hurts and understand their own problems in order to experience changes. "Group members cannot change what they do not own" (Hook & Hook, 2010, p. 314).

Taking ownership of personal truth is often difficult for group members because it is scary. It is much easier to make excuses or blame others and God Himself for their faults acquired during the vicissitudes of life or inherited from parents, just as Eve did in Eden. "Then the Lord God said to the woman, 'what is this you have done?' And the woman said, 'The serpent deceived me, and I ate'" (Gen 3:13).

A structure leading members through the healing cycle will strengthen their decision to own the truth about themselves. In the United States an experiment was conducted with two groups of people who were released from prison. "One of the groups had a schedule of activities. The other group had no schedule, no structure and most of them returned to prison. The group with structure was twice as advantageous in not going back to prison" (J. L. Dybdahl, personal communication, inner healing, June 19, 2012).

In a church setting, for example, through the many ministries and programs, people are encouraged to keep Sabbath holy, to have a healthy lifestyle, and obey the Ten Commandments, which help them to avoid problems. It was customary with the Jews to pray three times a day (Bible Study Tool, n.d., para. 2). This structure helped them not to abandon their faith. In order to see the truth about ourselves we need a structure that will be like a mirror showing the truth about ourselves and helping us to own it.

### Repentance

After members have taken ownership of acquired or inherited imperfections, traumas or addictions, repenting and confessing is an important next step in the healing process. People can only repent after they feel God's love in contrast to their transgression and sin. Repentance brings freedom and solves the problem of guilt and dishonesty.

In the Bible, Noah invited people to repent before the world was destroyed by water (Gen 7). The prophets also preached about repentance and used the word "turn" in the Old Testament (2 Chr 7:14). "If you turn . . . I will heal" (see also Isa 31:3; 59:20). John the Baptist preached repentance (Mark 1:4), Jesus preached repentance (v. 25), the apostles preached repentance (6:12), and the early church also preached repentance (Acts 3:17-20). Paul said, "Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent" (Acts 17:30).

Repentance is honesty, humility, and openness. If we hide and cover up the past it is like a cancer. We need to express our faults and God's healing will happen naturally. Secrets may kill us and destroy from the inside. This is the reason for the members to keep strict confidentiality during the inner healing-discipleship cycle.



Expressing feelings can make a huge difference in the repentance process. It is not only critical, it is crucial. When you confess, it allows the Holy Spirit to abide in you and transform your thoughts, words, and actions.

Different circumstances of life such as betrayal, abuse, false accusation, or failure to respond to others' expectations can cause deep emotional wounds. We need to recognize our own failings and follow the example of the repented prodigal son (Luke 15:11) and the converted Peter (Matt 26:75). Accepting ourselves and others are important steps in overcoming the pain of rejection and insecurity.

### Confession

After repenting we “confess and are justified by faith and have peace with God through our Lord Jesus Christ” (Rom 5:1). “Confession is the process of verbally acknowledging one’s ownership of their problem” (Hook & Hook, 2010, p. 315). The apostle John wrote that “if we confess our sins, God is faithful to forgive our sins and purify us from unrighteousness” (1 John 1:9). After David took ownership of his sin against Bathsheba, he immediately confessed his sin to God and was forgiven (Ps 32:5b).

It is equally important to confess to other people. Confession to other people is helpful because it makes both guilt and forgiveness concrete. James wrote, “Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective” (Jas 5:16).

Confession is the method that God uses to convert us and change our worldview.

Hiebert affirms:

Conversion to Christ must encompass all three levels: behavior and rituals, beliefs and worldview. Christians should live differently because they are Christians. However, if their behavior is based primarily on tradition and not Christian beliefs, it

becomes dead ritual. Conversion must involve a transformation of beliefs, but if it is only a change of beliefs, it is false faith (James 2). Conversion may include a change in beliefs and behavior, but if the worldview is not transformed, in the long run the Gospel is subverted and the result is a syncretistic Christo-paganism which has the form of Christianity, but not the essence. (2002, vol. 10, p. 10)

### Forgiveness

As we repent and confess our faults we are forgiven. When members of a church accept God's forgiveness and feel accepted and forgiven by others, they will commit their lives to serve as disciples in their community. It is also indispensable to forgive oneself so that guilt is taken away. The apostle Paul teaches us by saying: "But one thing I do: Forgetting what is behind and straining toward what is ahead I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus" (Phlm 3:13-14).

Unforgiveness will hinder or block the healing power of the Holy Spirit. It will bind us up and separate us from God's forgiving and healing power. It is vital to release those feelings that we may have against others, so that the Holy Spirit's healing and forgiving power can heal and restore our souls.

Unforgiveness is a deadly poison that separates us from God's forgiveness in our own lives. It will be impossible to receive healing in such a position. Consider these passages in the Bible concerning the deadliness of unforgiveness and bitterness in our lives: "And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins. But if you do not forgive, neither will your Father who is in heaven forgive your transgressions" (Mark 11:25-26). "But he who hates his brother is in darkness, and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes" (1 John 2:11).

The apostle Paul also affirmed this truth, “Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled” (Heb 12:15).

Therefore, unforgiveness will put us into the hands of the devil. It will also put us in spiritual darkness, separate us from God, and defile us spiritually.

### Commitment for Mission

After we are forgiven, our desire is to see other people whom we love also be forgiven and receive the assurance of salvation. Forgiven people will go into the entire world and make disciples of all nations, proclaim the good news that Jesus died for their sins, and that He will soon return to take His people home.

The Great Commission is given to all disciples of Jesus Christ. It was originally given to Jesus’ first disciples. But, because it tells them to teach disciples to obey everything they were taught by Jesus, it is perpetual.

Although Jesus gave us the Great Commission we must still be led by His Spirit in what we do. We are not to take Jesus’ command and act independently; we need the Lord’s direction day by day.

In Matthew we find the scope of operations, which is all the world, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt 28:19). Looking at the Great Commission primarily as “going to preach” has caused most people to ignore it, because they think they cannot go to all the world, so they do nothing. We must not think that we all should leave the place we live now and move to another place for the purpose of spreading the Gospel.

The focus of this text is on two verbs found in the first part of the verse: the

participle πορευθέντες “going out” and the imperative μαθητεύσατε “make disciples!” The Greek word “go” in this text is Πορευθέντες and it is a participle and should be translated as “going or as you go” (*Teknia New Testament Greek Dictionary*, 2013). It does not tell us to go somewhere else, but just as we go, tell the good news and make disciples.

“Constructed from μαθητής, μαθητεύσατε means intrans. ‘to be’ or to become a pupil, i.e., ‘to make disciples’. Behind this peculiar NT use there possibly stands the insight that one can become a disciple of Jesus—only on the basis of a call which leads to discipleship” (Verlag, 1967, p. 461).

Hagner (1995) clarifies the task of a disciple:

The commission itself is given by means of one main imperative verb, μαθητεύσατε, “make disciples”, together with three syntactically subordinate participles that take on an imperatival force because of the main verb. The first of these, Πορευθέντες precedes the main verb. The disciples are to “go” and “make disciples.” Since the main verb has for its object πάντα τὰ ἔθνη, “all nations,” it is implied that the disciples are to go into all the world. (p. 886)

As we go about our lives, let us tell about Jesus, and do the same work that He did. Let us concentrate on making other disciples who will do the same. That is Jesus’ Great Commission to us!

### Gracious Touch

At the end of the cycle is when the miracle happens in an awesome way. You will experience the gracious touch of God and your heart will be strangely warmed! Serving the Lord will bring a joy without precedent and you will be willing to be like Jesus, without reservations. You will say like Paul said, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the

Son of God, who loved me and gave himself for me” (Gal 2:20).

Gallagher said that “before the disciples arrive in Emmaus and finally recognize their mentor is Jesus, they have already found their hearts ‘strangely warmed,’ not from the authority of the personal presence of Jesus but because of the truth and right of the evidence presented” (2001, para. 19).

John Wesley was a missionary in the United States and had not yet experienced conversion and the gracious touch of God. But one day, while he was listening to a reading from Martin Luther on justification by faith, a warm feeling flooded him, and he said: “‘My heart was strangely warmed.’ From that time on, the Methodist movement became people with warm hearts who were on a mission to make a difference in individual lives and in the whole world” and as consequence, England experienced a national spiritual renewal (Moffet & Leypoldt, 2012, p. 2).

Once we are touched by Jesus’ amazing grace we will start ministering God’s gracious touch to others—Christians and non-Christians, just as He has touched us.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our joy complete. (1 John 1:1-4)

Metzger (2010) says that “grace and truth go hand in hand and bring healing as God reaches out to touch us with his love: just as he touched Adam all by Himself in the garden, just as He touched John, just as he touches orphan babies and emotionally wounded people, like you and me” (pp. 36-37).

There can be people who were not healed during all the phases of the inner

healing-discipleship cycle. When the cycle does not bring results, we need to continue praying with people for healing is a never-ending process in our sinful world.

Dybdahl argues that “we should not refuse to have a healing session in our churches because Pentecostals do it, but do it because Jesus did it. Some people are nervous about this as they are not sure if God will heal the people. So, if God does not heal they are worried about themselves” (J. L. Dybdahl, personal communication, inner healing, June 19, 2012). When healing prayer is offered, we must remember that our job is to put the person in God’s hands. We do not know what God’s answer will be. It is Jesus who heals, not us. God is a healing God. Jesus was sent to heal emotionally, physically, and spirituality. We are all in the process of being healed and we can become powerful healed healers in the hands of God.

### **Summary**

Within the Adventist Church many struggle with the consequences of emotional pain, fear, failure, anxiety, stress, inadequate parenting, rejection, and damaged and abusive relationships. Many try to cope with the ongoing results of involvement in the occult or other false religions. The lingering effects of physical illness, past accidents, and past trauma continue to impact people’s lives.

As we live in a fallen and sinful world, we all are in need of emotional healing.

We all suffer from some form of emotional dysfunction that can prevent us from living the happy, healthy, and holy life God intended for us when he created us. In essence unresolved emotional baggage can cripple and eventually kill us. Emotional abuse is considered by many victims the worst form of abuse because of a lingering internal fear that robs them of their self-worth, self-motivation, and dignity. It gnaws at the core of their being: who they are, what they think or feel and what they do. They exist believing that they are not good enough. (Dunbar, 2012, para. 1)

It is God's desire that we prosper and be in good health (3 John 2) because He created us in His image. "For in Him we live, and move, and have our being" (Acts 17:28). Therefore, if we are to reflect His image we must begin a process of healing for our damaged emotions. He has promised that we can be delivered from our emotional and spiritual wounds, and experience the joy of serving Him. Paul affirms that "God has not given us the spirit of fear, but of power, of love, and of a sound mind" (2 Tim 1:7).

This is the "whole" life God wants for His children as revealed in the Bible! However, only a few Christians feel they are fulfilling their potential in or for Christ Jesus. Many desire to experience this fullness of life in Christ, and to care, counsel, and pray for others, but they feel ill-equipped to do so. Spiritual and emotional healing provides a deep sense of meaning and purpose for Christians because it makes them an extension of God's healing hands for the salvation of the lost.

In this chapter I have presented arguments from the Bible, from the writings of Ellen G. White, Adventist literature, and other Christian literature, and I have presented missiological implications represented in the cycle for inner healing and discipleship.

My expectation is that we will be able to look with awe on the simplest events of life and appreciate the beauty of the smallest moment. We must no longer feel isolated, guilty, or afraid because we look at the world through Jesus' loving eyes and ask, "What can I do to communicate this inner peace to others?"

The next chapter will deal with the history, political, cultural, and religious context of the Hill Portuguese Seventh-day Adventist Church in order to better understand the best strategy to implement the inner healing discipleship model in the most efficient manner.

## CHAPTER 3

### HISTORICAL, POLITICAL, SOCIAL, CULTURAL, AND RELIGIOUS ANALYSIS OF THE HILL PORTUGUESE SEVENTH-DAY ADVENTIST CHURCH

#### **Introduction**

The main reason for the existence of a strong Portuguese community in Johannesburg, South Africa, is the political and social confrontations that resulted in the independence of Angola and Mozambique during the 1970s.

The development of the Seventh-day Adventist Church under the Portuguese colonization and their massive emigration from both countries to South Africa motivated them to establish a Portuguese-speaking church in Johannesburg. Most of them have had great losses of all kinds during this transitional period which brought deep emotional and spiritual wounds affecting their relationship with God, others, and self.

Taking into consideration a contextual investigation of the Hill Portuguese Seventh-day Adventist Church (HPSDAC), this study will investigate, analyze, and suggest a strategic plan to enhance the Christian life of the members. The study will attempt to elaborate a suitable strategy for the ongoing ministry of inner healing through counseling sessions, seminars, and sermons and it will recommend a discipleship empowerment cycle model so that members will be motivated to reach out to the Portuguese speaking community in the southern Johannesburg area.



This chapter is structured on the description of the Portuguese people living in South Africa and the development of the HPSDAC. It will analyze the geography, history, demographics, politics, socio-cultural, and religious contexts of the Portuguese in South Africa, and the history and development of the HPSDAC.

### **Description of the HPSDA Church Context**

I will present in this section a brief historical context of the development, successes, and failures of the HPSDAC in South Africa since its beginning. I will explain how and why it is necessary for a change of worldview so that the members will influence the advancement of the Adventist Church among their ethnical group.

#### **Geographic Description of the HPSDA Church**

The HPSDA church is located in the southern area of Johannesburg in the suburb of Rewlatch at 45 East Road, as seen in Figure 2, in the richest region of South Africa called Gauteng as shown in Figure 3. This is a strategic position for church outreach activities as it is surrounded by a strong and long-lasting Portuguese community.

Johannesburg, like many other boom cities around the world, is spread in an exceptionally large area and developed quickly and without a strategy to maintain a peaceful and balanced growth. There is a remarkable socioeconomic difference between the suburbs. The wealthy are concentrated on the north of the city center in the northern suburbs, while the poor live to the south and on the borders of the city in townships. Most citizens consider their suburb more important than the city itself as this will identify them with their desirable geographical socioeconomic level (City of Johannesburg, 2013).

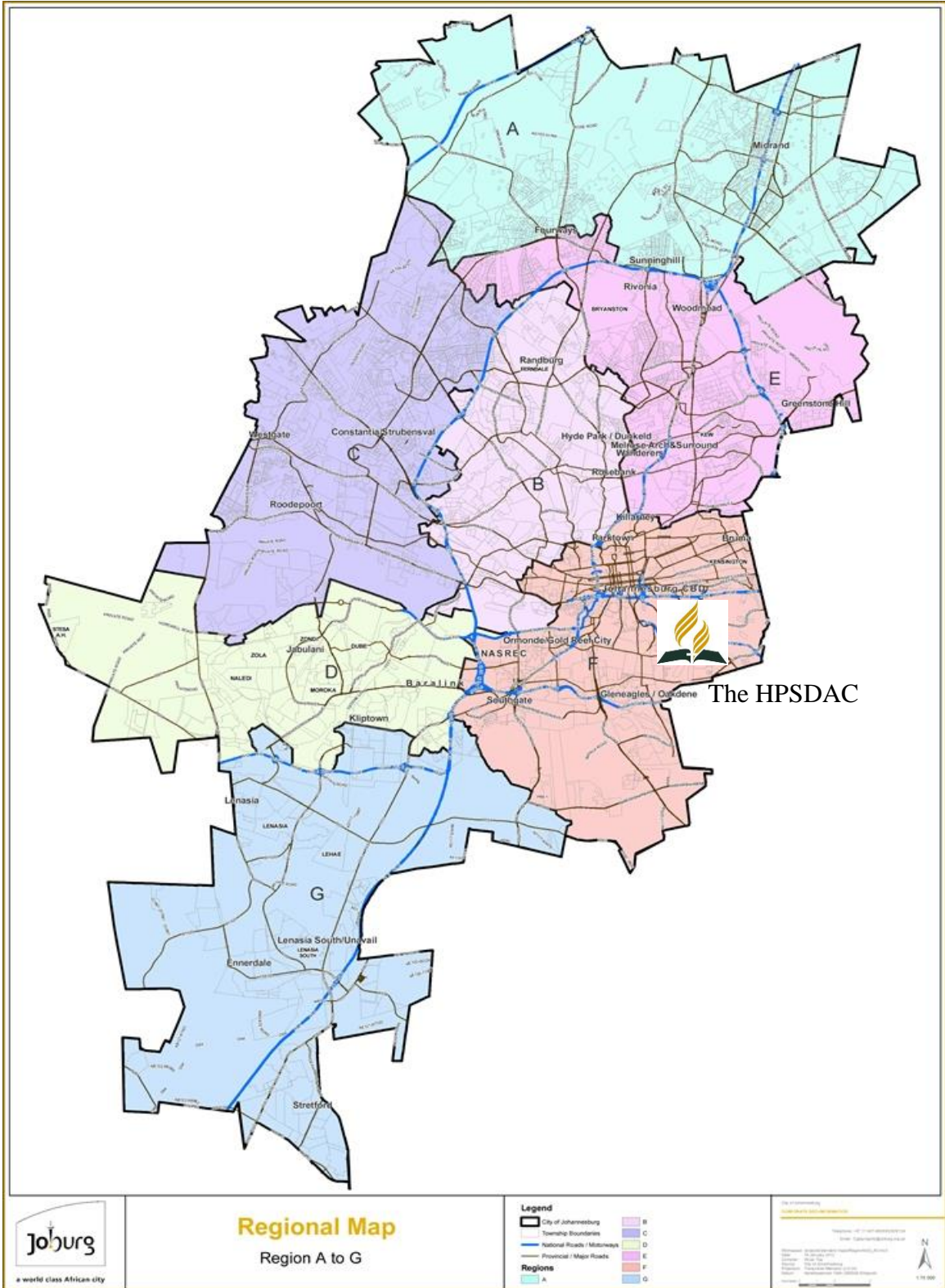
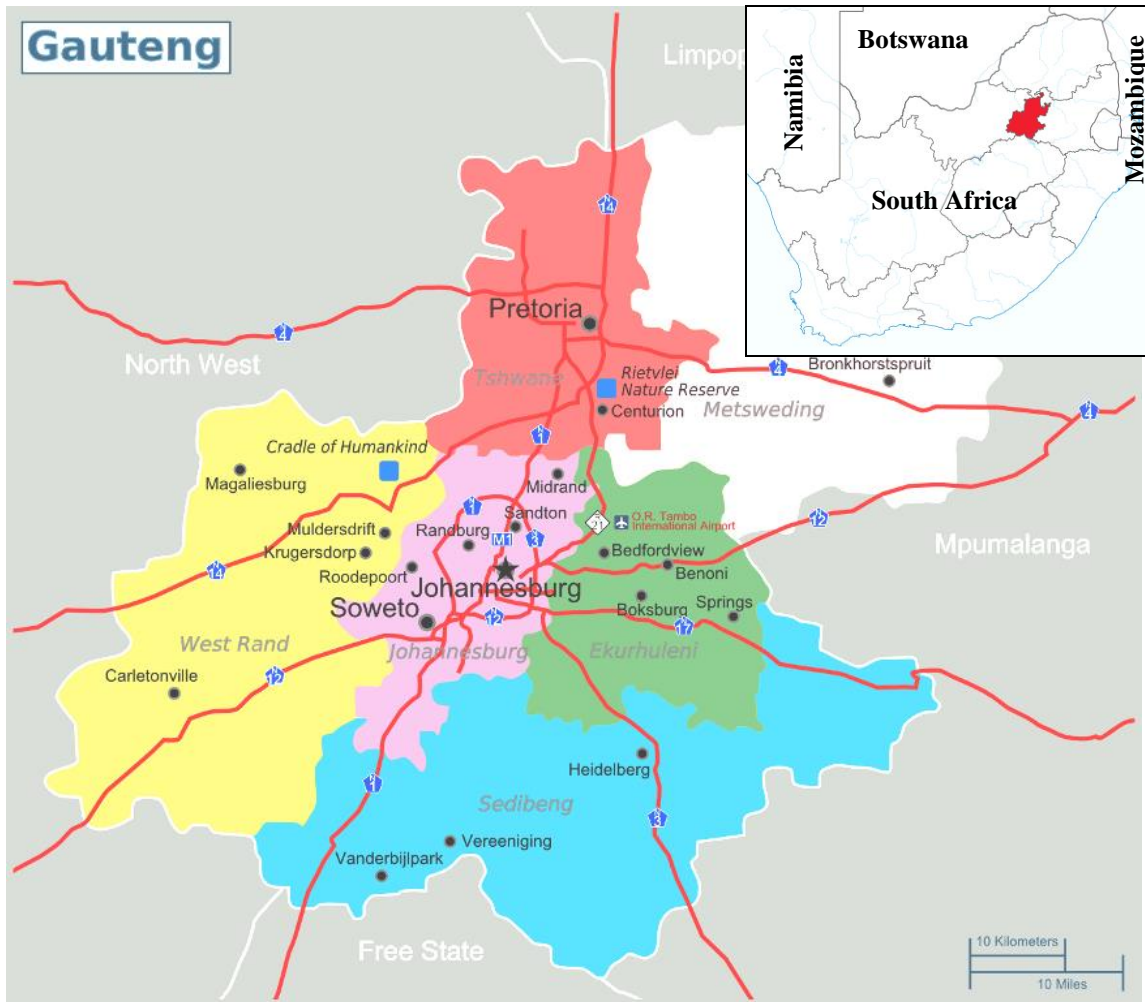


Figure 2. The HPSDA church in the southern region of Johannesburg, South Africa. Taken from City of Johannesburg, 2014, para. 5.



*Figure 3. Gauteng Regions in Johannesburg, South Africa. Taken from Mapsoft.net, 2014, para. 1.*

### History of the Portuguese in South Africa

The Portuguese crown’s safari to Africa some 500 years ago made South Africa a culturally richer place today. It was Portugal’s decision to expand their colonies at all costs, just as other European powers’ obsession for grandeur “at one time or another between the 15th and 20th centuries. This led them to its early seafarers as they arrived on the coastline of Southern KwaZulu-Natal” (A Taste of Portugal, 2009, para. 1).

Africa received the first long lasting Portuguese settlements during the 15th

century. According to Ayoub writing in *White Africans of European Ancestry*,

The descendants of the soldiers who accompanied the Christopher da Gama expedition to support the Ethiopian throne in the sixteenth century continued to exert a significant influence in that country's history over the next two centuries; for example, the Empress Mentewab was extremely proud of her Portuguese ancestry. In the late 17th century, much of Portuguese Mozambique was divided into *prazos*, or agricultural estates, which were settled by Portuguese families. In Portuguese Angola, namely in the areas of Luanda and Benguela, there was a significant Portuguese population. In the islands of Cape Verde and São Tomé and Príncipe, besides Portuguese settlers, most of the population was of mixed Portuguese and African origin. The descendants of the Portuguese settlers who were born and "raised" locally since Portuguese colonial time were called *crioulos*. (2013, para. 36)

By the beginning of the 20th century, the government of Portugal encouraged migration to the Portuguese territories of Angola and Mozambique. Solsten affirms that during the 1960s, at the beginning of the Portuguese colonial war, there were around 650,000 Portuguese settlers living in their overseas African provinces, and in 1974, there were up to 1,000,000 Portuguese settlers living in their overseas African provinces. In 1975, Angola had a community of approximately 500,000 Portuguese, while Mozambique had more than 350,000 settlers from Portugal (Solsten, 1994, pp. 75-76).

After independence, most *retornados*, name given to the Portuguese settlers who returned to Portugal in the mid-1970s, were able to reenter and settle back in Portugal. Others moved to Brazil and South Africa, which now has the largest Portuguese-African population, who between 50-80% came from Madeira. When the Mozambican Civil War (1977-1992) suddenly began, a large number of both Portuguese-born settlers and Mozambican-born settlers of Portuguese blood evacuated the country (Griggs, 1975, p. 28).

Today, the Portuguese are active in different professional areas in South Africa. One well-known chain of restaurants created in 1987 in South African is Nando's, which

incorporated influences from former Portuguese colonists from Mozambique (Nando's, Worldwide, 2013). The Portuguese South Africans are also different from other white South Africans in that they are mostly Catholic and soccer is popular among them.

Recent statistics of the department of International Relations and Cooperation in South Africa, shows that most of the Portuguese settled on the southeastern side of Johannesburg, after Mozambique's independence in 1975 and today there is still a strong Portuguese community of about 300,000 people (International Relations and Cooperation, 2013, para. 2).

### Demographics

According to the last census the demographics of South Africa includes about 52 million people of diverse origins, cultures, languages, and religions. The last census was held in 2011 and the next will be taken anywhere from 2016-2021. According to statistics presented in the 2011 census, "South Africa is home to an estimated five million illegal immigrants, including some three million Zimbabweans. Because of the increase of illegal foreigners, a series of anti-immigrant riots occurred in South Africa beginning on 11 May 2008" (Bearak, 2008, para. 5-7).

Glaser argues that South Africans of Portuguese descent "probably constitute ten to fifteen percent of the white South African population. Yet it is a remarkably under-researched population" (2010, para. 1).

South Africa has a variety of races from different origins. The last census realized in 2011 figures that these groups are Black African at 79.2%, White at 8.9%, Colored at 8.9%, Indian or Asian at 2.5%, and Other/Unspecified at 0.5%. The census of 1911 showed that the whites made up 22% of the population. It declined to 16% in 1980 and to

8.9% in 2011 (Lehohla, 2011, p. 19; South Africa, 1981 p. 42). Figure 4 shows the racial and ethnic group distribution in Johannesburg.

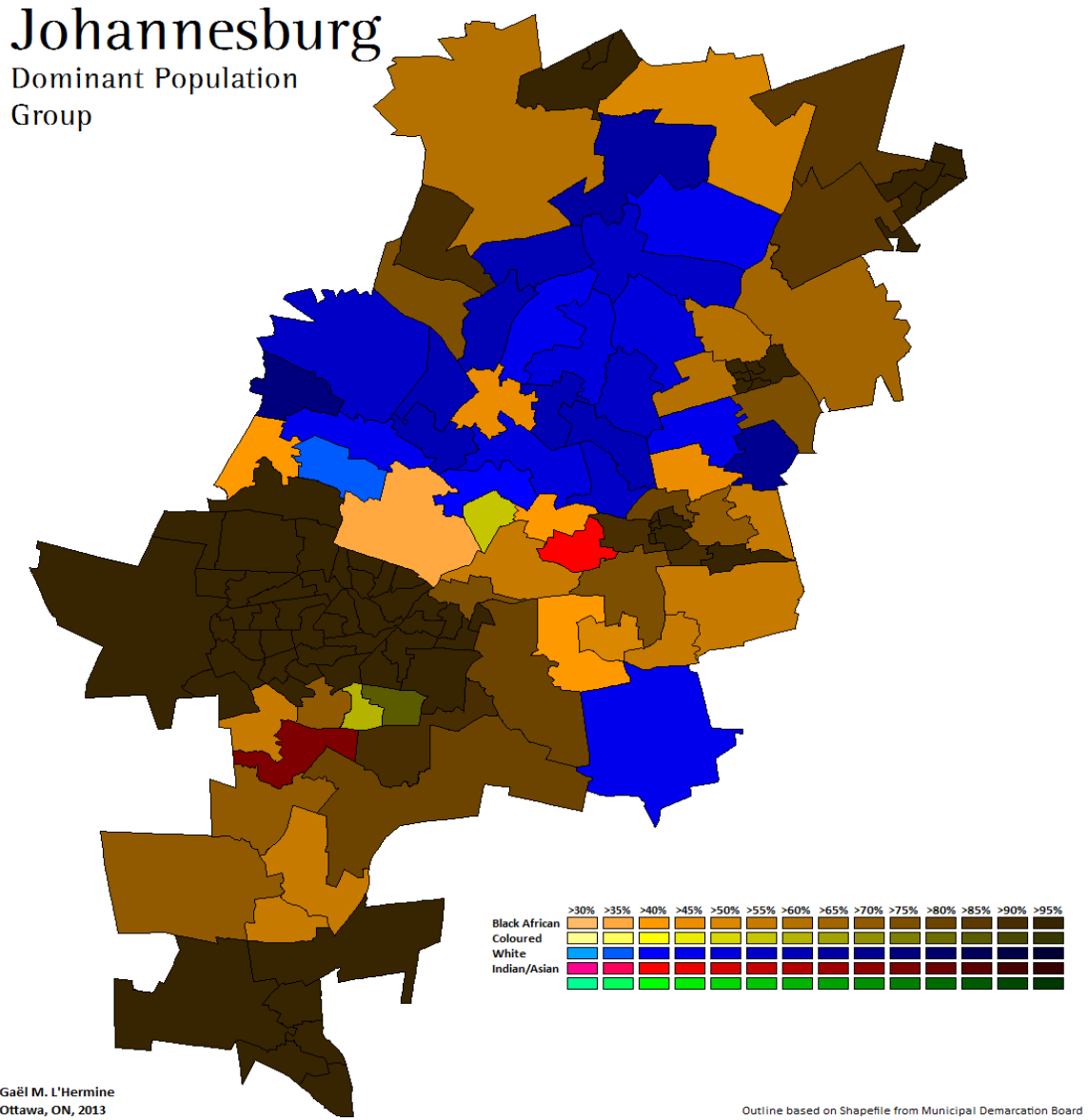


Figure 4. Dominant population by area in Johannesburg. Taken from World Elections, 2013, para. 38).

A good researcher about South Africa, Funso Afolayan, explains that the “Portuguese have moved a lot during the last ten years in search of jobs and opportunities, and since many of them are wealthy, they have moved to expensive areas in Gauteng.”

Beside the Afrikaans and English-speaking peoples, other European groups contributed in various ways towards enriching the South African demographic and cultural mosaic. The largest of these was the 49.000 Portuguese immigrants who came mostly from Angola and Mozambique after the discovery of diamonds and gold. South Africa was also the recipient of thousands of Portuguese refugees who fled following the collapse of Portuguese imperialism in Angola and Mozambique during the mid-1970s. The Portuguese were noted early for their great proficiency in the production and retailing of vegetables and fruits. Many of them also worked as teachers, doctors, lawyers, and artisans. (2004, p. 20)

Some historians argue that there have been only two waves of Portuguese migrants to South Africa. But Glaser (2010) insists that in fact there have been three distinct waves of migration from the late nineteenth century until the late 1970s. The first wave was composed of citizens from the island of Madeira; the second involved professionals from the mainland and happened between 1940 and 1980; and the final wave involved refugees from Mozambique and Angola (para. 2).

Ayoub explains the reason behind the first wave of immigration of Madeirans to South Africa. He clarifies that

the reason behind the immigration of Madeirans to South Africa was both a political and economic one. After 1950, Hendrik Verwoerd (the “architect” of Apartheid) encouraged immigration from Protestant Anglo-Saxons to strengthen the white population. When this failed, he turned his attention to Southern Europeans, one group of which were Madeirans, who were facing high unemployment rates. Many Madeirans and Portuguese who immigrated were at first isolated from the general white population due to their differences, such as being Catholic and the fact that few could speak English or Afrikaans. Eventually they set up businesses in Johannesburg or coastal fisheries, and soon intermarriage between whites began. (2013, para. 37)

There are still several areas for a demographic research about the Portuguese

South Africans but this investigation is limited to understand specifically the background of the Portuguese who are part of the HPSDAC and who live in the region of Gauteng.

### Political Context

Most of the members of the HPSDAC came to South Africa as refugees from the wars in Angola and Mozambique. Many of them went back to Portugal but did not find opportunities, and returned to South Africa where they were offered refugee status and were given temporary jobs. As mentioned before, South Africans were looking for white laborers and the Portuguese fit well the political position of the Apartheid.

Today, because of the Black Economic Empowerment (BEE) policy in South Africa, the Portuguese are often seen as a threat. BEE is a program implemented by the “government to redress the inequalities of Apartheid by giving previously disadvantaged groups like black Africans, Coloureds, Indians and some Chinese of South African citizenship, economic privileges previously not available to them” (Ponte, Roberts, & van Sittert, 2006, p. 5).

*Southafrica.info*, another governmental source explains that “it is not simply a moral initiative to redress the wrongs of the past. It is a pragmatic growth strategy that aims to realize the country’s full economic potential while helping to bring the black majority into the economic mainstream” (2013a, para. 1).

Reed who writes for the *Washington Informer* reveals that

South Africa is ranked by the World Bank as an upper middle income economy, and has Africa’s largest economy and the world’s 28th largest [economy]. By purchasing power parity, South Africa has Africa’s 5th highest per capita income. It’s considered a newly industrialized country. However, poverty is pervasive, with about a quarter of the population are unemployed and living on less than US\$1.25 a day. (2013, para. 4)

A number of individuals from the Portuguese South African community are very



active, both politically and economically. Among distinguished names we can mention Maria Ramos, who was the former director general of South Africa's National Treasury. She is currently the CEO of ABSA Group, one of South Africa's largest financial services companies (Ramos, 2013, para. 1).

Other Portuguese involvement within the business community includes companies like the Mercantile Bank. The community is also actively involved in investment activities with other Southern African countries, such as Angola and Mozambique (Mercantile Bank, 2013, para. 1).

Other notable persons of Portuguese descent include Manny de Freitas, Member of Parliament and Shadow Deputy Minister of Transport from May 2009 until January 2012. From February 2012 he was appointed as Shadow Minister for Home Affairs (Freitas, 2012, para. 7).

### Socio-Cultural Context

In order to understand the socio-cultural context of the Portuguese in South Africa, it is essential to note that about 80% of the population is of black African ancestry, divided among a variety of ethnic groups, speaking different Bantu languages, nine of which have official status. It also contains the largest communities of European, Asian, and racially mixed ancestry in Africa (Lehohla, 2011, p. 19).

Portuguese South Africans are known for being traditional and conservative. They are proud of preserving formality when dealing with each other, which is easily perceived in the form of extreme politeness. They love family meetings and the extended family is quite close. Individuals keep their social network and assistance to and from the family. Consequently, loyalty to the family comes before other social relationships, even those of

business. In the Portuguese community, social status is of the utmost importance, especially in the cities. People are fashion conscious and believe that clothes indicate social standing and success. They take great pride in wearing good fabrics and clothes of the best standard they can afford (Portugal, 2013, para. 4-7).

The Portuguese in South Africa have a culture that respects hierarchy.

Society and business are highly stratified and vertically structured. Both the Catholic Church and the family structure emphasize hierarchical relationships. People respect authority and look to those above them for guidance and decision-making. Rank is important, and those senior in rank must always be treated with respect. This need to know who is in charge leads to an authoritarian approach to decision-making and problem solving. In business, power and authority generally reside with one person who makes decisions with little concern about consensus building with their subordinates. (Portugal – Language, Culture, Customs and Etiquette, 2013, para. 8)

They celebrate their traditional holidays and there are several Portuguese clubs offering different social activities. Socially, the Portuguese community has held an annual festival called Lusito Land, which is the second largest festival in South Africa (The Portuguese Forum, 2013, para. 6).

### **Concept of Culture**

According to Zimmermann, culture is the sum of characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music, and arts (2012, para. 1).

The most evident characteristic of South African culture is that it is not homogeneous, but rather consists of a range of different cultures representing every level of a diversified community. “Hybrid mixtures of these different cultures also exist, making South Africa one of the most culturally diverse countries in the world, in which the Portuguese play a prominent role” (Southafrica.com, 2013, para 1).

It is important to understand that Angolans, Mozambicans, and Portuguese are culturally very different. According to Carlos Lopes, one of the HPSDAC pioneers (personal communication, history of the HPSDA, August 12, 2012), a few years ago, the Northern Conference of the SDA Church agreed that Angolans and Mozambicans could worship in their own church and the Portuguese in a different one in order to avoid cultural conflicts, which were being a hindrance for the spiritual development of members and for community outreach.

According to Bauer, “Regardless of culture or denomination a church must always be involved in outreach and nurture, for without these two functions the Church ceases to be what it should be” (1982, p. 10).

### **Language**

According to Mandryk (2010), 1.2% of the South African population is white Portuguese speaking (p. 757). Portuguese and English are the languages used in the HPSDAC. Most of the elderly do not speak English, while the second and third generations are bilingual. The third generation does not speak Portuguese anymore and often do not feel comfortable worshipping in the Portuguese church.

The Joshua Project informs us that there are about 1,665,000 Portuguese-speaking people in South Africa. This includes Mozambicans, Angolans, Portuguese, and Brazilians. Most of them live in the province of Gauteng, in the cities of Johannesburg and Pretoria (2013, para. 1).

Portuguese language is one of the Romance languages. Like all other languages of this group, Portuguese is a direct modern descendant of Latin, the vernacular Latin of the Roman soldiers and settlers rather than the classical Latin of the cultured Roman citizens. It developed in ancient Gallaeci (modern Galicia, in northwestern Spain) and in northern Portugal, and then spread throughout present-day Portugal. Portuguese

owes its importance (as the second Romance language, after Spanish, in terms of numbers of speakers) largely to its position as the language of Brazil. (Portugal-live, 2013, para. 1-2)

It is estimated that approximately 200 million people speak Portuguese as their native language worldwide, making it the third most spoken European language. Apart from Portugal, the language is also spoken in parts of Africa including Angola, Cape Verde, Mozambique, and Guinea-Bissau, as well as in East Timor and Macau in Asia. It is also the language of the island-nation of São Tomé and Príncipe, in the Gulf of Guinea.

There are five main Portuguese dialect groups: (1) Northern, or Galician, (2) Central, or Beira, (3) Southern (including Lisbon, Alentejo and Algarve), (4) Insular (including the dialects of Madeira and the Azores, and (5) Brazilian. Any of the Portuguese dialect groups has a very typical sound system and uses nasal vowels, indicated in the orthography by ‘m’ or ‘n’ following the vowel (e.g., *sim* ‘yes’, *bem* ‘well’) or by the use of a tilde (~) over the vowel (*mão* ‘hand,’ *nação* ‘nation’) (Portugal-live, 2013, para. 4-5).

## **Social Structures**

South Africa has abandoned its system of racial apartheid in favor of a modified majoritarian constitution. But this is a long-term process for a social structural change, which has made many Portuguese emigrate to other countries. When they arrived from Mozambique, Angola, Madeira Island, and Portugal they felt comfortable in the cultural pluralism of South Africa. According to van den Berghe,

The imported European culture of the conquerors, both in its Dutch and in its English variants, has, like in other parts of the colonial world, steadily gained ground at the expense of the indigenous cultures. Aside from the Whites, the vast majority of the Coloureds and a small but growing minority of Africans and Indians are completely Westernized. One can safely say that nobody in South Africa has escaped Western

influence, although the extent of that influence varies greatly from one person, from one group, and from one region to another. (van den Berghe, 1967, p. 39)

Today South Africa's population in general is still westernized but under the Black Economic Empowerment enforcement, as mentioned before, thousands of Portuguese families have settled in other countries such as Australia, Canada, Brazil, and Portugal.

For the Portuguese, "the family is the basis of the social structure and a source of stability. Nepotism is accepted and considered a good thing, since it implies that employing people one knows and trusts is vital for the success of family businesses" (Portugal—Language, Culture, Customs and Etiquette, 2013, para. 8).

### **Kinship and Marriage**

Although all Portuguese accept kinship bilaterally, the structure of domestic groups and the kinship links vary according to the region and social class. A recent research on the Portuguese culture informs that

Portuguese kinship terms have Latin roots, with the exception of the Greek roots of *tio* (uncle) and *tia* (aunt). Nicknames (*apelidos*) are extremely important as terms of reference. Some anthropologists have suggested that they connote moral equivalence in otherwise socially stratified rural communities. At some point in the domestic cycle, households tend to be complex, many of them composed of a three-generation stem family. The obligations between friends sometimes are felt to be more important than those between kin. Among the rural peasantry, household headship is held jointly by a married couple, who are referred to as *o patrão* and *a patroa*. By contrast, among urban bourgeois groups the concept of a dominant male head of household is more prevalent. Spiritual kinship ties are established at baptism and marriage. Kin are frequently chosen to serve as godparents (*padrinhos*), and when this arrangement occurs the godparent-godchild relationship takes precedence over the kinship relationship. (Countries and Their Cultures, 2013, para. 1)

Solsten identifies political kinship and explains that it can consist of hundreds of people especially when there is someone linked to the government so that the whole

family could obtain special favors and business contracts. “Members of the elite were bound not only by marriage and family, but by business partnerships, friendships, political ties, university or military academy bonds, and common loyalties” (Solsten, 1994, pp. 79-80).

The two latest generations of Portuguese have been born in South Africa. Many of them have married South Africans and feel perfectly adapted to their new family. “Today more than 99% of all Portuguese are Roman Catholic and most weddings over the past 30 years or so have been patterned after the modern religious ceremonies in the United States and Western Europe” (Wedding, 2013, para. 1). Recently, however, the ancient wedding customs have been revived and have become fashionable for modern couples. “More and more couples are now opting for the romanticism and tradition of the more ancient wedding customs transmitted from generation to generation” (Wedding, 2013, para. 5).

Today it is usual for the oldest members of the community to attend a stag party for the groom at which he bids farewell to his single life and his single friends. It is also still a tradition, as it was many years ago, “for friends and neighbors to lend a hand wherever they can to help with the celebration and with the wedding itself passing around the bride’s shoe during the reception and stuffing it with money to help the young couple with their honeymoon” (Wedding, 2013, para. 3-5).

## **Globalization**

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the

environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world (Globalization101, 2013).

Egnatz explains this phenomenon as a “neoliberal globalization (free trade, free markets, no regulations, tax cuts for the wealthy and privatization of everything public), also more recently termed neo-conservatism, is in essence a war on the poor and working class” (2011, para. 1).

In 1990 South Africa was still governed by the rules of apartheid and Nelson Mandela wrote the following note to his supporters from jail:

The nationalization of the mines, banks and monopoly industries is the policy of the ANC (African National Congress), and the change or modification of our views in this regard is inconceivable. Black economic empowerment is a goal we fully support and encourage, but in our situation state control of certain sectors of the economy is unavoidable. (Egnatz, 2011, para. 6)

Nelson Mandela recognized the power of globalization to change South Africa for good or for bad. He said that “the very mobility of capital and the globalization of the capital and other markets, make it impossible for countries . . . to decide national economic policy without regard to the likely response of these markets” (Egnatz, 2011, para. 27).

Egnatz protests, saying that “this account of ‘democracy’ in South Africa is not meant as a critique of Nelson Mandela or the ANC. It is a critique of capitalism, globalization, imperialism and everything our country does to grease the wheels for globalized capitalists’ domination of the world” (2011, para. 14).

Globalization has affected the lifestyle of the Portuguese community in Johannesburg. These changes have brought challenges and new opportunities. Since they

fear to once again lose their possession in South Africa because of these changes, they work long hours and sometimes in different jobs in order to have enough financial resources to return to Portugal if necessary, where most of them have properties. This forces every member of the family to work hard and, as a result, long enduring family relations are breaking apart.

## **Urbanization**

Urbanization is the physical growth of urban areas as a result of global change or the increasing proportion of the total population becomes that concentrated in towns. Urbanization is “closely linked to modernization, industrialization, and the sociological process of rationalization” (Academic Room, 2013).

Two-thirds of South Africa’s population now live in urban areas, according to the most recent survey of the country released by the South African Institute of Race Relations (SAIRR) in Johannesburg (Southafrica.info, 2013b, para. 1).

The proportion of people living in urban areas increased from 52% in 1990 to 62% in 2011. The share of those living in rural areas dropped from 48% to 38% over the same period (United Nations, 2013).

SAIRR researcher Thuthukani Ndebele says that

it is expected that Africa’s rate of urbanization will have overtaken Asia’s by 2030. SAIRR identified the major causes of the trend as the post-apartheid freer movement of people and higher economic growth in urban areas, attracting people searching for employment. The downside, however, may be that urbanization fuels crime and social tensions, creates greater environmental and health risks and poses challenges for government service provision. (Southafrica.info, 2013b, para. 7)

SAIRR also confirms that South Africa’s population grew by 15.5%, or almost 7 million people, in the space of 10 years to reach a total of 51.7 million in 2011, according



to the country's latest national census, conducted by Statistics South Africa.

Gauteng province, geographically the smallest, but economically busiest province, has both the largest and fastest growing population, according to the 2011 census, with 12.2 million people counted in 2011, a 33.7% increase over 2001, and more than double the national average increase (Southafrica.info, 2013b, para. 10).

The great majority of the Portuguese live in urban areas, such as Johannesburg and Pretoria, in the province of Gauteng. Most of them are professionals working in areas such as civil engineering, construction, mechanics, cleaning companies, supermarkets, business, and educational institutions.

#### Religious Context

According to Joshua Project, 95% of the Portuguese are Roman Catholics while 3% are Evangelicals (2013, para. 1).

Chidester, Chair of the Religious Studies at the University of Cape Town, affirms that in South Africa, “teaching and learning about religion in public schools is rapidly changing. South Africa is fortunate to have a Constitution, Department of Education, and the Minister of Education, Professor Kader Asmal, clearly committed to advancing human rights” (2002, para. 1).

He also states that “any policy with respect to religion in school education must be consistent with constitutional values and the social imperatives of building a culture of human rights in post-apartheid South Africa. Education about religion, in this context, is being pursued in a human rights framework” (para. 2).

Chidester clarifies that religious education emphasizes social harmony:

Religious education rests on a division of responsibilities between the state on the one

hand and religious bodies and parents on the other. Religion Education, therefore, has a civic rather than a religious function, and promotes civic rights and responsibilities. In the context of the South African Constitution, Religion Education contributes to the wider framework of education by developing in every learner the knowledge, values, attitudes and skills necessary for diverse religions to co-exist in a multi-religious society. Individuals will realize that they are part of the broader community, and will learn to see their own identities in harmony with others. (Chidester, 2002, para. 3)

Therefore, within the constitutional context of a democratic South Africa, the role of religion in the public schools is consistent with core constitutional values of common citizenship, human rights, equality, equity, freedom from discrimination, and freedom of religion, conscience, thought, belief, and opinion.

### **Analysis of the Hill Seventh-day Adventist Church in Johannesburg**

This section will describe the beginning, history, and development of the HPSDAC. This is based on interviews and minutes of the church board and other sources at the Northern Conference secretariat.

#### **History**

According to Carlos Lopes, Guilherme da Costa, and Laura Mendes, pioneers of the Portuguese church in South Africa (personal communication, 20 September 2013), in 1965, a small group of Portuguese immigrants started attending the Central SDA Church of Johannesburg. They were in South Africa looking for opportunities to make money and then return to Portugal. As the group began to grow, they organized their own church services in Portuguese in the basement youth hall of the church. The preachers were translated by Laura Mendes, who was then 13 years old. A couple of years later the group grew to about 40 members, originally from Angola, Mozambique, and Portugal.

These Adventists wished to have a Portuguese-speaking pastor, but the local leadership was not in favor. In their search to have their own place of worship and pastor, in 1970 they made an arrangement with the Malvern SDA Church in Johannesburg to have church services on Sabbath afternoons. A few months later, the English-speaking members left and offered the building to the Portuguese SDA community.

Soon after this, the local conference called Pastor João Chaves from San Tome to serve the congregation. He had concluded his theological studies at Helderberg College in South Africa, and at Collège Adventiste of Collonges-sous-Salève in France. In 1972 there were about 100 members and during the next three years many refugees came from Angola and Mozambique and joined the church.

Between 1976 and 1980, the church divided into two groups after the arrival of Pastor Carlos Cordeiro from Helderberg College. One group met at the Malvern Church and the other at the Conference Chapel. In 1982 Pastor Chaves left for Canada and Pastor Fourie was called to serve at Malvern, while Pastor Cordeiro continued ministering to the church meeting at the Conference Chapel in Turfontein.

The church grew and many were baptized during this period, reaching the number of about 200 members. After the return of Pastor Cordeiro to Portugal, Pastor Wesley Torres was called from Brazil in 1989 and the members from Turfontein decided to buy their own building. After a period of collecting funds and with the assistance of the conference they bought a building in Rewlatch, in the middle of the Portuguese community in Johannesburg. Both churches, Malvern and the Hill were doing well and there were around 300 members. After the end of apartheid in 1991, as members lost their jobs and were afraid of losing everything again, many left South Africa and both

churches slowly shrank and eventually all Portuguese immigrants came together to the Hill church, while Angolans and Mozambicans continued worshipping at Malvern church.

### Growth Patterns for Past Ten Years

According to the Figures 5 and 6, the church growth rate has been negative during the last ten years. Only three people from the community were baptized and membership decreased from 153 in 2002 to 97 in 2012. If a projection is made, it is not difficult to understand that the church is condemned to lose all its members in a few years if a strategy is not implemented and the members react. Many have left South Africa and have not yet requested membership transfers to their new churches. Others have disappeared and the few remaining may leave at any time.

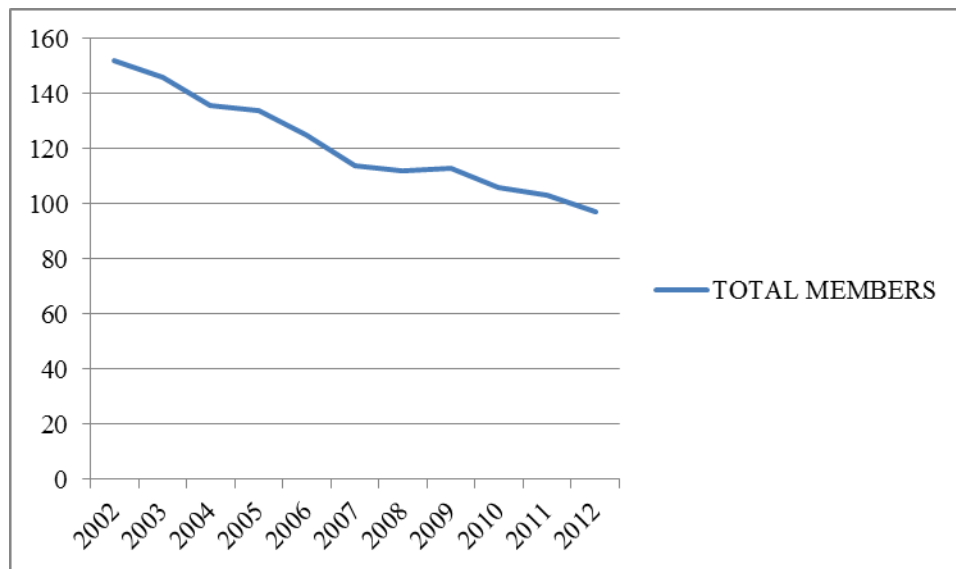


Figure 5. Growth pattern for the HPSDAC. Data taken from church secretariat.

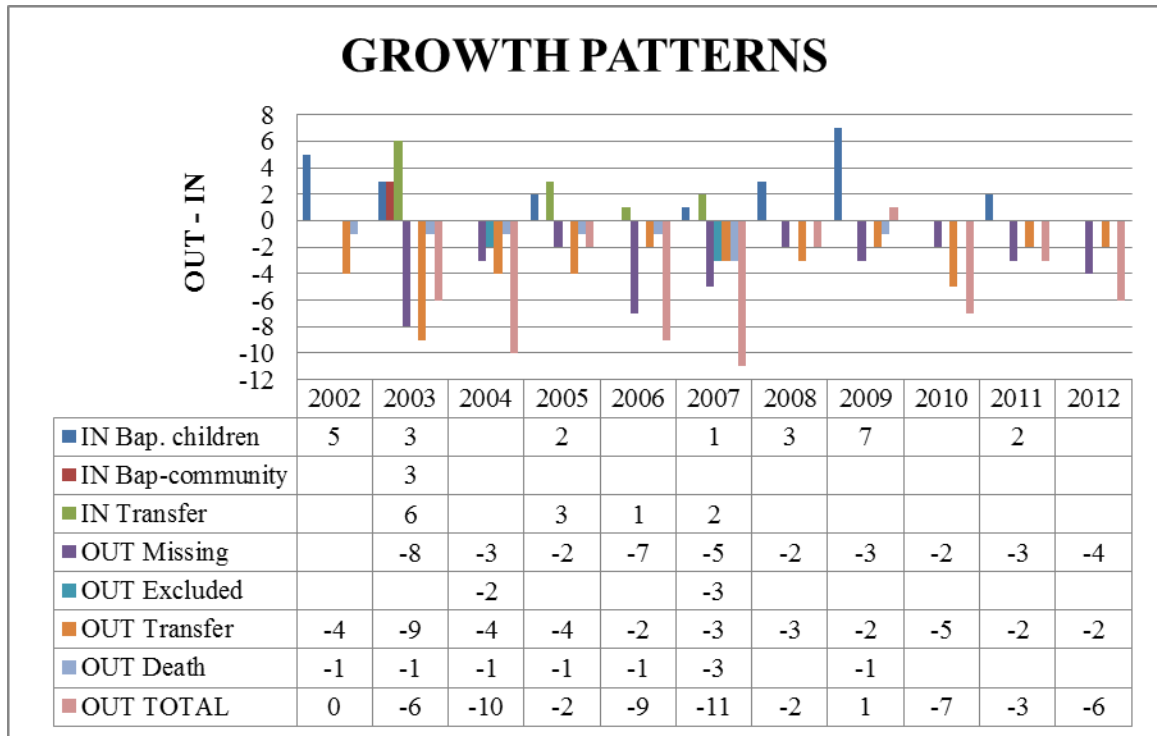


Figure 6. Detailed growth patterns for the HPSDAC. Data taken from church secretariat.

#### Pastoral Leadership

During the last 20 years, seven pastors have served in the Hill Seventh-day Adventist Church at different times as seen in Table 1. Six of them were from Brazil and one was a Portuguese South African. The first of these pastors was privileged to have only this church, to dedicate his full time to it. Since 2002, there were two churches under the care of the pastor and for the last three years there are four churches under the care of the current pastor. One of these churches is composed of English and Shona/Zulu-speaking members. This demographic change in the conference brought some discomfort for the members who were accustomed to having a pastor only for themselves. The concept of the priesthood of all believers, as taught by Peter (1 Pet 2:5), who says that all Christians are of that holy priesthood and can offer spiritual sacrifices to God and have

the right to go directly to God through Jesus Christ, our High Priest (Heb 4:14-16), was not clear until the pastor began to be less present in church.

Because of the strong Roman Catholic background intrinsically blended in the practice of faith, the absence of the pastor in church meetings brought a feeling of emptiness and abandon. Presently, members are still sensitive concerning this change and express some bitterness towards the pastor, who “takes a salary” to work to be the spiritual guide for the church. A few leaders are still afraid when they are requested to lead in outreach and spiritual nurture.

According to the interview in Appendix B, conducted with the pastoral leadership during the last ten years, the church has been reluctant to become involved in mission outreach. Many members have left the country in search of jobs and new opportunities and others have left the church because of intercultural marriages with people who cannot understand Portuguese.

Table 1

*The HPSDAC Pastors, 1991-2011*

Name	Country of Origin	Period of Stay
Wesley Torres	Brazil	1990-1995
Paulo Gerhardt Vieira	Brazil	1994-1997
Jorge Americo Ramos	South Africa	1995-1998
Daniel Vasconcelos	Brazil	1998-2003
Mauro Sergio Cardoso	Brazil	2004-2006
Dilson Bezerra	Brazil	2007-2009
Diói Cruz	Brazil	2011 to date

*Note.* Data taken from the Church secretariat.

The short period of service and the frequent change of pastors, and the increase of pastoral responsibilities compelled a few members to move to an English-speaking church where there is a more stable pastoral leadership and a minimal cultural shock during pastoral transitions.

### Finances for Past Five Years

According to the financial statistics from the treasury in Figure 7, the members have been very generous and there has been financial stability despite membership changes. The Catholic background of the members has influenced them to faithfully return tithe and systematically give offerings. Buildings are well maintained and the fund for church departments is healthy and stable.

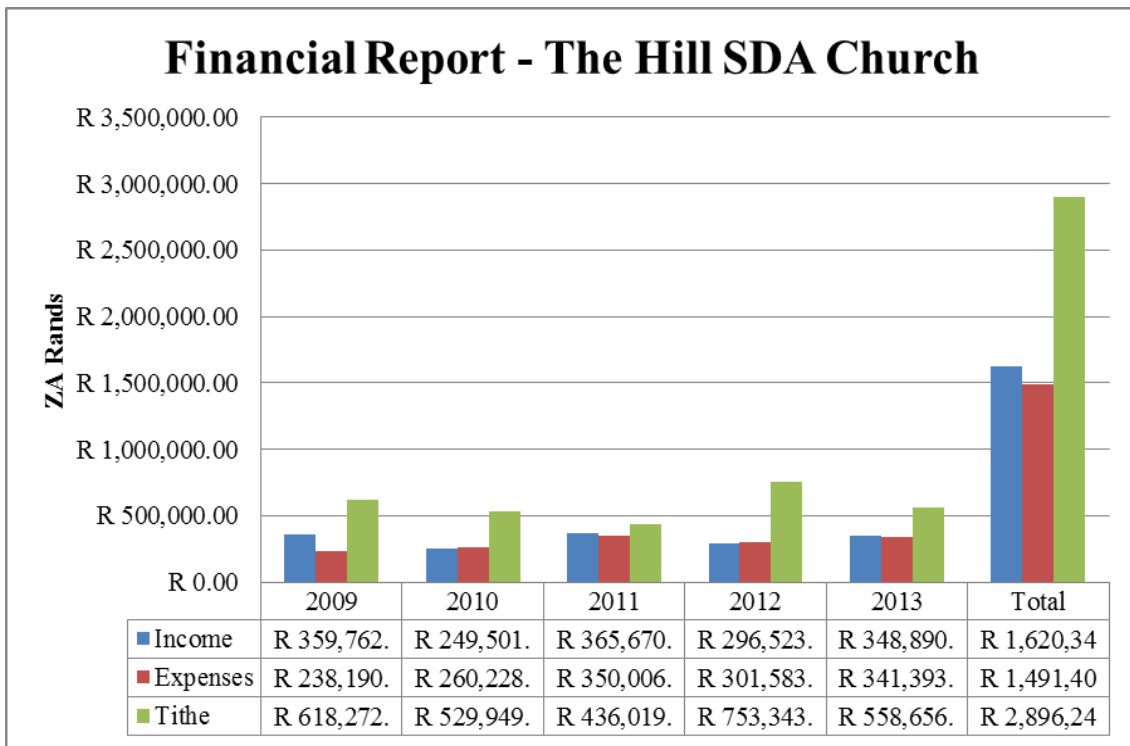


Figure 7. HPSDAC financial report for the last five years.

## Church Attendance

The members of the HPSDAC are committed to church activities. They are often on time and appreciate when the program concludes on time. Because of their Catholic view on spiritual practices, to be frequently in church is, in some cases, more important than their personal spiritual growth. Attendance at morning worship is most often as high as the attendance in the afternoon youth and evangelistic programs.

Because of the high level of criminality in the neighborhood where some members live, many prefer not to come for prayer meetings in the middle of the week. Another reason for the absence of members in the prayer meetings is the distance of the church from their houses. Some members need to travel about one hour to arrive at the church. Others get back home from their work place too late and cannot arrive at church on time.

## Church Activities

Church members enjoy fellowship and appreciate all kinds of spiritual and socializing activities. The Club *Jovens Adventistas Portugueses* (JAP) is very active in organizing sports three times a week, outings, hiking camps, Sabbath evening social activities, and short mission trips. Most of the members have been very involved in community services through the Christmas Drive program, which has been an excellent opportunity for interacting with the Portuguese community where the church is located.

A good number of members never miss prayer meetings on Tuesdays, small group meetings in the homes on Fridays evenings, and Sabbath afternoon sunset worship. Every year the church organizes three or four weeks of prayers and one camp-meeting which encourages spiritual revival and reformation. Important dates are also celebrated in



church like birthdays, marriage anniversaries, Mother's day, Father's day, Valentines, Women's day, Christmas, and other special days.

### Felt Needs of Church

Due to past experiences within the African context, I have found that, in contrast to the indigenous African community, where a group has a natural tendency towards growing outreach and increasing numbers, in the Portuguese community, on the other hand, individuals feel comfortable and safe in a tight and closed group, where joining new members are perceived as a threat compromising and threatening the integrity of the group with the feeling of vulnerability. Hence, this church needs inner healing.

This cultural worldview hinders the missional endeavors of the church, making it completely irrelevant to the surrounding community. Many members are dealing with deep feelings of fear and low self-esteem, which causes them to be unresponsive to the pastor's appeals to reach out to the community. Others are victims of perfectionism and a high sensitivity which make them unaware of others' spiritual needs. All members are conscious that if the church is closed down today, it would not make any difference for the surrounding residents who would not notice or miss it.

According to David Seamands, most people who have had traumas are probably dealing with emotional wounds which are manifested as fears, perfectionism, low self-esteem, and high sensitivity (1981, pp. 19-23).

### Summary

This analysis will contribute to the understanding of the Portuguese South African community, specifically the HPSDAC members. This information will help in the

formulation and application of an inner healing-discipleship program that will promote the transformation of worldviews and bring about spiritual development to the church.

The challenge to reach the Portuguese community in urban areas such as Johannesburg and Pretoria are huge and demand a team effort including the Transvaal Conference, the Southern Africa Union and the Southern Africa-Indian Ocean Division of the Seventh-day Adventist Church.

The investigation of the cultural, social, and religious contexts of the HPSDAC has proven that there are great opportunities for doing evangelism to reach the Portuguese community, but the challenges need to be considered and overcome. It is a fact that without a strategy with a solid and stable discipleship program, including training and mobilization of the laity, this church may disappear following the example of several other white English-speaking churches in South Africa.

The strategy to be used will be presented in the next chapter, which will consider the real issues that delay the spiritual development of this church. I will investigate the consequences of the traumas and fears of the past and the present needs of the church in order to respond with an appropriate strategy to bring about inner healing and discipleship, so that members will enjoy being involved in mission outreach.

## CHAPTER 4

### STRATEGY FOR IMPLEMENTING A DISCIPLESHIP MODEL FOR THE HILL PORTUGUESE SEVENTH-DAY ADVENTIST CHURCH OF JOHANNESBURG

#### **Introduction**

The previous chapter presented an analysis of the socio-political, cultural, and religious contexts of the Portuguese population in southern Johannesburg. This important information formed the basis for the choice of an appropriate approach for the spiritual development of church members in the Hill Church.

This chapter will present a formatted design to strategically implement an efficient discipleship model as represented in the Logical Framework and the Gantt chart in the following section. These tools are essential guides to define, measure, verify, and give directions to achieve the goals for this project.

#### **General Methodology: Logical Framework Analysis and Gantt Chart**

##### Logical Framework Analysis

The Logical Framework Approach (LFA) was developed in 1969 for the Agency for International Development (AID) by Leon J. Rosenberg (Agency for International Development [AID], 1970, p. iv-2).

The LFA is an objective-oriented planning tool that seeks to define the main parameters of a project in a matrix that contains four columns and four rows (Punto Sud,

2009, para. 3). These 16 fields present information about the key components of a project in a “clear, concise, logical, and systematic way” (Bond, 2003, para. 1). Projects built using the logframe are consequently more transparent, accountable, and easier to understand.

Harley argues that the “logframe also provides a thoughtful approach to assessment of a particular intervention or project” (2005, p. 29). “The fields are filled with the most relevant information about the project, such as: objectives, expected results, its respective indicators that establish the quantitative and qualitative targets” (E. H. Takyi, personal communication, logframe, July 19, 2011).

This method was originally developed as a response to three common problems: (a) project plans lacking precision and having multiple goals that are not clearly related to the activities of the project, (b) projects that are not successfully executed, where the job description of the project manager is not clearly defined, (c) little or no feedback when the project is successful, and evaluators do not have clear documentation to compare what was planned with what actually happened (Curso Líderes, 2004).

Örtengren agrees that “objective-oriented planning means that the point of departure of the planning process is the problem analysis. This leads to the objectives and finally makes it possible to choose the relevant activities” (2004, p. 6). A logframe provides a structure for specifying and visualizing the components of an activity and for relating them to one another (Carls, n.d., p. 2).

Experienced project managers at the European Commission (EU) have affirmed that “establishing a logical framework is only possible after thorough analysis of problems, objectives and strategies through a problem analysis tool” (Management for Development Foundation [MDF], 2005, para. 1).

The following are the Logframe design elements as explained by the Australian Agency for International Development (AusAID) of the Commonwealth of Australia

(CWA), and seen in Figure 8 (CWA, 2005, pp. 34-35).

### **Project Description**

This column provides a narrative summary of what the activity intends to achieve and how. In other words, it describes what the activity will actually do in order to produce the planned outputs and outcomes. While the vertical logic describes the means by which desired ends are to be achieved, the horizontal logic of the matrix helps establish the basis for evaluating and monitoring the activities.

### **Goal or Objective**

A goal is the ultimate result to which a project is contributing to the solution of a problem (E. H. Takyi, personal communication, logframe, July 19, 2011). It refers to the structural objectives as the foundation for designing the activities and helps to set the general context within which the activity fits. It describes the long-term impact that the activity is expected to contribute.

### **Purpose or Outcome**

The purpose is the change that occurs if the project outputs are achieved by its completion date. Outcomes will depend substantially on the important assumptions of the activity design being correct.

### **Outputs or Results**

Outputs are the specifically intended results produced by undertaking “a series of project activities, used as milestones of what has been accomplished at various stages during the life of the project” (Bond, 2008, p. 4).

### **Activities**

Activities are the actual necessary tasks required to produce the desired outputs to

transform inputs into planned outcomes. “However, the Logframe matrix should not include too much detail otherwise it becomes too lengthy and potentially prescriptive. If detailed specification is required, this should be presented separately in a work schedule/Gantt chart format and not in the matrix itself” (CWA, 2005, p. 35).

### **Inputs or Resources**

Inputs refer to materials, equipment, financial, and human resources needed to carry out the work program and produce the outputs, “If adequate inputs or resources are provided; then the activities can be conducted” (Project Management Institute [PMI], 2011, p. 2).

### **Measurable Indicators**

The Measurable Indicators (MIs) show “the level of performance which must be reached in order to achieve objectives and evaluate the extent of achievement” (Toolkit, 2008, para. 18). “Whether or not objectives have been achieved at each level of the Logframe hierarchy, indicators provide the basis for designing an appropriate monitoring system” (CWA, 2005, p. 35).

### **Means of Verification**

Means of verification are the means by which the indicators will be registered and made available to the project coordinator and the evaluators of the project performance. “This is required to assess progress against indicators and their sources or means of verification (MOVs)” (Department for International Development, 2011, p. 13).

### **Important Assumptions**

Assumptions describe the “conditions needed in order for each objective to be achieved” (Nkum, 2008, p. 1). It is expected that external factors will influence the development of the various phases of the project. These factors are uncertainties and

constraints which affect the project's implementation and are beyond the control of the management. Nevertheless, they need to exist in order to permit achievements and progress to the next level in the Logframe as seen in Figure 8 (Bond, 2008, p. 4; CWA, 2005, pp. 3-5).

<b>Project Description</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<b>Goal</b> Wider problem the project will help to resolve	Quantitative ways of measuring or qualitative ways of judging timed achievement of goal	Cost-effective methods and sources to quantify or assess indicators	External factors necessary to sustain objectives in the long run
<b>Purpose</b> The immediate impact on the project area or target group i.e. the change or benefit to be achieved by the project	Quantitative ways of measuring or qualitative ways of judging timed achievement of purpose	Cost-effective methods and sources to quantify or assess indicators	External conditions necessary if achieved project purpose is to contribute to reaching project goal
<b>Outputs</b> These are the specifically deliverable results expected from the project to attain the purpose	Quantitative ways of measuring or qualitative ways of judging timed production of outputs	Cost-effective methods and sources to quantify or assess indicators	Factors out of project control which, if present, could restrict progress from outputs to achieving project purpose
<b>Activities</b> These are the tasks to be done to produce the outputs	<b>Inputs</b> This is a summary of the project budget	Financial out-turn report as agreed in grant agreement	Factors out of project control which, if present, could restrict progress from activities to achieving outputs

*Figure 8.* A logical framework analysis. Taken from Bond Network for International Development, 2008, p. 4.

#### Advantages and Disadvantages of Logframe

There are advantages when using the logframe because: (a) it is a good way to check the internal logic of a project plan and ensure that there is a connection between the

strategy and objectives; (b) it recognizes that the qualitative results can be formulated in a quantitative manner and can thus be easily evaluated; (c) it focuses the technical work on the critical aspects and can significantly reduce project documents and ensures a clear identification of the objectives of the project; (d) it leads to objectivity in the development and description of projects, and provides a quick and synthetic view of programs and projects; (e) it standardizes a common language for various stages of different programs and projects, regardless of their nature; and (f) it leads planners to reflect on forms of supervision and evaluation of the project by identifying indicators still in the initial phase (Centre for International Development and Training, 2011, p. 2; European Commission [EU], 2001, p. 21).

On the other hand, the employment of the logframe is associated with disadvantages because: (a) it takes time to be elaborated and requires training to master the concepts and logic of the approach, (b) it must present systematized ideas and complex relationships in simple sentences, (c) it is hard to understand other people's logframes, and (d) it makes life difficult for frontline workers (Wallace, Bornstein, & Chapman, 2006, p. 35).

### Gantt Chart

The Gantt chart was created by Henry Gantt, an American engineer and social scientist who designed it around the year 1917 to illustrate a project chronological schedule (see Figures 9 and 10). A bar chart shows the tasks of a project and when each must take place, and how long each will take (Clark, 1922, pp. 9-10). Figure 10 shows an example of an activity schedule by showing the activities to be accomplished within a set time and the people assigned for each activity.



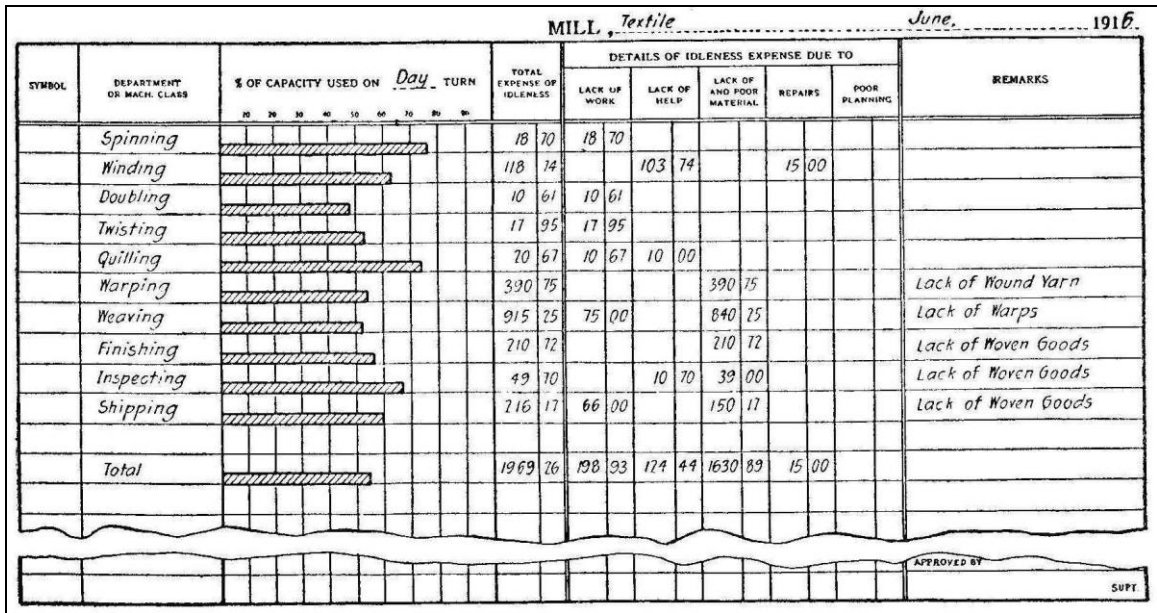


Figure 9. Gantt chart sample created by Gantt. Taken from Gantt, 1919, p. 46.

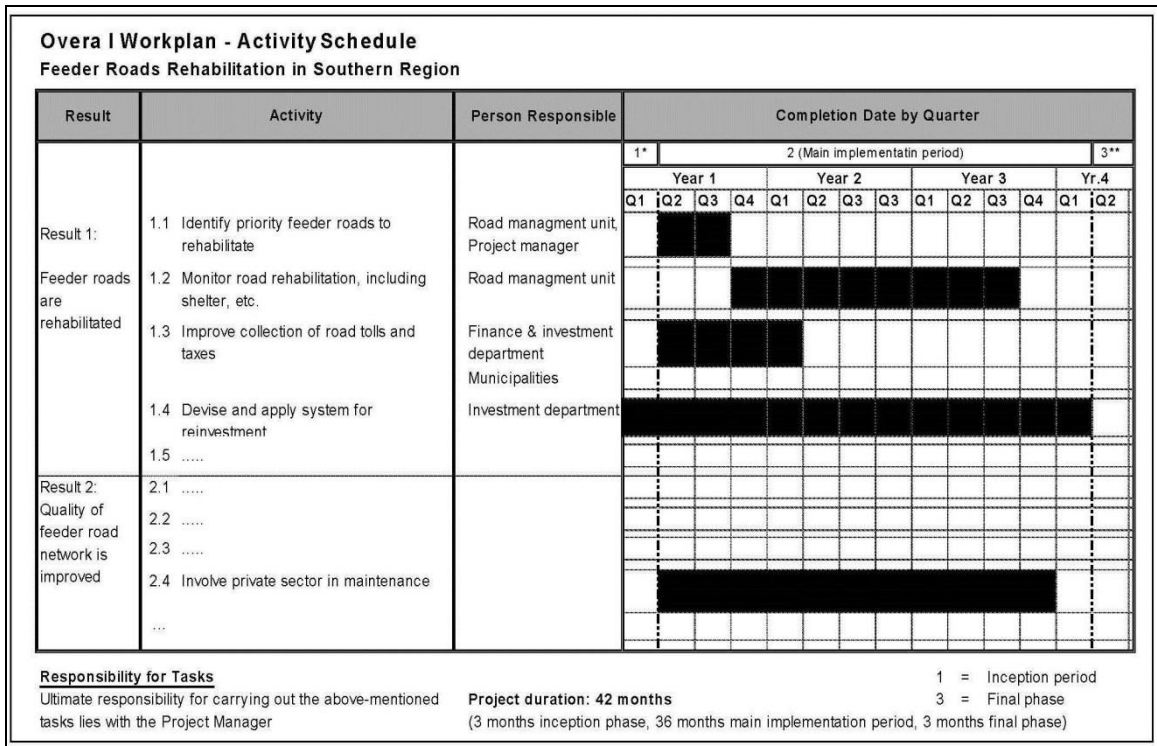


Figure 10. Gantt activity schedule. Taken from EU, 2002, p. 73.

As the project progresses, bars are shaded to display which tasks have been accomplished. It can also show the person responsible for each task (Wilson, 2003). It can be used for scheduling and monitoring tasks of a project, for communicating plans or status of a project, to show the steps of the project or process, their sequence and their duration, and when it is necessary to show which tasks depend on completion of previous tasks (N. J. Vyhmeister, personal communication, Gantt chart, June 19, 2011).

### **Description of Mission Strategy**

After having analyzed the problem tree for the Hill Seventh-day Adventist Church, it became clear that the laity need to be motivated and empowered to reach out to the Portuguese-speaking community of Johannesburg.

### **Application of Logical Framework**

#### **Overall Goal**

Church is an organism that must grow. It is not an organization with rigid traditions stuck in the past or that follows a model of growth that is no longer efficient. Structures may change; principles never change. The Hill Church laity need to be empowered to reach the Portuguese-speaking community of Johannesburg. Most of the people living in this community are nominal Roman Catholics and because of their emigrational history they need inner healing for past unhealed emotional and spiritual wounds (Portuguese South Africa, 2013, para. 5). The members of the church need to realize this need and take decisive steps to become healed healers, in other words, true disciples of Jesus making new disciples.

#### **Purpose**

The purpose of the project is to prepare and establish an environment where church members experience spiritual and emotional healing and are committed to

discipleship. Building a safe atmosphere where there is mutual trust and confidentiality is the first condition for this purpose to be carried out. Different ministries, seminars, training, and counselling sessions will produce emotionally, spiritually, and socially healthy and motivated disciples in the church.

## **Outputs**

The Logical Framework Matrix lists the five outputs for this project. They are:

(a) the assessment of the church community profile which will provide detailed information about the culture, history, and spiritual basis of the church members; (b) the establishment of awareness and healing ministries if the cycle of healing and discipleship is accepted and followed; (c) an evaluation of members' spiritual gifts as a first step for a series of seminars about discipleship; (d) the organization of a sustainable discipleship ministry through the organization of small groups and missionary partners; and (e) quarterly reports on activities which will help to adapt, change, and implement the best model for discipleship.

## **Measurable Indicators**

The measurable indicators for the outputs will be the presentation of 48 sermons and twelve seminars developed and presented by the fourth quarter of the second year. A psychometric survey will be conducted in the first and the fourth year. The church members' spiritual gifts will be evaluated by the fourth quarter of the second year.

Ten small groups and fifteen missionary partners will be functioning by the end of the fourth quarter of the second year. An indication that this project's purpose is fulfilled is to have 80% of the members assessed through surveys to evaluate emotional and spiritual healing and 30% of the members engaged in personal ministry by the end of the

third year. The overall goal of this project will be achieved when an increase of 15% of the membership is registered by the end of the third year.

### **Means of Verification**

The means of verification for the outputs will be the survey reports and the proposal of a strategic plan for the next four years. Other indicators are the sermons preached, church bulletins, seminars and certificates, seminar evaluation instruments, psychometric reports, spiritual gifts inventory, testimonies of those involved in the outreach activities in the church, small group materials on file, small groups and missionary partners' reports, and reports published on the church web site.

The project's purpose will be achieved if the psychometrically healing impact surveys will be completed and the members report their missionary activities. This project's goal will be achieved when the quarterly baptism records demonstrate an increase in membership.

### **Important Assumptions**

Assumptions must be considered in order to assure that the project will be completed. Support is expected from the key stakeholders as they are strategic people and organizations that will help in the execution of this project.

It is assumed that the surveys are conducted, that members are willing to take part in the seminars, will open their hearts to the pastor in a trustful relationship, and will use their spiritual gifts in outreach activities. It is expected that leaders are willing to be trained, small group leaders are charismatic and caring, members enjoy being part of a small group, and regular assessments are executed.

<b>Project Description</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<p><b>GOAL:</b> The Hill church laity is empowered to reach out to Portuguese speaking community of Johannesburg</p>	<ul style="list-style-type: none"> <li>• Membership increased by 30% in 2014</li> </ul>	<ul style="list-style-type: none"> <li>• Quarterly baptism church records demonstrates increase in membership</li> </ul>	<ul style="list-style-type: none"> <li>• Northern Conference supports the project</li> <li>• Friends, relatives, and former members join the church</li> </ul>
<p><b>PURPOSE:</b> Discipleship model for the Hill Seventh-day Adventist Portuguese Church of Johannesburg developed and implemented</p>	<ul style="list-style-type: none"> <li>• 80% of members are assessed through surveys to evaluate emotional and spiritual healing and 30% of members are engaged in personal ministry by 2014</li> </ul>	<ul style="list-style-type: none"> <li>• Report of the psychometrically sound healing impact surveys</li> <li>• Members reporting their missionary activities</li> </ul>	<ul style="list-style-type: none"> <li>• Members willing to take the psychometric test</li> <li>• Members willing to be trained and join mission activities</li> </ul>
<p><b>OUTPUTS:</b></p> <p>1. Church community profile assessed</p> <p>2. Awareness and healing ministries established</p> <p>3. Members' spiritual gifts evaluated</p> <p>4. Sustainable discipleship ministry established</p> <p>5. Activities reported</p>	<ul style="list-style-type: none"> <li>• Initial surveys concluded by Sep/11</li> <li>• 48 sermons and 12 seminars developed and presented by the 4th quarter 2013</li> <li>• Psychometric survey done in 2012 &amp; 2014</li> <li>• Spiritual gifts evaluation done by the 4th quarter 2012</li> <li>• 10 small groups and 15 missionary partners functioning by the end of 4th quarter 2013</li> <li>• Monitoring and evaluation reported quarterly</li> </ul>	<ul style="list-style-type: none"> <li>• Survey report</li> <li>• Strategic plan guide</li> <li>• Sermons/church bulletin</li> <li>• Seminars and certificates</li> <li>• Seminar evaluation instrument</li> <li>• Psychometric report</li> <li>• Spiritual gifts inventory</li> <li>• Testimonies in church of outreach activities</li> <li>• Small groups materials on file</li> <li>• Small groups and missionary partners reports</li> <li>• Reports published in the church web</li> </ul>	<ul style="list-style-type: none"> <li>• Surveys are done</li> <li>• Member are willing to take part in the seminars</li> <li>• Members open their hearts to the pastor in a trustful relationship</li> <li>• Members use their spiritual gifts in outreach activities</li> <li>• Leaders are willing to be trained</li> <li>• Small group leaders are charismatic and caring</li> <li>• Member enjoy to be part of a small group</li> <li>• regular assessments</li> </ul>

Figure 11—*Continued.*

<b>Project Description</b>	<b>Measurable Indicators</b>	<b>Means of Verification</b>	<b>Important Assumptions</b>
<p><b>ACTIVITIES</b></p> <p>1.1. Create and test questionnaires            1.2. Interview focus groups            1.3. Collect &amp; report results            1.4. Propose a strategic plan</p> <p>2.1. Research theological and scientific literature            2.2. Develop sermons and seminars            2.3. Preach sermons            2.4. Set ministries &amp; hold seminars            2.5. Supervise psychometric surveys</p> <p>3.1. Hold a seminar on spiritual gifts            3.2. Analyze test and organize ministries</p> <p>4.1. Develop a program for small groups            4.2. Organize missionary partners</p> <p>5.1. Monitoring and evaluation</p>	<p><b>INPUTS</b></p> <ul style="list-style-type: none"> <li>• Focus Groups</li> <li>• Budget</li> <li>• Information from Northern Conference secretariat</li> </ul> <ul style="list-style-type: none"> <li>• Resources to develop emotional and spiritual healing seminars, sermons and discipleship ministries</li> <li>• Counseling professionals</li> </ul> <ul style="list-style-type: none"> <li>• Financial and logistic support from church leaders</li> </ul>		<ul style="list-style-type: none"> <li>• Language skills is not a barrier for seminars and group therapies</li> </ul> <ul style="list-style-type: none"> <li>• Church leaders become counselors and are involved in the coordination of outreach activities</li> </ul>

Figure 11. Logframe for the implementation of the discipleship model.

The project’s purpose will be reached when members are willing to take the psychometric test, experience inner healing, be trained, and join missionary activities.

The project’s overall goal will be accomplished if the Northern Conference administration is supportive of the project and friends, relatives, and former members join the church.

## Application of Gantt Chart

The five outputs as mentioned above give the direction to formulate the activities and sub activities step by step as well as listing the person in charge to make sure it will be executed. In the sequence, the activities details will be discussed (see Gantt chart for the graphical presentation).

### **Implementation of Strategy**

Solomon was a strategist and he confirms it when he said “the heart of man plans his way, but the Lord establishes his steps” (Prov 16:9). Even the church needs to have a strategy knowing that God will use our desire to serve him to accomplish his mission in the best way.

For the church, a strategy needs to exist in order to expand the influence of the Gospel of Jesus by building disciples who are on a mission to make new disciples and found new local church communities. The Framework Matrix will be more efficiently employed when the activities are clearly presented in a Gantt chart.

### **Assess the Church Community Profile**

The first activity is to develop survey questionnaires. Interviews will also be conducted with different focus groups: church members, church community, the neighborhood, and previous pastors.

This survey will be conducted during the first year. The information will be gathered, organized, and reported to leaders and to the church members. Based on this information, a strategic plan will be proposed and approved by the church and conference constituency.

### **Establish a Healing Ministry**

Based on the theological and scientific research, sermons and seminars will be developed during the first semester in the second and third years in order to promote a willing disposition in the lives of church members to experience inner healing and discipleship growth.

The themes of the sermons and seminars presented will be: grace, safety and hope, vulnerability and belonging, truth and ownership, repentance and confession, forgiveness, and commitment to mission. These topics have been well defined in the cycle of inner healing and discipleship as seen on Figure 1 in Chapter 2. These sermons and seminars will be presented in sequence during the second semester of the second year and the first semester of the third year.

This cycle for inner healing and discipleship will be extremely helpful to establish and reinforce the men's, women's, and youth ministries in the church, the Pathfinder Club, family ministry, and single parent's ministry during the last three quarters of the second year and the first three quarters of the third year.

### **Evaluation of Member's Spiritual Gifts**

One of the best tools to evaluate spiritual and emotional maturity is the spiritual gifts assessment. During the second year of the project, a seminar and sermons on spiritual gifts will be presented before evaluation takes place and the results will be analyzed and categorized by groups. In order to encourage spiritual and emotional development of the members, a gifts inventory will be generated and ministries organized according to each group's gifts. This spiritual gifts evaluation will be repeated every two years according to the church chronogram.



ACTIVITIES	YEAR 1											
	1	2	3	4	5	6	7	8	9	10	11	12
<b>Output 1 Church community profile assessed</b>												
<b>Activity 1.1</b> Create and test questionnaires												
<b>Activity 1.2</b> Interview focus groups												
1.2.1 Gather information												
1.2.2 Conduct church survey												
1.2.3 Conduct community Survey												
<b>Activity 1.3</b> Collect and report results												
1.3.1 Organize the survey data												
1.3.2 Report to leaders and to the church												
<b>Activity 1.4</b> Propose a strategic plan												
1.4.1 Analyze the survey data												
1.4.2 Produce a strategic plan guide												
1.4.3 Approve plan in the church board												
<b>Output 2 Healing ministries established</b>												
<b>Activity 2.1</b> Research theological & scientific literature												
<b>Activity 2.2</b> Develop sermons and seminars on												
2.2.1 Emotional and spiritual healing												
2.2.2 Discipleship												
<b>Activity 2.3</b> Preach sermons on												
2.3.1 Grace												
2.3.2 Safety and hope												
2.3.3 Vulnerability and belonging												
2.3.4 Truth and ownership												
2.3.5 Repentance and confession												
2.3.6 Forgiveness and commitment to mission												
<b>Activity 2.4</b> Set ministries & hold seminars for												
2.4.1 Ministry of men												
2.4.2 Ministry of women												
2.4.3 Youth												
2.4.4 Pathfinders												
2.4.5 Married couples												
2.4.6 Single parents												
<b>Activity 2.5</b> Supervise psychometric surveys												
<b>Output 3 Members spiritual gifts evaluated</b>												
<b>Activity 3.1</b> Hold a seminar on spiritual gifts												
3.1.1. Develop and present a seminar												
<b>Activity 3.2</b> Analyze test and organize ministries												
3.2.1 Generate a spiritual gifts inventory												
3.2.2 Organize gift-based ministries												

Figure 12—Continued.

ACTIVITIES	YEAR 1												
	1	2	3	4	5	6	7	8	9	10	11	12	
<b>Output 4 Discipleship ministries implemented</b>													
Activity 4.1 Develop a program for small groups													
4.1.1 Prepare study guides													
4.1.2 Recruit and train leaders													
4.1.3 Form small groups													
Activity 4.2 Organize missionary partners													
4.2.1 Identify partners													
4.2.2 Prepare materials													
4.2.3 Enroll, train and equip													
<b>Output 5 Activities reported</b>													
Activity 5.1 Monitoring and evaluation													
5.1.1. Collect results and report													

Figure 12. Gantt chart, year 1.

### Implementation of Discipleship Ministries

Leaders for the small groups will be recruited and trained during the first and third quarters in the second and third years. During the first and third quarters, the material for study will be prepared according to the phases of the inner healing and discipleship cycle. During the second and third years, a program for small groups will be implemented. Small group will be the basis for all church activities including community services, DVD and literature distribution ministries, visiting homes, conducting Bible studies, prayer ministries, and church planting.

Diefenderfer argues that small groups need to be the center of attention for any church so that “it can once again become an irresistible Christian community where a person can: love and be loved, know and be known, serve and be served, and celebrate and be celebrated” (2000, para. 9).

ACTIVITIES	YEAR 2				YEAR 3				ONE IN CHARGE			
	1	2	3	4	1	2	3	4	A	B	C	D
<b>Output 1 Church community profile assessed</b>												
Activity 1.1 Create and test questionnaires												
Activity 1.2 Interview focus groups												
1.2.1 Gather information												
1.2.2 Conduct church survey												
1.2.3 Conduct community Survey												
Activity 1.3 Collect and report results												
1.3.1 Organize the survey data												
1.3.2 Report to leaders and to the church												
Activity 1.4 Propose a strategic plan												
1.4.1 Analyze the survey data												
1.4.2 Produce a strategic plan guide												
1.4.3 Approve plan in the church board												
<b>Output 2 Healing ministries established</b>												
Activity 2.1 Research theological & scientific lit.												
Activity 2.2 Develop sermons and seminars on												
2.2.1 Emotional & spiritual healing												
2.2.2 Discipleship												
Activity 2.3 Preach Sermons on												
2.3.1 Grace												
2.3.2 Safety												
2.3.3 Vulnerability												
2.3.4 Truth												
2.3.5 Ownership												
2.3.6 Confession												
Activity 2.4 Set ministries & hold seminars for												
2.4.1 Ministry of men												
2.4.2 Ministry of women												
2.4.3 Youth												
2.4.4 Pathfinders												
2.4.5 Married couples												
2.4.6 Single parents												
Activity 2.5 Supervise psychometric surveys												
<b>Output 3 Members spiritual gifts evaluated</b>												
Activity 3.1 Hold a seminar on spiritual gifts												
3.1.1. Develop and present seminar												
Activity 3.2 Analyze test and organize ministries												
3.2.1. Generate a spiritual gifts inventory												
3.2.2. Organize gift-based ministries												

Figure 13—Continued.

ACTIVITIES	YEAR 2				YEAR 3				ONE IN CHARGE			
	1	2	3	4	1	2	3	4	A	B	C	D
<b>Output 4 Discipleship ministries implemented</b>												
Activity 4.1 Develop a program for small groups												
4.1.1 Prepare study guides												
4.1.2 Recruit and train leaders												
4.1.3 Form small groups												
Activity 4.2 Organize missionary partners												
4.2.1 Identify couple												
4.2.2 Prepare materials												
4.2.3 Enroll, train, and equip												
<b>Output 5 Activities reported</b>												
Activity 5.1 Monitoring and evaluation												
5.1.2. Collect results and report												
Keys: A= Researcher    B= Elders    C= Counseling specialists    D= Conference department Directors												

Figure 13. Gantt chart, years 2 and 3.

During the second and fourth quarters of the second and third years, the small groups that have been functioning will be concluded with a graduation and great celebration through baptisms, testimonies, and music at the end of each quarter.

The missionary partners will be recruited, trained, and equipped during the second and third years and they will be motivated to reach out to at least five people throughout the year. They will have all the support needed as they are to be the foundation for the outreach activities of the church, which includes visiting homes, conducting Bible studies, giving reports, giving testimonies in church, and praying for the Bible students.

### Final Evaluation of Project

#### Evaluation Criteria

These activities will be measured and verified through specific and timely

instruments. The main assumptions are the quantitative and qualitative growth of the members of the Hill Church.

### **Scope of Work**

The scope of this project starts with a survey in the Portuguese community and church to identify needs and to find a method to bring inner healing for those who are emotionally damaged because of their past losses and tragedies. By bringing inner healing, church members will start ministering as healed healers, disciples making new disciples.

### **Stakeholders**

The Northern Conference is the main stakeholder in this project. Other stakeholders include the active members and especially the elders who will be supporting the conference and pastors in the execution and adjustments of the project.

### **Evaluators**

The evaluation team will be composed of the project director, three church elders, the church's personal ministries director, a small group leader, the conference vice-president, and the conference secretary. The first evaluation will happen in the middle of the second year and will allow the project director to review progress and propose alterations to the project design during the remaining period of implementation. A final assessment will be carried out at the completion of the project to record information on the results of the project.

### **Means of Evaluation**

The project will be evaluated through the surveys and reports conducted in different stages by the evaluators.

## **Linkage to the Logical Framework Matrix**

The Logical Framework Matrix improves planning by highlighting linkages between project elements and external factors.

It provides a better basis for systematic monitoring and analysis of the effects of projects. It facilitates common understanding and better communication between decision makers, managers and other parties involved in the project. Management and administration benefit from standardized procedures for collecting and assessing information. The use of LFA and systematic monitoring ensures continuity of approach when original project staff is replaced. It ensures that fundamental questions are asked and weaknesses are analyzed, in order to provide decision makers with better and more relevant information. (Republic of Serbia Government, 2011, p. 11)

The project implantation, development, and evaluation are clearly stated in the logframe and will guide the director, evaluators, and stakeholders to successfully complete the process and develop new methods for a more efficient improvement for the inner healing and discipleship cycle.

The completed logframe matrix contains the essential relationships for assuring the project success. Unless the logframe is monitored carefully with the Gantt chart, the planning process will not be achieved.

## **Summary**

The logical framework matrix, therefore, provides a very valuable basis for project design, monitoring, and evaluation, and for learning and recording lessons from the failures and successes in order to inform and guide future project planning. The logframe is not a rigid structure because the feedback from activities will be continually shaping the project so that the overall goal will be achieved at the end of the period.

This project seeks to establish a permanent and flexible strategy to bring inner healing, training, and the equipping of church members through the inner healing and discipleship cycle in order to enable them to become powerful disciples serving God and

each other in small groups reaching out through missionary partners' activities. Although the project is for a period of four years, it has the purpose to continue with modification when necessary in order to be an instrument to change the worldview of the church members and how the community perceives the church in their neighborhood.

The following chapter describes the implementation process for this strategy by listing lessons learned from its achievements and failures. It also makes recommendations to the stakeholders, to the members of the church, and to someone who would implement a similar project.

## CHAPTER 5

### PROJECT IMPLEMENTATION, SUMMARY, AND CONCLUSION

#### **Introduction**

The previous chapter described the strategy that has served as a guide for the entire process in order to reach the ultimate goal of this project which is to empower the laity of the Hill Portuguese Seventh-day Adventist Church (HPSDAC) to reach out to the Portuguese-speaking community of Johannesburg.

In order to be guided through the process of implementation of the strategy I have used the logframe and Gantt chart as planning tools. As planning tools the logframe helped me to design, manage, and evaluate the project, while the Gantt chart assisted me as a chronogram to monitor the progress of the implementation step by step for the period of three years.

The purpose of this project was to implement a discipleship model specifically designed for the HPSDAC. The expected outputs of this strategy are the following: (1) the assessment of the church community profile, (2) the implementation of a ministry of healing and awareness, (3) the evaluation of the members' spiritual gifts, (4) the establishment of a sustainable discipleship ministry, and (5) the report of these activities.

This last chapter presents a report on the project implementation: the successes and letdowns, the lessons learned, including the adjustments made during its execution, the anticipated future impact on the HPSDAC and the surrounding community, and



recommendations to church leaders and stakeholders.

### **Report on Project Implementation**

Every project, in order to bring the expected results, needs to be tested and duly adjusted whenever there are external factors beyond the project's control. These external factors, when present, could restrict activities from achieving the outputs. Adjustments will ensure that the project goal can be reached despite the variables impacting each phase.

#### **Assessment of the Church Community Profile**

Since I started pastoring the HPSDAC, I have had a few conversations with the Northern Conference administrators concerning the evangelism of the Portuguese speaking inhabitants of Johannesburg. Because of language and cultural barriers, this church is known for being indifferent to other Adventist churches around and not completely involved in the conference's agenda of activities proposed for each year's plan.

A set of questionnaire were designed, authorized by the Adventist University of Africa ethic review board, and tested in order to collect information (see Appendix A). Different parties were interviewed in order to understand the felt needs of members and all those who somehow have some interaction with the church members.

I decided to survey four different groups: The first group consisted of 5 church leaders, 5 adult members, and 5 young members. The second group was made up of 5 former members attending other Seventh-day Adventist churches and 5 former members who were dropped for apostasy. The third group was formed by the 3 previous and

current pastor of the church, and the fourth group consisted of 10 Portuguese-speaking families living in the neighborhood of the church.

The time period to collect the information was longer than expected but it did not hinder the implementation of the strategy as information was being gathered simultaneously. The reports for the surveys were given to the church as part of the sermons preached and seminars presented (see Appendix D).

### **Arrival in South Africa**

After analyzing the survey questionnaires it becomes clear that most of the members arrived to South Africa to escape the wars of independence in Angola and Mozambique during the 1970s, others came from Portugal in search of job opportunities, and others were born in South Africa. During the wars, most of them lost family members and valuable properties. But the greatest challenge for the majority was the need to deal with the emotional traumas left by these painful circumstances.

### **Search for Identity**

After the surveys and personal interviews, I found out that most of the members have a peculiar cultural worldview. Moving back and forth between cultures affects the development of identity in complex ways. Josselson says that “identity is the stable, consistent, and reliable sense of who one is and what one stands for in the world” (1987, p. 10). There exists an internal conflict when an individual accepts two or more cultural frames of reference.

When a person is unable to establish boundaries and make judgments, the person is trapped by marginality, and would be considered an “encapsulated marginal.”

The encapsulated marginal is blinded by confusion and unable to construct a unified identity. The person is trapped by marginality and struggle with shifting between cultures, which may lead to a sense of alienation – feeling so different from others, that they feel no one can relate to them (Bennett, 1993, p. 118).

Despite their experience with various cultures, they are “on the margin of each culture, but a member of neither” (Goldberg, as cited in Bennett, 1993, p. 11). Feelings of nostalgia is often present when talking about their childhood in Angola or Mozambique, where most of them were born, but they also have a feeling of disgust for the current situation in these countries and, therefore, do not identify themselves as Mozambicans or Angolans. They do not feel comfortable living in Portugal because they are culturally distinct, and they dislike South Africa because of the Black Economic Empowerment Policy which takes opportunities for good business and jobs from them.

They are timid when it comes to witnessing of their faith for Christ but are faithful tithe and offering givers because of their Roman Catholic background. They are emotionally sensitive, need love, attention, and they enjoy spending time in a family environment.

### **Former and Non-SDA Members**

Former members are hurt and wounded by those who attend church. Whenever someone’s feelings are hurt, the first reaction is to stop attending church. They are usually too busy in pursuit of money and like showing off the material resources they have acquired which impedes them from fully embracing the Gospel. Most of them live comfortably, have material possessions, and treat those who are committed to the church with indifference.

## **Social Life and Witnessing**

According to the surveys, some of the members live far away from the church, but most live south of Johannesburg. A few live in simple houses but most of them have a good home, and have good purchasing power. They are professionals working in various fields. Many are university graduates and occupy positions of prestige in their companies. Others are not so successful and are self-employed or jobless. Socially, they like to be part of small groups of friends going out to restaurants and taking tours. They love parties and enjoy sports. Some members have challenges such as family relational problems, language barriers, and living in harmony with each other. They are reserved and feel more comfortable when interacting in small groups of friends or relatives.

They are reluctant to witness of their faith, give Bible studies, and they struggle to balance their social life and their spiritual growth. Their spiritual fervor was at its highest when the building was bought in 1991 and Pastor Wesley Torres, their first pastor, was able to redirect them to Christ. At that time, there were about 200 members.

## **Previous Pastors**

The interviews with previous pastors reveal that members have been together for a long time and are well settled. As a result, the church became more of a social club than a house of worship. There is no enthusiasm to reach out to the Portuguese community; they feel no need to grow as a church.

The opinion of a previous pastor is that this church should become a multi-cultural church. The Portuguese-speaking population is decreasing rapidly and there is a large English-speaking population that could be more receptive to the gospel.

Considering the information from the interviews, a strategic planning for the

period of 2012-2015 was prepared and approved by the church board. The strategic planning functions as a guide to implement the healing-discipleship ministries.

### Implementation of Healing-Discipleship Ministries

After my research on selected Bible commentaries, the Bible, the writings of Ellen G. White, and other literature, I was able to develop sermons and seminars on emotional and spiritual healing and discipleship.

Thanks to the support of the Northern Conference (NC), more than 20,000 dollars were made available between 2011 and 2014 to sponsor guest speakers from Brazil who presented seminars and trained the church members. In my meeting with NC and the Southern Africa Indian-Ocean Division (SID) officers on 26 February 2013, we talked about the future of the Portuguese work in the NC and I was requested to present a strategy and a budget. The NC secretariat was very kind to allow me to collect information from their archives (see Appendix C).

Sermons and seminars were presented by pastors, psychologists, counsellors, teachers, volunteers, and the pastor of the church (see Appendix D). The topics of the sermons and seminars were the following: grace, safety and hope, vulnerability and belonging, truth and ownership, repentance and confession, forgiveness, and commitment to mission. These themes were presented in sequence forming a cycle called the inner healing-discipleship cycle as seen in Figure 1.

During my research to discover the best model to implement a healing-discipleship ministry, I realized that the church members were judgmental and afraid to freely express themselves. After studying the history of the church, it was not difficult to understand why people were so self-protective and critical. Ten years before my arrival,

there had been divorces in the church, including three elders, and one of them was being the head elder who had their names removed for committing adultery. Most members lost trust in their leaders and became very condemnatory, bitter, and negative about the church organization.

The first step I took was to create boundaries to avoid people criticizing and diminishing each other so that members could feel accepted despite their failures and loved despite their shortcomings. One strategy that was tremendously beneficial was reminding the church about Jesus' counsel on conflict resolution in Matt 18:15-18.

Another action that made a very positive impact on the church was a change of procedure for the church board meetings and nominating committees. I requested that nobody be allowed to say anything pejorative about other members, except about himself/herself. During the nominating committees, people were only allowed to say something positive about those who were nominated for a position, and after they voted. This safe environment has increased the leader's self-esteem. In the case when a regular member who is elected has difficulties being a faithful tithe giver or has any other difficulty, we would motivate him to be faithful in an affirmative manner by saying: "If church members trust a responsibility to you, why you do not want to trust God?" In most of the cases, members would start returning tithe again and, in other situations, resolving possible conflicts.

Such a safe environment changed how prayer meetings were conducted and people started having courage to demonstrate vulnerability. Members, who had not been attending church for weeks or months, started coming for prayer meetings and felt safe to open their hearts. I have realized that the feeling of belonging to a group is a very

powerful means to change a divided church into a united and compassionate one.

However, the turning point in this cycle of healing-discipleship journey was when an individual had to accept the truth about himself/herself and take ownership for it. This is very painful and many feel scary when they come to the point when they cannot move forward if they are not willing to admit their own limitations as a cause of their damaged emotions and spiritual wounds.

I have noticed that members who prefer to stay in their comfort zone and continue hiding their bitterness and brokenness cannot be healed and therefore become a stumbling block for their own growth and that of others. Consequently, they cannot become healers and reach out to those who are oppressed. The truth brings pain, but this is one of the ways God can change our hearts and minds.

God's love expressed in the Ten Commandments functions like a mirror to show the truth about ourselves so that we can turn to Jesus who can wash our hearts, forgive our sins, and heal us from our infirmities.

I have had a few conversations with members who experienced the turning point with success. It is very painful, but it heals because after admitting their shortcomings, they repent and make confession. Throughout the seminars, weeks of prayers, camp meetings, sermons, and counselling sessions, I have seen how the Holy Spirit works in the hearts and minds of people who want to be healed.

The next step of the cycle focused on forgiveness. I have observed that there are many who, despite receiving God's forgiveness, cannot forgive themselves. I have seen that true forgiveness happens in three stages: first, people need to accept God's forgiveness, they need to forgive others, and forgive self. Without this tri-dimensional

feeling of forgiveness a member cannot be prepared to advance in his or her journey.

In one of the seminars about forgiveness, I had the privilege to see people making the decision to become committed to God and His mission. When this happened, the gracious touch of God reached several young members who became completely committed to the mission of the church and today they are preparing their lives to become full time missionaries.

The inner healing-discipleship cycle, for some, is a slow process and sometimes it becomes difficult to find out where a member is stuck in the cycle in order to personally help him/her move on and continue the journey. For each phase of the cycle, a study and activity book is being prepared in order to help other churches to implement and keep the cycle moving (see Appendix E).

A specific ministry was conducted at different dates (see Appendix F) for men and women, married couples, the youth, pathfinders, and single parents. The activities undertaken during this aspect of the project increased self-esteem and the feeling of belonging by all participants.

A psychometric test was scheduled to be given to members, but it was not accepted and I did not want to force anyone to take it. But other tests were done and were helpful for the members to do a self-assessment and understand their limitations and skills. Assessments done were the nine types of spirituality, a spiritual gifts inventory, SWOT, church members' profile, interpersonal communication, married couples, personal mission statement, and my mission in the church (see Appendix G).



## Evaluation of Members' Spiritual Gifts

I prepared and conducted seminars on spiritual gifts with the majority of the members. I have helped many to exercise their personal ministry with confidence, but only about 60% of the members returned the forms, which made me realize that some have spiritual gifts that have never been used. I hope to conclude it in the last phase of the project and continue training the members generating a spiritual gifts inventory list so that they can serve the church according to their spiritual gifts.

## Implementation of Discipleship Ministries

Small groups have been a great blessing for the church. They have worked well and are getting better. This has been going on for the last 12 months and the material we are using is very appropriate for promoting the inner healing-discipleship model.

Since 2011, the Christmas drive project organized the church members into three groups and they have worked hard in the community surrounding the church. They have provided community services to various institutions, and together have collected and distributed more than six tons of food, clothes, shoes, and toys during the last three years (see Appendix H). Presently these groups are involved in planting a new church. This project demonstrated that healed people can become powerful healers in the hands of God.

The missionary couples are still in the phase of implementation. There are a few missionary partners giving Bible studies, visiting people and praying for those who are interested in studying the Bible. Because people are in different phases of the inner healing-discipleship cycle, and the cycle is a life journey, my hope is that the number of missionary partners will increase.

## Activities Reported

Everything in the proposed strategy has been undertaken. Although some activities are yet to be completed, the results are far are very rewarding. Today, members can say without fear that the church has become a place of peace, unity, and mission despite the differences of opinions among the members. A full report will soon be presented to all stakeholders.

## Lessons Learned

### Trust in God

The first lesson learned in this exercise is that when a project is prepared in accordance to the will of God, God becomes the project coordinator and I become His servant. This happened on several occasions and I have felt God's hands leading this project. A few examples: an elder decided that we should have a prayer healing ministry in church every Sabbath and it was implemented. A new convert decided to start a ministry with ex-Adventists who were hurt for some reasons and brought them back to church. The youth decided to make a project during the second semester called Christmas drive, which is a tool to reach out to a community next to the church. The members decided that this year we should plant a new church in the area where they have been distributing food. It was not a vote from the board or a sermon of the pastor that ignited the project to plant a new church, it happened naturally.

### Intercessory Prayer

The second lesson learned is the power of intercessory prayer. At the beginning of the project we had several prayer meetings for revival and reformation and we decided to

pray for God to bring those who are thirsty for the truth to our church. A couple of months later, a Portuguese gentleman came to church saying that he was looking for the church that worships on the Sabbath. Nobody had invited him, he just came. We studied the Bible with him and a year later, not only him, but all his family members were baptized. After an appeal at the end of a sermon, when the preacher invited those who would like to prepare their lives to serve God as full time missionaries, he went forward and decided to study theology and become a pastor.

#### Assistance From Professionals

The third lesson learned is that I found that I could not do this project by myself. I needed to count on specialists in counselling, preaching, and psychology to conduct seminars and training. The NC has been very supportive in the accomplishment of this strategy. Without their support I would not have been able to bring all the preachers and other professionals who were key people to implement the inner healing-discipleship cycle.

#### Hearts Are Healed

The fourth lesson learned is that I need to relax and trust that the Holy Spirit can heal and change the hardest and most damaged hearts. He only needs us to give Him our will. Today, members who were very impatient and judgmental became tolerant and accepting as they realized that everyone has damaged emotional and spiritual wounds, and need healing. Everyone feels accepted and loved for who they are.

#### God Can Always Heal and Maybe Cure

The fifth lesson I learned is that God can always heal us, but he will not always

cure us. Sometimes we want to be cured but it is God who decides just as he said to Paul after he wanted to be cured: “My grace is sufficient for you, for my power is made perfect in weakness. Therefore I will boast all the more gladly about my weaknesses, so that Christ’s power may rest on me” (2 Cor 12:9).

### The Inner Healing Discipleship Cycle

The best lesson learned in my understanding is that true conversion will only happen after experiencing the inner healing-discipleship cycle. God’s gracious transforming power can heal any damage in our souls. The assurance of redemption through Jesus Christ is the best balm to our wounds. No one graduates from the cycle but is always moving up and down in the sanctification journey.

I have also seen that pride, which is the worse of sins, causes a person to become stuck in the cycle and unable to move forward. After identifying members who are trapped in the cycle, my task is to approach them with tact and allow God to use me to talk to their hearts so that the Spirit of God can show the truth, heal, and transform their broken hearts.

The material used for the seminars, small groups, missionary couples, and training were always available and very efficient (see Appendix I). Thanks to friends, donors, and stakeholders, I was able to provide three free books about emotional and spiritual healing to each family of the church, and three other books sold for a very reasonable price (see Appendix F).

The psychometric test was not applied because, after consultation with leaders, we realized that this is a test usually taken for admission to a job and members would not feel comfortable doing it. At the beginning I thought that this would make a huge

difference in the final evaluation, but in fact, the results are more visible in the way members understand church today. I would not recommend anybody conducting a psychometric test in a church. I think that a spiritual gifts assessment test is much more efficient and helpful.

Through the assessments and seminars, members assume their responsibility in the body of the church and understand the biblical principle of the priesthood of all believers for the advancement of God's mission. An elder came to me and said that he could not believe what was happening to him. Before he was very shy and felt very stressed about distributing literature to someone in the streets, and now he has a small group Bible study where he works, he goes door to door singing with his group, distributes literature and DVDs, and enjoys preaching in church.

### **Future Impact**

This project can be easily replicated, but it will bring best results if it is done in a church of immigrants having a similar profile to the HPSDAC. By following the activities proposed in the study book of the inner healing-discipleship cycle, each phase will bring inner healing by reconnecting with God, with others, and with self. There are churches around the world where leaders struggle to help frustrated members who are emotionally damaged and resentful. This research can help people to look at life from Jesus' point of view and allow Him to heal painful spiritual wounds.

Thanks to the personal ministry department and the personal efforts of members, eight people from the community were baptized and today about 80% of the members are engaged in personal ministries, community services, and enjoying fellowship with people they were indifferent to in the past. Thanks to the guest speakers, elders, and leaders of

the church, all sermons and seminars proposed in the project have been presented, five small groups were organized and continue to function, and five missionary couples are actively working in reaching out to the community.

### **Recommendations**

I would do a few things differently. I would first conduct the test of types of spiritualities, the spiritual gifts assessment, and the MBTI test. Then I would start preparing sermons and seminars that would enrich the members' assessments.

I would also take all my elders to a training seminar on pastoral counselling and form a team of professional counsellors who would always be available to serve the church community. There are many organizations that offer training for church leaders. If the elders and pastors can receive training they will be more effective in the healing ministry of the church.

I recommend that assessments on inner healing and discipleship be done systematically during the implementation period so that it will not be difficult to identify in what phase of the cycle a member is and be able to offer spiritual assistance and counselling according to the need. In some cases I have asked a direct question: "Where do you think you are in the cycle of inner healing and discipleship?"

I also recommend presenting sermons and seminars that exalt God's gracious healing power over a longer time period so that members will have time to get acquainted with the message of a loving Savior who can heal us from inside out and transform us into powerful and committed disciples. Even though it takes some time to see positive outcomes, this is the work of the Holy Spirit and only He understands and has the power to heal and change hearts.

I recognize that this project has its limitations as it was conceived for a specific church situation. I also recommend further research on the healing-discipleship cycle as this can be adapted or emphasized according to the church members' needs. I believe that if pastors prepare sermons based on the sequence of subjects as seen in the inner healing-discipleship cycle, we would have fewer emotionally damaged people in our churches and more disciples. I have invested time praying, researching, studying and counseling people and can affirm that this material is a valuable resource to any church.

I recommend that the Family and Personal Ministry's departments of the Northern Conference, the Southern Adventist Union, and the Southern Africa-Indian Ocean Division consider taking advantage of the inner healing-discipleship cycle as a model to bring healing for members who suffer from damaged emotions and spiritual wounds so that they will become enthusiastic disciples of Jesus.

The recommendations above are based on the Bible, scholars' experiences and writings, the writings of Ellen G. White and other Seventh-day Adventist writers, and the ministry experience of the author.

### **Conclusions**

Emotional and spiritual healing is the foundation of this project but its main goal is to naturally implement a discipleship cycle that will bring spiritual maturity and a change of worldview for churches that have become indifferent to their community's needs.

God's business is healing. He came to heal us from the damage of sin in this world, as well as to empower us to grow in our relationship with Him. I believe that if we are not healed from the damage sin has caused in our lives, our spiritual life will certainly

be compromised and we will never experience what God intends.

The psalmist wrote in Psalm 139 verse 23 to 24: “Investigate my life, O God, find out everything about me; cross-examine and test me, get a clear picture of what I’m about; see for yourself whether I’ve done anything wrong—then guide me on the road to eternal life.” David experienced the joy of healing for damaged emotions and despite all his suffering and broken relationships, God healed his heart because he recognized his sins, repented, and confessed.

Seamands says that just as “the rings of a tree reveal the developmental history of a tree . . . so it is with us. Just a few minutes beneath the protective bark, the concealing, protective mask, are the recorded rings of our lives” scars of painful hurts and damaged emotions (1981, p. 19).

Therefore, if you have some of the following evidences of damaged emotions, you will need inner healing. First, a deep sense of unworthiness: a continuous, nagging feeling of anxiety, inadequacy, and inferiority. Such people feel they are no good and will never be good for anything. Second, a perfectionist complex: these people are always striving, struggling to succeed, feeling guilty, and thinking they are a failure. They try to please themselves, others, and God by trying harder, usually to keep a set of rules. Third, hypersensitivity: These people have usually been deeply hurt, have reached out for love and affection, and been rejected. Often these people cover up their feelings by being hard or tough and try to dominate others. Fourth, fear: these people are so afraid of failure that they never get involved in anything risky where they may make a mistake or look weak. They are often defeated, indecisive people (Seamands, 1981, pp. 19-23). The strategy as presented in the inner healing-discipleship cycle brings healing for damaged emotions so



that a disciple can come under the full control of the Holy Spirit.

At the very beginning of Jesus' ministry, He quoted from the Book of Isaiah (Luke 4:18-19) defining what His ministry would be like and what it would include. It is very clear that Jesus' ministry would be a ministry of healing as well as one that offered salvation. This is the example that we should follow.

The Spirit of the Sovereign Lord is on Me, because the Lord has anointed Me to preach good news to the poor. He has sent Me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort those who mourn, and provide for those who grieve in Zion, to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of His splendor. They will rebuild the ancient ruins and restore the places long devastated; They will renew the ruined cities that have been devastated for generations. (Isa 61:1-4)

Jesus is still the Healer today; healing comes from Jesus alone, and the purpose of divine healing is always to glorify Him. Why can we not see it as the disciples in the apostolic church did? They were full of the Holy Spirit. Are we? They were fully obedient. Too often, we are not. They fully expected to see Him work in their communities. We are often surprised when He does.

The real miracle is when a healed person becomes a healer and an indifferent church member becomes a disciple, because healing is all about glorifying Jesus. It is not about us. It is all about Him!

APPENDIX A

AUA ETHIC REVIEW BOARD



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I, DIOI CRUZ, a student of the AUA/Andrews DMin Program, do hereby submit to the Ethics Review Board my project dissertation proposal, together with the questionnaire/survey/ interview schedule (choose one) I will use. I am hereby asking permission to go ahead with my research, with the full intention of collecting data in an ethical manner, without harm of any kind to those who will give me information.

Title of the project: A Discipleship Model for the Hill Seventh-day Adventist Portuguese Church of Johannesburg

Place where the project will be carried out: Johannesburg, South Africa

I agree to obtain the informed consent of the persons whom I will interview or survey. I will avoid causing any harm to these subjects. I also agree to maintain the confidentiality of those interviewed/surveyed. Finally, the information gathered will be used exclusively for my project dissertation. After my defense, I will destroy the collected data.

[Signature]  
Signature of student

28/06/2011  
Date

[Signature]  
Signature of adviser

XX

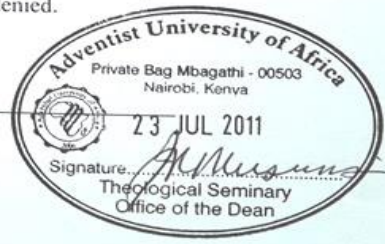
Permission has been  granted  denied.

For the ETHICS REVIEW BOARD of AUA

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Dean  
Position

Date



## APPENDIX B

### SURVEY FORMS – FOCUS GROUPS

#### **Focus Group: members**

1. Was your family already Adventist before coming to South Africa?
2. Why did your family move to South Africa?
  - a. To escape conflicts ( )
  - b. To find a job ( )
  - c. Transfer ( )
  - d. Other: ( )
3. Do you have feelings of bitterness and anger as a consequence of the conflicts?
4. Do you need counselling assistance to deal with these feelings?
5. How do you deal with these feeling?
6. What did you lose when you came to South Africa:
  - a. Family members ( )
  - b. Property and money ( )
  - c. Job ( )
  - d. Self-esteem ( )
  - e. Faith ( )
  - f. Other \_\_\_\_\_ ( )
7. Were you able to recover what you have lost?  
Yes ( ) Almost all ( ) Not much ( ) Nothing ( )
8. How long have you been attending the Hill church?
9. How far do you travel to church and by what means of transport?
10. What encouraged you to come?
11. How did you hear about the church?
12. How were you first introduced to Jesus Christ?
13. What contribution do you endeavour to make to the church?
14. Apart from the church what local community activities are you involved in? Any particular hobbies?
15. What is the best thing about your church?
16. What one thing do you think would make the biggest difference to enable the church to be more effective?
17. Would you be willing to do more than you are already doing? Is there a contribution you would like to make?
18. How long have you lived in this area?
19. How would you describe this area?
20. What is the best thing about living here?
21. Is there anything you particularly dislike about living here?
22. Do you follow a particular faith?
23. Have you ever visited any of the churches in the area?
24. Do you think the churches have anything to offer people in this locality?
25. When this survey is complete we will publish the results. Would you like a copy?
26. If the churches offered programs to the community, what kind of programs would you be interested in?

Health cooking seminars	( )
Stop smoking seminars	( )
Tax issues assistance	( )
English/Portuguese lessons	( )
Family counseling	( )
Painting	( )
Music	( )
Art & craft	( )

### **Focus Group: Pastors**

1. Qual é o perfil das pessoas que frequentam a igreja?
2. Qual é o perfil dos membros que não frequentam a igreja?
3. Onde moram os membros?
4. Onde trabalham os membros?
5. Onde os membros se encontram fora do ambiente da igreja?
6. Qual é o maior desafio para os membros da igreja?
7. Qual é o maior desafio para você como pastor da igreja?
8. Qual foi o momento de maior crescimento espiritual para igreja e por que?
9. Em sua opinião, por que a igreja não tem crescido numericamente?
10. Sabendo que existem mais pessoas de língua Portuguesa (brancos) emigrando do que imigrando para/da África do Sul, qual seria uma estratégia de evangelismo para trazer crescimento?

## APPENDIX C

### NC AND SID COMMITTEE – THE FUTURE OF THE PORTUGUESE CHURCH

Present: Gilberto C. Araujo  
 Justino J. Paulo  
 David Spencer  
 Andries van Zyl  
 Ebrahim Ishmail  
 Ellsworth Baxen  
 Diói Cruz

Meeting opened in prayer, offered by Ps Dioi Cruz	
<b>Item for Discussion</b>	<b>Responsible</b>
1. Ministry to existing SDA members	Ps. Ebrahim
2. Growth Rate	
3. Factors which Inhibit or encourage membership growth	
4. Forecasting the future of the work	
5. Portuguese-speaking pastor	
6. Relationship with the rest of the TC membership	
7. Final prayer: Ps Araujo	

The meeting started at 9:03 and the agenda was introduced by Ps. Ishmail.

Araujo: greets the board and affirms that whatever is TC vision and strategy to evangelize the Portuguese community, SID will support it.

Baxen: TC strategic planning is focusing on different groups like the Muslims, Hindus, Jews. What will be the approach to reach them? The Portuguese group is a special group. There are about 300.000 and they are concentrated in the region of TC. What is the strategy?

Araujo: There are three groups of Portuguese-speaking people. In the past, more than 500.000 came to South Africa because Portugal closed the doors from them. There is diversity of Portuguese-speaking in SA. Which group is our target? Mozambicans, Angolans, or Portuguese people? Are other Portuguese speaking churches growing? What is happening to the Hill church is also happening to the other churches like Catholics and Protestants? What happened in

Angola and Mozambique evangelism? What statistics do we have about the church? In S. Jorge hotel there is a Portuguese community meeting every year. How can we meet them in these places?

Paulo: It is about time to look into this matter. The church membership is decreasing. Where can we follow them? How can we know where they are? We give green light to TC, just inform us what you will do.

Araujo: There is a difference between the Angola and Mozambique and how the church is growing. Angola is growing financially.

Paulo: SID will join TC in efforts for growth. You could bring students from Angola who can speak English and they will help to identify where the Portuguese population is. They are temporary. After the work, they can return. Global Mission pioneers project is good way to finance it. What if we can identify GM from these countries who will come and try to reach fellow brothers? Angolan/Mozambican churches are a king of venue to unite people as they need to have the sense of belonging. SA is known as a country where people come to get help in hospitals and while they are here, they look for churches. Most of the clients in the MD in Pretoria are from Angola. The hospital of Bedford Gardens is another example. There many Angolan staying temporary near East-gate. We need to have strategic ideas to reach them.

Araujo: People from Angola/Portugal are faithful in returning tithe because of their Catholic background. They see it as a duty. Angola yearly growth rate is 20.000 people. We have today 1 million Sabbath School members and the church adds 34.000 new members every year. The growth percentage in Angola is enough to have 2 Unions. There is a need of leadership in Angola. There is no faithfulness because of the influence of the leaders during the wars. Pastors are used to run their own business in order to keep the ministry growing. Angola is also the 3<sup>rd</sup> most expensive city in the world. So, pastors run their own business. Their salary is up to US\$ 4,000.00 to that they can be working as full time ministers. Now they are suffering to organize themselves as they are used to a kingship leadership. Angola is far more aggressive, hard-working. Mozambique has a lower growth rate and now they have the 2<sup>nd</sup> largest gas reserve in the world. Angola and Mozambique have the highest financial growth percentages.

Spencer: This is positive. To reach this group is hard and TOC does not worry about the Portuguese-speaking community. We need to do what we can to reach them. The main investment is hiring a pastor. If Bibles workers GM pioneers can also be hired, that will be great for the work. To hire more pastors will be difficult as now a pastor need to take care of four churches comparing to a few years ago when they had only two. There are good possibilities to reach Portuguese-speaking people but other pastors will not do it. I believe they are fully bilingual. Should we reach them using the English language as well?

Paulo: Yes. But the main group will be the Angolans as they have a higher education compared to the Mozambicans. They want to show they are educated. The Portuguese (Portugal) speak more English than Portuguese.

Araujo: GM volunteers can perform well, but we do not pay their social security. In Mozambique there are 3 volunteers from Brazil working for a period of 2 or 3 years. They perform very well. In S. Tome there is a couple.

Because of their situation with the Portuguese in Portugal, they prefer Brazilians. Brazil is going to open a new Seminar in south to prepare more pastors to serve in other places. The Institute of Missions want to send them to work as volunteer evangelists in Angola. The Publishing house

in Brazil is also willing to work and support the evangelism. We should think about the use of Media like radio, TV targeting specifically the Angolan/Mozambican community

Spencer: Does SID have a GM program? Suppose that you sponsored two volunteers to work here? If TC request for GM pioneers, and supervises and support them, when could they start? This is something that could be done quickly.

Paulo: Mozambicans/Angolans volunteers. They could come from Angola or Brazil. LE could identify a network of people and a pastor should come to stay 5 our 6 years. The budget for a pastor TC can keep it. Members should be trained to and understand their role in reaching out. Evangelism can be done though blood transfusion campaigns for example.

David: Could we maybe have a budget for the volunteers?

Paulo: We need TC to propose it to SID, requesting GM pioneers through Ps Gideon at the Union. He coordinates the budgets for SID in SA.

Araujo: If you ask on, you will get nothing. Ask for six in order to get 2 or 3. Send a copy of the request to SID. If you aim the stars you will reach the valley.

Baxen: I would like to ask Ps. Cruz to prepare a detailed document presenting the structure, origin and where the Portuguese speaking population lives. Also a strategic plan requesting the human and financial resources.

Ishmail: How long will it take to have an answer for a request for GM pioneers?

Araujo: To have a volunteer pastoral couple from Angola it is easy. From Brazil, it is best to identify a couple by August in order to find the best.

Paulo: Finances: We are in March, it might be a little late for this year.

Baxen: We can organize small groups in this evangelist effort. What strategy do we have to establish churches in SA? Buy a building, etc... we need to have a model for rapid growth and establish strong churches.

Araujo: Small groups takes time to adapting, maybe years. It is more expensive to start a new church in SA than in Angola, about 5% or 10%. The project can last 12 months. If it has a good performance, it is renewed. Community surveys is a very effective to involve the church. You must think of 2 or 3 years as a period for the GM pioneers to work.

Ishmail: We will send the documentation to SID to request GM pioneers. Once we have more information from Ps Cruz, we will meet again.

Basen: Elders must be involved in the making of the strategic planning. What forms do we need to use?

Araujo: There are forms to be filled in by the Conference but the church elders must understand that this plan comes from them.

Spencer: We are good at talking, but making things to happen...I ask Ps Cruz to motivate, to sell the idea. If we don't react, nothing will happen. Ps Baxen will prepare a letter of request to Ps Gideon and SID.

Araujo: Send the draft to Paulo before sending it to SAU.

Paulo: Proposals are usually considered by the beginning of the year, but because this is a special project, we will talk to him.

Ishmail: Thank you for taking your time to come to this important meeting. Let's have a final prayer with Ps. Araujo

APPENDIX D

CHRONOGRAM OF SEMINARS AND SERMONS

<b>Seminar/Week of Prayer</b>	<b>Date</b>	<b>Preacher</b>
Family Ministry	Nov-11	Wesley Torres
Family and Stewardship Ministry	Mai-11	Dioi Cruz
Family and Stewardship Ministry	Set-12	Decival & Eloina Novais
Stewardship	Nov-12	Dioi Cruz
Personal Ministry	Mai-12	Dioi Cruz
Personal Ministry	Jul-13	Renato e Cia
Youth	Abr-13	Sean Simplicio
Youth	Ago-13	Dioi Cruz
Family Ministry	Set-13	Manassés & Cláudia Queiroz
Discipleship and Evangelism	Mai-14	Otoniel Ferreira
Spiritual Revival and Reformation	Mar-14	Renato e Cia
Marriage and Sexuality	Abr-14	Marcos Bonfim



<b>Semon Title</b>	<b>Date</b>	<b>Preacher</b>
Contentes, vivendo em um mundo difícil	27 Ago 11	Dioi Cruz
A Janela	10 Set 11	Dioi Cruz
Melhor seria não ter nascido	24 Set 11	Dioi Cruz
A verdadeira ovelha...	10 Out 11	Dioi Cruz
Quando Jesus encontrou Pedro	17 Out 11	Dioi Cruz
Não me Falaram de Cristo	29 Out 11	Dioi Cruz
O Mutirão do Amor	Nov-11	Dioi Cruz
Desperta tu que dormes	25 Fev 12	Dioi Cruz
Ele não descançará	10 Mar. 12	Dioi Cruz
Por que Deus criaria a família	19 Mai 12	Dioi Cruz
O bom combate da fé	26 Jul. 12	Dioi Cruz
Figueira sem Frutos	1 Ago 12	Dioi Cruz
Uma Questão de Honra	8 Ago 12	Dioi Cruz
O Sonho de Deus	13 Set 12	Dioi Cruz
Sumiu	22 Set 12	Dioi Cruz
Uma Igreja com Propósito	27 Set 12	Dioi Cruz
Quem dizem os homens ser...	3 Nov. 12	Dioi Cruz
As últimas palavras – ora vem ...	22 Dez. 12	Dioi Cruz
Viajante à Boleia	2 Fev. 13	Dioi Cruz
O Chifre Pequeno	23 Fev 13	Dioi Cruz
Permanecer em Jesus Cristo	23 Mar. 13	Dioi Cruz
Lançai a rede outra vez	26 Mai. 13	Dioi Cruz
Refletindo a face de Deus...	27 Jul. 13	Dioi Cruz
O Chifre Pequeno	29 Set. 13	Dioi Cruz
Fidelidade: Estilo de Vida	20 Out 13	Dioi Cruz
Preso para Sempre	2 Nov. 13	Dioi Cruz
Marcos Antigos	23 Nov. 13	Dioi Cruz
Fiel a Toda Prova”	7 Dez 13	Dioi Cruz
A Rodovia da Vida	28 Dez 13	Dioi Cruz
A Prova do Balde	18 Jan. 14	Dioi Cruz
Prontos e Preparados	22 Fev. 14	Dioi Cruz
Travesseiro de Pedra	8 Mar. 14	Dioi Cruz
Está chegando a hora	5 Abr. 14	Dioi Cruz
O Deus Prodigio	31 Mai. 14	Dioi Cruz

APPENDIX E  
STUDY BOOK *RECONEXÃO*

# *Reconexão*

Um Guia de Estudo para Pequenos Grupos  
baseado no

*Cielo de Cura Interior e Discipulado*

Preparado por Dióci Cruz


APPENDIX F

CHRONOGRAM OF CHURCH MINISTRIES

ATIVIDADES		JAN	FEV	MAR	ABR	MAI	JUN	JUL	AGO	SET	OUT	NOV	DEZ
I N T E R N A S	<b>Instrução e capacitação</b>												
	Visitação setorial												
	Sermão missionário												
	Sermão de mordomia												
	Dia mundial da Mordomia Cristã												
	Semana de mordomia												
	Semana da família												
	Pequenos grupos de crescimento												
	Estudo do livro do ano												
	Reuniões do Ministério da mulher												
	Classe dos professores de ES												
	Prom. de public. denominacionais												
	<b>De reavivamento e confraternização</b>												
	Semana de reavivamento espiritual												
	10 dias de oração												
	Cerimonia de santa Ceia												
	Batismos												
Encontro para solteiros													
Acampamento de jovens													
pic-nic e passeios													
Camp-meeting													
Devoção pessoal													
Culto e adoração													
<b>De projetos locais</b>													
Reformas do templo													
Troca do Sistema de Som da Igreja													
<b>De administração</b>													
Comissão de nomeação													
Comissão de avaliação													
Planificação JA													
Atualização do livro de membros													
<b>De experiência religiosa</b>													
Vigília de oração													
Semana do Calvário													
Projeto "Paz na Tempestade"													
E X T E R N A S	<b>De ação</b>												
	Sábado da visitas												
	Dorcas - Campanhas												
	Dorcas - Doações												
	Recolta												
	Christmas Drive												
Semana de evangelismo													
Duplas missionárias													

## APPENDIX G

### CHURCH MEMBERS ASSESSMENTS



**CONHECENDO NOSSA IGREJA - PLANEJANDO O CRESCIMENTO**  
**The Hill**

1. **Idade**  
 Menos de 12    12 a 17    18 a 25    26 a 35    36 a 45    46 a 60    Mais de 60
2. **Sexo**  
 Masculino    Feminino
3. **Estado Civil**  
 Solteiro    Casado    Viúvo    Divorciado/Separado
4. **Escolaridade**  
 Sem escolaridade    Primário    Fundamental – 1º Grau    Ensino Médio    Superior  
 Pós-Graduação    Mestrado    Doutorado
5. **Você gosta de ler?**    Sim    Não
6. **Você lê a Bíblia:**    Esporadicamente    Diariamente    Não lê
7. **Você estuda a lição da Escola Sabatina?**    Esporadicamente    Diariamente    Não estuda
8. **Já leu algum livro do Espírito de Profecia?**    Sim    Não    Quais: \_\_\_\_\_
9. **Sua família realiza culto familiar?**    Esporadicamente    Diariamente    Não realiza
10. **Sua família realiza cultos de pôr-do-sol?**    Sim    Não    Às vezes
11. **Como é seu relacionamento familiar?**    Excelente    Bom    Ruim    Dificuldades com cônjuge  
 Dificuldades com filhos    Dificuldades com pais    Dificuldades com irmãos
12. **Você se considera uma pessoa feliz?**    Sim    Não
13. **Tempo de Adventismo (em anos):**    Menos de 1    1 a 5    6 a 10    11 a 20    Mais de 20
14. **Há quanto tempo é membro desta Igreja (em anos)?**  
 Menos de 1    1 a 5    6 a 10    11 a 20    Mais de 20 anos
15. **Qual foi seu primeiro contato com a Igreja Adventista?**  
 Amigo ou parente o convidou    Visita de um membro da Igreja    Cônjuge já era membro  
 Veio com os pais    Campanha evangelística    Rádio Novo Tempo    Veio sem convite
16. **O que o influenciou a pertencer a esta Igreja?**  
 É perto de minha casa    A receptividade da Igreja    É a Igreja de minha família  
 Gosto dos cultos    A estrutura e o conforto    O trabalho missionário    Meus filhos  
 Outro \_\_\_\_\_
17. **Indique o grau de influência de familiares em sua conversão:**    Muito    Pouco    Nada
18. **Indique o grau de influência de amigos em sua conversão:**    Muito    Pouco    Nada
19. **Como você chega à Igreja?**    Ônibus    Carro    A pé    \_\_\_\_\_
20. **Quanto tempo você demora em média para chegar a Igreja?**  
 Menos de 5 min    5 a 15 min    15 a 30 min    \_\_\_\_\_
21. **Em relação a pontualidade, normalmente a que horas costuma chegar às reuniões da Igreja?**  
**Antes:**    5 a 15 min    15 a 30 min   **Depois:**    5 a 15 min    15 a 30 min    Mais tarde
22. **No período de um mês, qual sua frequência nas seguintes atividades:**  
*Indique:* 0 – nunca assiste   1 – assiste uma vez por mês   2 – assiste duas vezes por mês  
3 – assiste três vezes por mês   4 – sempre assiste  
 Escola Sabatina    Culto Divino    Culto Jovem    Culto de Domingo    Culto Quarta
23. **Destaque 3 pontos fortes e 3 pontos fracos da Igreja atualmente na sua opinião:**

TRÊS PONTOS FORTES	TRÊS PONTOS FRACOS
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____

24. Indique seu grau de satisfação com as seguintes atividades da Igreja:

Atividades	Muito satisfeito	Satisfeito	Insatisfeito	Mto Insatisfeito
Escola Sabatina				
Culto Divino				
Culto de Domingo ou Pqno Grupo				
Culto de Quarta ou Pqno Grupo				
Culto Jovem				
Música				
Trabalho com crianças				
Área jovem				
Programa da terceira idade				
Área social da Igreja				
Evangelismo				
Integração de novos membros				
Recepção				
Atividades do Min. da Mulher				

25. Assinale os itens que, em sua opinião, deveriam receber mais ênfase por parte da Igreja:

Culto Divino		Discipulado	
Culto de Domingo (ou Pequeno Grupo)		Evangelismo	
Culto de Quarta (ou Pequeno Grupo)		Mordomia	
Escola Sabatina		Doutrinas	
Crianças		Estudo de Temas Teológicos	
Adolescentes		Eventos Finais	
Jovens		Classe Bíblica	
Terceira Idade		Música	
Ministério com Famílias		Ampliação do Espaço Físico	
Treinamento de Líderes		Programa de rádio e TV	
Visitação		Excursões/Passeios	
Assistência aos novos convertidos		Recreação	
Integração/Comunhão dos membros			

26. Assinale as maiores dificuldades que você enfrenta como membro da Igreja:

Alimentação desordenada	Namoro com não crentes	Solidão	
Café, chimarrão, etc	Tentações sexuais	Frieza espiritual	
TV	Crise conjugal	Falta de amigos na Igreja	
Música	Dificuldades com os filhos	Sem vontade de orar	
Vídeos	Dificuldades com os pais	Sem vontade de ler a Bíblia	
Internet	Baixa auto-estima	Enfermidade física	
Video-game	Vestuário	Dificuldade em perdoar	
Leitura profana	Cosméticos/óias		
Pecados secretos	Administração do Tempo		
Influência mundana	Problemas financeiros		

27. Tendo em vista o que a Igreja realiza, você se sente motivado a participar financeiramente?

Sim  Não

28. Você é um contribuinte:

Esporádico  Possui plano de ofertas voluntárias  Pactuante  Dizimista

29. O que o motiva a trabalhar na Igreja?  Convite para um cargo  O amor pelo trabalho

As pessoas que estão envolvidas  O desafio do trabalho  O líder do trabalho

30. Quanto a seus planos de participação em atividades da Igreja durante este ano, você está:

Disposto a participar  Sem tempo  Sem vontade  Decidido a não participar

31. Onde você deseja servir?

Recepção	Distribuir folhetos	Atividades Sociais	
Professor da Escola Sabatina	Escrever cartas missionárias	Auxiliar no som da Igreja	
Música	Oração Intercessória	Clube de Desbravadores	
Ministério com as crianças	Integrar novos membros	Ajudar financeiramente	
Liderar um Pequeno Grupo	Discipular novos membros		
Ajudar um Pequeno Grupo	Aconselhamento jovens		
Ceder casa para Pqno Grupo	Aconselhamento casais		
Visitas missionárias	Terceira Idade		
Ministério da Mulher	Escola de Alfabetização		

Sugestões \_\_\_\_\_

## INVENTÁRIO DE COMUNICAÇÃO INTERPESSOAL

NOME:	DATA:
-------	-------

Este inventário lhe oferece uma oportunidade de fazer um estudo objetivo do grau e dos padrões de comunicação em suas relações interpessoais. Ele permitirá que você compreenda melhor a maneira como você se apresenta e age ao se comunicar com o seu cônjuge e demais pessoas em seus contatos e atividades diárias.

### INSTRUÇÕES:

Ao responder as questões, considere seu relacionamento com pessoas que não sejam membros de sua família; Responda às questões tão rapidamente quanto puder e de acordo com o que você estiver sentindo no momento (não da maneira como você se sente usualmente ou estava sentindo na semana passada, por exemplo);

- Faça o estudo sozinho e sem conversar com seus colegas (você poderá discuti-lo depois, uma vez completado o estudo. Não altere quaisquer das respostas, pois isso fará com que o mesmo perca o seu valor;
- É imprescindível que as respostas sejam bastante honestas. Use de total franqueza, uma vez que as respostas terão caráter confidencial;
- Use os exemplos abaixo para praticar. Coloque uma marca (V) em uma das linhas à direita para mostrar como a questão se aplica ao seu caso.

Leia cada questão com cuidado. Se você não puder dar uma resposta exata a uma questão, responda-a da melhor forma que puder (NÃO deixe de responder a quaisquer das questões). Não há respostas certas ou erradas. Responda de acordo com a maneira que você sente neste momento. E lembre-se que você não deve se referir a membros da família ao responder as questões.

Nº	PERGUNTAS	SIM	NÃO	ÀS VEZES
0	Em conversas, as palavras lhe saem como você gostaria que elas saíssem ?			
2	Quando alguém lhe faz uma pergunta que não seja clara, você pede para a pessoa explicar o significado da mesma ?			
3	Quando você está tentando explicar alguma coisa, as pessoas tendem a "botar palavras em sua boca" ?			
04	Você simplesmente presume que a outra pessoa sabe o que você quer dizer, sem que você tenha que explicar o que você quer realmente dizer ?			
05	Você costuma pedir à outra pessoa lhe dizer como ela se sente sobre o ponto que você quer provar ?			
06	É difícil para você conversar com outras pessoas ?			
07	Em conversa, você fala sobre coisas que são de interesse tanto para você como para a outra pessoa ?			
08	Você acha difícil expressar suas idéias quando as dos membros que o circundam são contrárias às suas ?			
09	Em conversas, você tenta se colocar no lugar da outra pessoa ?			
00	Em conversas, você tem a tendência de falar mais do que a outra pessoa ?			
00	Você está ciente de que o tom de sua voz pode afetar os outros ?			
02	Você evita dizer algo que você sabe só irá ferir os outros ou piorar as coisas ?			
03	É difícil para você aceitar críticas construtivas de outros ?			
04	Quando alguém fere seus sentimentos você discute o fato com a pessoa ?			
05	Você se desculpa, depois, com alguém cujos sentimentos você tenha possivelmente ferido ?			
06	O fato de alguém não concordar com você o deixa "bastante" chateado ?			
07	Você acha difícil pensar com clareza quando você está zangado com alguém ?			
08	Você deixa de discordar de outros porque você tem medo que eles fiquem zangados ?			
09	Quando um problema surge entre você e uma outra pessoa, você consegue discuti-lo sem ficar zangado ?			
20	Você está satisfeito com a maneira pela qual você resolve suas diferenças com os outros ?			
20	Você fica amuado e aborrecido por muito tempo quando alguém o perturba ?			
22	Você fica pouco a vontade quando alguém o elogia ?			
23	De modo geral, você é capaz de acreditar nos outros ?			
24	Você acha difícil exaltar/louvar e elogiar os outros ?			
25	Você tenta deliberadamente esconder suas falhas dos outros ?			
26	Você ajuda os outros a lhe entenderem dizendo como você pensa, sente e no que acredita ?			
27	É difícil para você confiar aos outros ?			

28	Você tem a tendência de mudar de assunto quando seus sentimentos entram numa discussão ?			
29	Em conversas, você deixa a outra pessoa terminar de falar antes de reagir a o que ele está dizendo ?			
30	Você nota às vezes não estar prestando atenção ?			
30	Você tenta ouvir procurando o significado que se quer transmitir quando alguém está falando ?			
32	Os outros parecem ouvi-lo quando você está falando ?			
33	Numa discussão, é difícil para você ver as coisas através dos pontos de vista da outra pessoa ?			
34	Você finge estar ouvindo a outras pessoas quando na verdade você não está ?			
35	Em conversas, você consegue diferenciar o que a pessoa está dizendo do que ela pode estar sentindo ?			
36	Ao falar, você procura se manter ciente de como as pessoas estão reagindo aquilo que você está dizendo ?			
37	Você sente que os outros desejariam que você fosse um tipo diferente de pessoa ?			
38	As outras pessoas entendem seus (os de você) sentimentos ?			
39	Os outros costumam dizer que você sempre pensa estar certo ?			
40	Você admite estar errado quando você sabe que você está errado sobre alguma coisa ?			

### GABARITO

QUESTÕES	SIM	NÃO	ÀS VEZES
1	3	0	2
2	3	0	2
3	0	3	1
4	0	3	1
5	3	0	2
6	0	3	1
7	3	0	2
8	0	3	1
9	3	0	2
10	0	3	1
11	3	0	2
12	3	0	2
13	0	3	1

14	3	0	3
15	3	0	2
16	0	3	1
17	0	3	1
18	0	3	1
19	3	0	2
20	3	0	2
21	0	3	1
22	0	3	1
23	3	0	2
24	0	3	1
25	0	3	1
26	3	0	2
27	0	3	1

28	0	3	1
29	3	0	2
30	0	3	1
31	3	0	2
32	3	0	2
33	0	3	1
34	0	3	1
35	3	0	2
36	3	0	2
37	0	3	1
38	3	0	2
39	0	3	1
40	3	0	2

TOTAL DE PONTOS =>

Instruções: Olhe para como respondeu a cada pergunta no ICI. A frente de cada pergunta escreva o peso apropriado da tabela desta página. Por exemplo, se você respondeu "sim" para a pergunta no. 1, você descobrirá abaixo que você tem 3 pontos, escreva o número 3 a frente da pergunta no. 1 no inventário e continue a pergunta no. 2. Quanto tiver acabado de dar os pontos para as 40 perguntas, some o total deles.

40 a 58 pontos	SOFRÍVEL
59 a 83 pontos	SOFRÍVEL/ACEITÁVEL
84 a 020 pontos	ACEITÁVEL

### Chave de Comunicação

Qual é seu elo mais forte da cadeia de comunicação? Qual é o seu elo mais fraco na cadeia de comunicação?

I. Auto-imagem (conceito)

Pergunta 13.  
16.  
32.  
37.  
40.

Total: \_\_\_\_\_

III. Escutando

Pergunta 10.  
29.  
30.  
34.  
38.

Total: \_\_\_\_\_

V. Abrindo-se e sendo correspondido

Pergunta: 05.  
25.  
26.  
27.  
38.

Total: \_\_\_\_\_

II. Clareza de Expressão

Pergunta 01.  
02.  
03.  
04.  
11.

Total: \_\_\_\_\_

IV. Lidando com emoções (Sentimentos)

Pergunta 15.  
17.  
18.  
33.  
35.

Total: \_\_\_\_\_

## RELIGIOUS COMMUNITY SURVEY

1. In your opinion, does God exist?  
 Yes  No
2. How do you see the situation of our world?  
 Better than in the past  Getting worse
3. Why the world is in this situation?  
 Lack of job  Lack of love  
 Lack of religion  Prophecy fulfillment
4. How often do you go to church?  
 Weekly  Monthly  
 Rarely  Never
5. What church do you frequent?  

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6. According to your understanding, who is Jesus?  
 Son of God  Creator  Prophet  
 Saviour  Do not know  Other
7. Do you believe that Jesus will return again?  
 Yes  No
8. Do you believe that there is life after death?  
 Yes  No
9. Is there a Bible in your house?  
 Yes  No
10. If you had the opportunity, would you like to study more and understand the Bible?  
 Yes  No

11. Offer the Bible study

Name:

Address:

Name of surveyor:

Name of couple:

Church:

Pastor:



### **Teste – Estilos de Espiritualidade**

Marque um X na coluna "1" se você não concorda, "2" se concorda parcialmente, "3" se concorda e "4" se concorda fortemente

	1	2	3	4	
1					Minha vida espiritual é fortemente influenciado pelo belo que vejo na natureza ou na arte
2					A ciência pode ser, em minha opinião, um meio maravilhoso de conhecer Deus de uma forma melhor
3					Um sistema teológico que representa a Palavra de Deus me ajuda na minha vida espiritual
4					A Bíblia é um filtro pelo que avalio criticamente todas as minhas opiniões e visões do mundo
5					Eu sinto fortemente a presença de Deus, sempre quando falo ou compartilho a minha fé com outros
6					Um lugar de solidão e provação, onde posso ter experiências espirituais, é atrativo para mim
7					Para mim um importante aspecto da vida espiritual é estar entusiasmado com Deus
8					Minha fé é muito receptiva para manifestações sobrenaturais e pessoais de Deus
9					Para mim é muito importante que a fé se manifesta em formas materiais, visíveis e concretas
10					Outras pessoas dizem, que sou muito sensível para perceber o que acontece ao meu redor
11					Eu escuto outros dizer, que expresse meu amor por Deus com a minha razão e meu entendimento
12					Eu acredito que falsas doutrinas representam uma grande ameaça para a nossa igreja
13					Eu me pergunto constantemente como posso colocar a Palavra de Deus em prática na minha vida diária
14					Minha vida de oração é definida principalmente pela intercessão por pessoas que ainda não experimentaram o amor de Deus
15					O desprendimento das coisas mundanas é para mim um sinal importante de maturidade espiritual
16					Eu busco cada vez mais e mais a experimentar o poder de Deus na minha vida no dia-dia
17					Os mistérios e segredos da fé crista são muito atrativos para mim e eu busco conhecê-los
18					Eu sou muito receptivo por símbolos da fé e sinto me muito atraído pela liturgia
19					No meu conceito de crescimento espiritual está incluso a crescente apreciação da criação de Deus
20					Eu sou curioso para encontrar a verdade não importa onde eu a encontre
21					A precisão no conhecimento específico da doutrina cristã é muito importante para mim
22					Quando a Palavra de Deus está sendo proclamada, me sinto muito próximo a Deus
23					Eu fico triste quando tradições da igreja levantam barreiras para pessoas fora da igreja
24					Eu acredito que a vida de um cristão precisa ser marcada por sacrifícios e abnegação
25					Eu acredito que a presença de Deus deve ser sentida fortemente nos momentos de culto de adoração
26					O alvo da minha jornada espiritual pode ser descrita como uma crescente unidade com Deus
27					Tradições e ritos são de um grande auxílio para meu desenvolvimento espiritual
28					Experiências físicas agradáveis podem ser um meio maravilhoso para eu experimentar o amor de Deus
29					Aprender intelectualmente coisas novas sobre Deus é para mim uma profunda experiência espiritual
30					Eu prefiro ser visto como alguém tendencioso do que como quem apresenta a verdade diluída
31					Meu estudo pessoal da Bíblia é direcionado a trazer uma transformação na minha vida
32					É muito importante para mim saber que pessoas de fora da igreja são o objetivo principal das atividades cristãs
33					Pureza e santificação são de fato valores importantes na minha vida espiritual
34					É realmente muito importante para mim vivenciar obras sobrenaturais de Deus
35					Às vezes o Espírito Santo fala direto comigo sem mediação de outras pessoas ou da Bíblia
36					Formas visíveis de expressão da verdade divina são coisas que me atraem muito
37					Coisas que têm grande significado espiritual para mim são vistas por outros cristãos como mundanas
38					Vejo como algo positivo manter uma posição crítica em relação a questões espirituais
39					É muito importante para mim manter a mensagem bíblica pura e incontaminada
40					A Bíblia é para mim uma maravilhosa oportunidade de ter comunhão com Cristo
41					Eu fico muito emocionado quando vejo pessoas não religiosas sendo tocadas pelo amor de Cristo
42					Uma das coisas importantes para mim é que os cristão não se conformem ao mundo
43					Eu prefiro ser visto como "fanático" por ter confiança em Deus, do que como um "entediado espiritual"
44					Estou convicto que sem uma experiência profunda e pessoa não consegue expressar fé
45					Experimento rituais cristãos como encontros com Deus transformadores de vida
46					Eu percebo a presença de Deus em coisas cotidianas da vida onde outros não vêem nada espiritual
47					Sou cético/desconfiado diante de uma crença que sempre apresenta "soluções fáceis"
48					É importante para mim que a minha fé não seja baseada nos sentimentos momentâneos
49					No decorrer do dia comum versos bíblicos aparecem freqüentemente na minha mente
50					Sinto grande vontade de ajudar nas necessidades e problemas de pessoas distantes/afastadas da igreja
51					Eu aprecio adorar a Deus em um ambiente sem nenhuma decoração
52					É importante para mim sentir a presença de Deus
53					Uma das coisas que me ajuda muito a mergulhar na presença de Deus é o silêncio
54					Rotinas e repetições na vida me ajudam a entender o SER de Deus de forma crescente
	1	2	3	4	

55				Eu gosto de usar todos os meus sentidos (tocar, cheirar, ouvir, ver, etc.) para encontrar com Deus
56				É importante para minha fé que minha razão seja estimulada regularmente
57				Sinto-me na presença de Deus quando percebo que a Sua verdade é defendida sem concessões
58				Eu sinto fortemente a presença de Deus, sempre quando estou colocando a Palavra em prática
59				Creio que a fé se torna mais viva principalmente quando compartilhamos o que recebemos
60				Como parte do meu testemunho cristão procuro cultivar conscientemente um estilo de vida simples
61				É importante para mim receber guia e orientação direta do Senhor
62				Eu me sinto muito próximo de Deus sempre quando Ele toca suavemente o meu coração
63				As orações "pré-fabricadas" são atraentes para mim
64				Eu aprecio estar cercado de coisas que tem significado espiritual
65				Não há nada que tenha influência tão positiva na minha vida espiritual do que algumas horas ininterruptas de estudo ou reflexão
66				É muito importante para mim me sentir seguro em minhas convicções espirituais
67				Minhas decisões diárias são fortemente influenciadas por conceitos bíblicos
68				Eu gosto de cuidar de pessoas de fora do círculo dos membros da igreja
69				Para estar disponível para Deus procuro me distanciar das coisas do mundo
70				Me sinto fortemente atraído por orações em favor de curas sobrenaturais
71				É importante para mim sentir em mim a presença de Deus
72				Locais de adoração que convidem para a reverência diante de Deus, muito me impressionam
	1	2	3	4

### Passo 1: Tabela Básica de Avaliação

Passa o valor de cada pergunta para a respectiva célula abaixo. Exemplo: na pergunta 72 foi marcado o "X" na quarta coluna então copiamos o valor "4". E depois faça a soma de cada linha.

								Soma	Nome do Estilo
1	10	19	28	37	46	55	64		Sensorial
2	11	20	29	38	47	56	65		Racional
3	12	21	30	39	48	57	66		Ortodoxo
4	13	22	31	40	49	58	67		Bíblico
5	14	23	32	41	50	59	68		Missionário
6	15	24	33	42	51	60	69		Ascético
7	16	25	34	43	52	61	70		Entusiástico
8	17	26	35	44	53	62	71		Místico
9	18	27	36	45	54	63	72		Sacramental

### Passo 2: Tabela de Ajuste de Resultados

A Tabela de Ajuste de Resultados (TAR) é necessária para que o resultado do seu teste receba o tratamento estatístico adequado e você tenha o valor final com os pesos corretos.

**Um exemplo:** O seu resultado na Tabela Básica de Avaliação deu 34 para o estilo missionário (no passo 1).

Valor Perfil	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130					
Sensorial				27			28		29		30		31		32		33		34		35		36		37		38		39		40					
Racional				30		31		32		33		34		35		36		37		38		39		40												
Ortodoxo				30		31		32		33		34		35		36		37		38		39		40												
Bíblico				31		32		33		34		35		36		37		38		39		40														
Missionário				31		32		33		34		35		36		37		38		39		40														
Ascético	26			27		28		29		30		31		32		33		34		35		36		37		38		39		40						
Entusiástico				30		31		32		33		34		35		36		37		38		39		40												
Místico				31		32		33		34		35		36		37		38		39		40														
Sacramental				24		25		26		27		28		29		30		31		32		33		34		35		36		37		38		39		40

Vá à linha do estilo Missionário e encontre o número 34 na Tabela de Ajuste de Resultados (veja círculo vermelho na tabela exemplo ao lado).

Você encontrará na mesma coluna acima do número 34, na linha Valor de Perfil, o número final com o qual você vai trabalhar daqui para frente. No

caso do nosso exemplo, será o número 110 (veja flecha vermelha na tabela exemplo acima).

Se o seu resultado for 25 no estilo sacramental, terá como Valor Perfil 103, e assim por diante.

Se porventura você não encontrar o número referente ao seu estilo de espiritualidade na tabela, pegue o próximo número maior.

**Tabela de Ajuste de Resultados (TAR):**

Soma Perfil	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99
Sensorial	16	17				18			19			20			21			22			23			24			25			26
Racional	20				21			22			23			24			25			26			27			28			29	
Ortodoxo	18			19			20		21			22		23			24		25			26		27		28		29		
Bíblico	19		20		21			22		23			24		25			26		27			28		29		30			
Missionário	20	21		22		23			24			25			26			27			28			29		30				
Ascético	15	16		17			18			19			20			21		22			23			24			25			
Entusiástico	18		19			20		21			22		23			24			25		26			27		28		29		
Místico	21		22	22		24			24			25			26			27			28			29		30				
Sacramental	12		13		13		14			15			16			17		18		19			20		21		22		23	

**Continuação da Tabela de Ajuste de Resultados**

Valor Perfil	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120	121	122	123	124	125	126	127	128	129	130			
Sensorial			27			28			29			30			31			32			33			34			35			36	40			
Racional			30			31			32			33			34			35			36			37			38			39	40			
Ortodoxo			30		31		32			33			34			35		36			37			38			39		40					
Bíblico			31		32			33			34			35			36			37			38			39		40						
Missionário		31		32			33			34			35			36			37			38			39		40							
Ascético	26		27			28			29		30			31			32			33			34			35			36	40				
Entusiástico			30		31			32			33			34			35			36			37			38			39	40				
Místico	31			32			33			34			35			36			37			38			39		40							
Sacramental		24		25			26			27			28			29			30			31			32			33		34	35	37	39	40

**Passo 3: Tabela de Resultado Final**

Nome do Estilo de Espiritualidade	Valor Perfil
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	

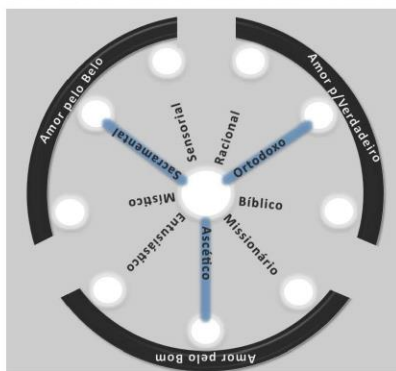
Por último coloque o Valor Perfil (encontrado na Tabela de Ajuste de Resultados) em ordem na Tabela de Resultado Final abaixo e o nome do estilo de espiritualidade respectivo.

**Exemplo:** se o estilo de espiritualidade que teve Valor Perfil maior foi o Missionário = 110, você coloca esse valor primeiro, se o Místico ficou com 98, coloque em segundo e assim por diante.

**Passo 4: Definição dos Detalhes de seu Estilo de Espiritualidade**

**- Estilo Natural:**

O estilo *dominante* é o com o número mais alto na Tabela de Ajuste de Resultados. No caso do empate se faz a média com os vizinhos imediatos de cima e de baixo na **TAR**. A maior média destes é o estilo natural.



**- Estilo Inclinação:**

Só é necessário comparar o vizinho imediatamente de cima ou de baixo do estilo natural, aquele que tem o valor maior na **TAR**, vai revelar a sua *tendência/inclinação*.

**- Estilo Oposto:**

Cada estilo tem dois oponentes (veja Tabela 2). Se for o seu caso de ter um estilo místico dominante seriam os seus oponentes o ortodoxo e o bíblico. Se o seu estilo místico está mais inclinado ao estilo sacramental então seu oponente seria o bíblico. Mas se a sua inclinação está mais para o entusiástico, o seu oponente seria então o ortodoxo.

Estilo Natural	<input type="text"/>
Estilo Inclinação	<input type="text"/>
Família de Estilo	<input type="text"/>
Estilo Oposto	<input type="text"/>
Estilo Dominante em Minha Igreja	<input type="text"/>

**- Família de Estilo:**

Os estilos de espiritualidade estão divididos em 3 grupo, ou 3 famílias. Cada família tem algo em comum.

- Amor pelo Verdadeiro: Racional, Ortodoxo e Bíblico
- Amor pelo Bom: Missionário, Ascético e Entusiástico
- Amor pelo Belo: Místico, Sacramental e Sensorial

**- Observação:**

No círculo acima há 3 estilos que são de transição de um para o outro. Ex.: o estilo de espiritualidade sacramental é um estilo em si, mas ao mesmo tempo é a transição entre o místico e o sensorial. Assim os outros 2 também.

**Tabela de Apresentação dos 9 Estilos de Espiritualidade:**

Nome do Estilo	Lema	Foco	Verso-Chave
Sensorial	Desfrutar/aproveitar as obras de Deus	Beleza & Percepção	"Cada dia fala dessa glória ao dia seguinte, e cada noite repete isso à outra noite." Sl. 19:2 (NTLH)
Racional	Entender a essência e a natureza de Deus	Lógica & Ciência	"O SENHOR, com sabedoria, fundou a terra; preparou os céus com inteligência." Pv. 3:19 (RC)
Ortodoxo	Pensar correto sobre Deus	Verdade & Doutrina	"Cuidado que ninguém vos venha a enredar com sua filosofia e vãs sutilezas, conforme a tradição dos homens, conforme os rudimentos do mundo e não segundo Cristo" Cl. 2:8 (RA)
Bíblico	Usar/aplicar a Palavra de Deus	Estudo da Palavra & Discipulado	"Habite, ricamente, em vós a palavra de Cristo; instruí-vos e aconselhai-vos mutuamente em toda a sabedoria" Cl. 3:16 (RA)
Missionário	Proclamar/levar a Graça de Deus	Evangelização & Ministério/Serviço	"De sorte que somos embaixadores da parte de Cristo, como se Deus por nós rogasse. Rogamos-vos, pois, da parte de Cristo que vos reconcilieis com Deus." 2 Co. 5:20 (RC)
Ascético	Desenvolver disciplina para Deus	Sacrifício & Valores internos	"Antes, subjugo o meu corpo e o reduzo à servidão, para que, pregando aos outros, eu mesmo não venha de alguma maneira a ficar reprovado." 1 Co. 9:27 (RC)
Entusiástico	Celebrar o Poder de Deus	Autoridade/Poder & Entusiasmo	"Porque o reino de Deus consiste não em palavra, mas em poder." 1 Co. 4:20 (RA)
Místico	Descansar na presença de Deus	Segredo/Mistério & Adoração	"Assim também o Espírito de Deus vem nos ajudar na nossa fraqueza. Pois não sabemos como devemos orar, mas o Espírito de Deus, com gemidos que não podem ser explicados por palavras, pede a Deus em nosso favor." Rm. 8:26 (NTLH)
Sacramental	Expressar a encarnação de Deus	Liturgia & Simbolismo	"E o Verbo se fez carne e habitou entre nós." Jo. 1:14 (RA)

A **tabela** que segue explica os perigos e pontos fortes de cada estilo bem como as áreas de maior probabilidade do determinado estilo de espiritualidade incorrer em negligências. Mostra também que pode ser benéfico a consideração dos estilos opostos para diminuir os perigos e prejuízos.

Nome do Estilo	Ponto Forte	Perigos	Negligência	Estilo Oposto
Sensorial	<ul style="list-style-type: none"> <li>• Aprecia a beleza</li> <li>• Desfrutar a criação divina</li> </ul>	<ul style="list-style-type: none"> <li>• Escravo da estética</li> <li>• Dependência da exterioridade</li> </ul>	<ul style="list-style-type: none"> <li>• Servir</li> <li>• Valores internos</li> </ul>	<ul style="list-style-type: none"> <li>• Missionário</li> <li>• Ascético</li> </ul>
Racional	<ul style="list-style-type: none"> <li>• Buscando explicações</li> <li>• Aproveitando a ciência</li> </ul>	<ul style="list-style-type: none"> <li>• Orgulho intelectual</li> <li>• Racionalismo</li> </ul>	<ul style="list-style-type: none"> <li>• Disposição para sacrifícios</li> <li>• Dimensão transracional</li> </ul>	<ul style="list-style-type: none"> <li>• Ascético</li> <li>• Entusiástico</li> </ul>
Ortodoxo	<ul style="list-style-type: none"> <li>• Foco no ensino saudável</li> <li>• Relações à sistemas dogmáticos</li> </ul>	<ul style="list-style-type: none"> <li>• Confusão entre fé e doutrina</li> <li>• Abstração seca</li> </ul>	<ul style="list-style-type: none"> <li>• Experiências pessoais</li> <li>• Nutrição do interior</li> </ul>	<ul style="list-style-type: none"> <li>• Entusiástico</li> <li>• Místico</li> </ul>
Bíblico	<ul style="list-style-type: none"> <li>• Fidelidade à Bíblia</li> <li>• Proclamação da Palavra</li> </ul>	<ul style="list-style-type: none"> <li>• Redução da Palavra de Deus à Bíblia</li> <li>• Superestimação do verbal</li> </ul>	<ul style="list-style-type: none"> <li>• Ouvir a voz do interior</li> <li>• Expressões não verbais</li> </ul>	<ul style="list-style-type: none"> <li>• Místico</li> <li>• Sacramental</li> </ul>
Missionário	<ul style="list-style-type: none"> <li>• Concentração no distanciamento da igreja</li> <li>• Evangelização</li> </ul>	<ul style="list-style-type: none"> <li>• Orientação excessiva ao exterior</li> <li>• Fé = "batismo"</li> </ul>	<ul style="list-style-type: none"> <li>• Tradição eclesial</li> <li>• Criação divina</li> </ul>	<ul style="list-style-type: none"> <li>• Sacramental</li> <li>• Sensual</li> </ul>
Ascético	<ul style="list-style-type: none"> <li>• Liberdade do mundanismo</li> <li>• Disposição para sacrifícios</li> </ul>	<ul style="list-style-type: none"> <li>• Visão negativa do mundo</li> <li>• Sofrimento irracional</li> </ul>	<ul style="list-style-type: none"> <li>• Desfrutar a criação</li> <li>• Bom senso</li> </ul>	<ul style="list-style-type: none"> <li>• Sensual</li> <li>• Racional</li> </ul>
Entusiástico	<ul style="list-style-type: none"> <li>• Abertura ao sobrenatural</li> <li>• Experimentar o poder de Deus</li> </ul>	<ul style="list-style-type: none"> <li>• Visão negativa do natural</li> <li>• Abertura a "filosofia"</li> </ul>	<ul style="list-style-type: none"> <li>• Argumentação científica</li> <li>• Ensino saudável</li> </ul>	<ul style="list-style-type: none"> <li>• Racional</li> <li>• Ortodoxo</li> </ul>
Místico	<ul style="list-style-type: none"> <li>• Guarda o misterioso</li> <li>• Foco no interior do ser humano</li> </ul>	<ul style="list-style-type: none"> <li>• Dependência do misterioso</li> <li>• Confusão entre Deus e sentimentos</li> </ul>	<ul style="list-style-type: none"> <li>• Lógica e sistemas</li> <li>• Princípios bíblicos</li> </ul>	<ul style="list-style-type: none"> <li>• Ortodoxo</li> <li>• Bíblico</li> </ul>
Sacramental	<ul style="list-style-type: none"> <li>• Expressar exteriormente a fé</li> <li>• Tradições e ritos</li> </ul>	<ul style="list-style-type: none"> <li>• Compreensão mágico-sacramental</li> <li>• Falta de sensibilidade</li> </ul>	<ul style="list-style-type: none"> <li>• Formas de expressão verbal</li> <li>• Necessidades dos "excluídos"</li> </ul>	<ul style="list-style-type: none"> <li>• Bíblico</li> <li>• Missionário</li> </ul>

Não existe estilo bom ou mau de espiritualidade. Em uma igreja é necessário ter estilos de espiritualidade diferentes, pois cada estilo enfatiza um aspecto específico da mensagem bíblica.

O fato é que cada pessoa com o seu estilo de espiritualidade natural, inicia a sua jornada espiritual de um ponto de partida, mas ninguém está pronto. Todo cristão precisa crescer a partir de onde está e aprender outros.

**Fonte:** Schwarz, Christian A. *Die 3 Farben deiner Spiritualität*. Gütersloh, Germany: NCDMedia, 2009.

## Teste de Dons 2.0

Há testes muito bons disponíveis em livros, na internet e em material solto. Ao estudar o assunto percebemos que havia uma grande quantidade de testes, mas nenhum que contemplava a compreensão adventista dos dons. Utilizando o teste e a lógica de Christian Schwarz, compusemos um teste com uma abordagem adventista aos dons de línguas, interpretação, cura, discernimento de espíritos, profecia, etc.

**Marque um X na coluna "1" se você não concorda, "2" se concorda parcialmente, "3" se concorda e "4" se concorda fortemente**

	1	2	3	4	
1					Diante de problemas complexos sou capaz de identificar os fatores que os influenciam, achando soluções práticas
2					Tenho sido chamado por Deus para iniciar trabalhos para Jesus onde outros hesitariam em ir
3					Eu posso facilmente dizer se um profeta fala inspirado pelo Espírito Santo ou não
4					Tenho facilidade em persuadir alguém a tomar uma decisão ao lado de Cristo
5					Eu gosto de ajudar sofrendo, sou capaz de identificar o que necessita e lhe dizer algo que o ajudará
6					Tenho coragem de cusar coisas grandes para Deus, de andar numa direção desconhecida e iniciar projetos, pois eu conheço a direção de Deus e confio que Ele está me guiando
7					Sempre tento ajudar pessoas em dificuldades, mesmo que minhas próprias necessidades sejam muitas
8					Eu gosto de ajudar rejeitados da sociedade, por exemplo: bêbados, viciados em drogas e outros
9					Sinto satisfação em ajudar as pessoas, proporcionando-lhes moradia e alimento
10					Gasto muito do meu tempo de oração intercedendo pelas necessidades de outros diante de Deus
11					Conheço a Bíblia e outros escritos proféticos em seu contexto histórico e cultural
12					Gosto de liderar e servir. Se a igreja precisa de alguém para dirigir atividades, motivar pessoas, me encontro entre os primeiros com quem se pode contar
13					Gosto de estudar o corpo humano, conheço os órgãos e funções e fico me aperfeiçoando na compreensão do corpo
14					Tenho facilidades para aprender línguas de outros países e povos
15					Sinto grande responsabilidade em levar o Evangelho a pessoas não alcançadas
16					Gosto de visitar os membros da Igreja regularmente, em suas casas, participando de suas vidas e fases
17					Tenho sonhos e visões contendo mensagens em plena concordância com a Bíblia
18					Gosto de ensinar e muitos me procuram para estudar a Bíblia comigo, pois entendem bem quando eu explico
19					Quando enfrento os dilemas da vida consigo encontrar soluções prática que ajudam sem complicar as coisas
20					Tenho facilidade para descobrir recursos e pessoas para realizar certa atividade
21					Sou facilmente impressionável pelo Espírito Santo e sigo as Suas instruções sem temer distância, dificuldade, obstáculos e desvantagens pessoais. Quando Ele chama não temo o que terei que sacrificar
22					Sei quando uma pessoa está sofrendo, mesmo que esteja sorrindo
23					Facilmente sei transformar uma conversa normal numa conversa espiritual conduzindo a pessoa a Cristo
24					Posso ajudar a um causador de problemas a voltar a cooperar com o grupo sob minha liderança
25					Sei que ao confiar em Deus Ele me guiará inclusive através de problemas. Tenho convicção de que inclui- ve as perdas e lutas vão colaborar para o meu bem
26					Sou fiel e generoso nos dízimos e ofertas, pois conheço a generosidade de Deus. Sinto prazer em doar
27					Quando me pedem ajuda, mesmo ocupado, tento ajudar. Sinto que Deus espera de mim e gosto de ajudar
28					Se alguém confiável (talvez um conhecido) bater a minha porta, precisando de lugar para pernoitar, convi do-o para entrar, ainda que para acomodá-lo fosse necessário ceder minha cama e eu dormir no chão
29					Freqüentemente, quando pessoas têm problemas, pedem para eu orar por elas
30					Memorizo textos bíblicos e textos relacionados facilmente e entendo o raciocínio dos autores inspirados
31					Quando tenho idéias que creio terem vindas de Deus, aconselho-me com irmãos, avalio as consequências, tomo a decisão e creio na decisão tomada como se fosse de Deus, mesmo que ela seja impopular
32					Deus quer que tenhamos saúde, pois um intelecto vigoroso e uma vida espiritual abundante apenas ocorrem num corpo saudável. Conheço a lógica de nosso corpo e recomendo a prevenção da saúde
33					Entendo o sentido do que as pessoas estão falando, mesmo que eu não saiba falar a sua língua
34					Fico inquieto quando vejo quantas pessoas ainda não conhecem Jesus e vivo com idéias para alcançar pessoas ao meu redor. Gosto de dar estudos bíblicos para descrentes, creio que a Palavra transforma suas vidas
35					Gosto de dar estudos bíblicos para ajudar os membros da igreja a crescer em sua fe
36					Quando falo em público, os ouvintes me consideram mais do que um professor ou do que um orador ou pregador. A igreja reconhece o dom de profecia em mim
37					Consigo explicar diversos temas de tal maneira que as pessoas incorporam os ensinamentos em suas vidas
38					Quando aconselho pessoas em conflito ajudo-as a tirar o foco do problema e ganhar foco na solução
39					Eu resolvo os problemas de pessoas e da igreja de tal forma que elas se sintam satisfeitas e a igreja encontre caminhos para funcionar melhor
40					Já fundei ou tenho muita vontade de fundar uma congregação em um lugar onde antes nada existia
41					Posso dizer se determinadas decisões estão ou não de acordo com os princípios bíblicos
42					Se eu tenho um tempo extra, meu primeiro pensamento é dedicar-me ao trabalho do Evangelho. Sinto desejo de compartilhar aquilo que me fez tão bem: Jesus!
43					Freqüentemente tenho sido solicitado para ajudar aqueles que estão em problemas para resolvê-los

1	2	3	4
---	---	---	---

44			Aceito as promessas de Deus como válidas e creio nelas, ainda que o seu cumprimento pareça impossível
45			Os membros da minha congregação sabem que tenho prazer em ajudar aqueles que têm necessidades materiais e financeiras, que gosto de financiar projetos da igreja, mesmo que eu tenha pouco dinheiro
46			Sou extremamente sensível às necessidades dos menos favorecidos, sinto satisfação em falar com eles, oferecendo-lhes minha ajuda. Sou cuidadoso para ajudar com sabedoria
47			Quando eu tenho um hóspede me dedico a seu bem estar e a sua salvação de todo coração
48			Nomes, regularmente, vêm à minha mente quando estou em oração, aos quais dedico a Deus
49			A igreja me conhece pelo meu conhecimento bíblico e me consulta se necessário
50			Tem havido espírito de unidade, entusiasmo e progresso do reino de Deus quando ocupo um cargo de liderança. Gosto de liderar servindo e coordenando outros
51			Muitas vezes quando oro pela saúde de alguém, ela melhora. Creio na cura p/ vias naturais e sobrenaturais
52			Interesso-me muito por outras línguas e não me custa memorizar palavras
53			Gosto de estar c/ pessoas e aceito o jeito diferente de cada um ser. Procuro entendê-las para ajudá-las melhor. Nunca julgo ou condeno alguém, mesmo pelo pior pecado. Busco instruir c/ paciência e persistência
54			Gosto de elaborar sermões, de pregá-los e observar o efeito na vida das pessoas
55			Recebo mensagens específicas de Deus com conteúdo para a igreja como um todo, bem como para indivíduos, conforme Deus me mostra. Estas mensagens nunca contradizem material já revelado por Deus
56			Quando ensino, percebo que as pessoas ficam envolvidas por inteiro, elas não entendem apenas com a cabeça, mas com o coração, aplicando o tema às suas vidas
57			Quando pessoas me procuram, penso nas diferentes opções que elas tem, mas deixo elas decidir
58			Gosto de administrar as coisas da igreja: prédios, finanças, pessoas. Penso que quando eu me envolvo nesta área a igreja fica mais organizada e um lugar melhor para adorar. Os membros vêem esta qualidade em mim
59			Sinto-me desassossegado quando fico muito tempo em um mesmo lugar
60			Muitas vezes posso discernir os motivos das pessoas para ajudá-las, sem julgá-las por isso
61			Regularmente levo pessoas a Cristo, acompanhando-as ao batismo e confirmando-as na fé e na doutrina bíblica
62			Acho fácil aplicar os princípios bíblicos aos problemas das pessoas de tal forma que possa ajudá-las
63			Deus responde minhas orações, principalmente quando eu avanço pela fé com confiança inabalável nEle
64			Poucas coisas me trazem tanta alegria do que dar parte do que tenho para pessoas que necessitam ou para a igreja e o avanço do evangelho
65			Os membros da igreja sabem que sinto prazer em visitar os doentes e necessitados, ajudando-os
66			Gosto de convidar pessoas e dar o que tenho de melhor em minha casa, comida, pouso ou o que for necessário
67			Minhas orações pelos outros, muitas vezes são respondidas e a igreja sabe disto e me procuram para orar
68			Conheço a história bíblica em seus detalhes e creio na ação de Deus em cada momento desta história. Conheço o plano profético e fico maravilhado com o plano da salvação em Jesus
69			Sei que as críticas fazem parte da liderança e tenho aprendido com elas em humildade. Tenho me esforçado pelo melhor e procuro entender e ser sensível às idéias de outros
70			Conheço tratamentos simples, sem contra-indicação para muitas doenças e males
71			Gosto de estar no meio de pessoas de outros países; quando tenho que me comunicar com eles, faço o melhor que consigo, mesmo sem saber a língua
72			Consigo aceitar e amar descrentes como estão e com facilidade ajudá-los a conhecer Jesus
73			Eu gosto de aconselhar pessoas nas diferentes fases de suas vidas. Elas também apreciam e tiram proveito para sua experiência espiritual e de vida
74			Nunca pedi para ter o dom de profecia. Cumpro com o meu dever em humildade. Sirvo a igreja se ela quiser
75			Empolgo-me em ler livros e me desenvolver em didática e psicologia do ensino
76			Princípios Bíblicos me vêm rápido á mente quando me deparo com problemas
1	2	3	4

#### **Alguns pensamentos sobre os dons:**

- Todo crente, batizado em nome do Pai, do Filho e do Espírito Santo tem um dom ou mais. (cf. At. 2:38).
- Busque seus dons em oração e dedicação a Deus. Ele quer que cada crente conheça o seus dom(ns) para a plenitude e satisfação na vida do crente, desenvolvimento de uma identidade mais profunda em Deus.
- Esteja disposto a colocar os seus dons a serviço de Deus. A descoberta deles já consiste num chamado de Deus.
- Estude sobre os dons e saiba que satisfação, realização, paz e alegria acompanham o exercício dos dons.
- Entendemos o batismo como demonstração pública da nova vida em Cristo. Entendemos o batismo também como a primeira ordenação para o serviço e recebimento dos dons (cf. At. 2:38).
- A combinação de dons espirituais já aponta para certo ministério. Ex.: alguém que tenha o dom do conhecimento associado ao dom do ensino (mestre) deve com certeza se empenhar em algum ministério de ensino da Palavra.
- Ellen White diz: "é melhor cometermos erros ao tentar avançar a causa do Senhor, do que esperar até que todas as circunstâncias excluam qualquer possibilidade de erro." AS, 229. Não tenha medo de cometer erros no uso dos dons.
- Permanecemos com os nossos dons por toda a vida, pois estão intimamente ligados à nossa estrutura de personalidade. Ninguém precisa deixar de investir tempo e busca de capacitação por receio de perder seu(s) dom(ns).
- O sacerdócio de todos os crentes está intimamente ligado aos dons distribuídos entre os crentes (cf. 1 Pe.2:9).
- Há diferentes maneiras para descobrir dons. Um teste auxilia, a opinião de irmãos e irmãs mais maduros na fé ajuda, mas é no exercício dos dons, ao se lançar pela fé ao serviço do Senhor que vem a convicção e chamado.

**Passo 1: Tabela de Avaliação**

Passa o valor de cada pergunta para a respectiva célula abaixo. Exemplo: na pergunta 45 foi marcado o "X" na quarta coluna então copiamos o valor "4" na casinha 45 abaixo. Depois faça a soma de cada linha e veja o total.

				Soma	DOM
1	20	39	58		Administração
2	21	40	59		Apostolado
3	22	41	60		Discernimento
4	23	42	61		Evangelismo
5	24	43	62		Exortação
6	25	44	63		Fé
7	26	45	64		Liberalidade
8	27	46	65		Socorro e Misericórdia
9	28	47	66		Hospitalidade
10	29	48	67		Intercessão
11	30	49	68		Conhecimento
12	31	50	69		Liderança
13	32	51	70		Cura
14	33	52	71		Línguas
15	34	53	72		Missionário
16	35	54	73		Pastoral
17	36	55	74		Profecia
18	37	56	75		Ensino
19	38	57	76		Sabedoria

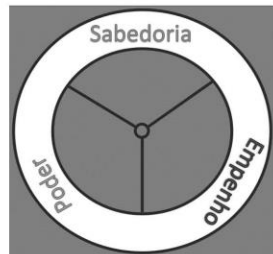
**Passo 2: Destaque os dons mais pontuados**

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

Esses 3 dons tendem a ser os seus principais dons. Disponha-se a ajudar em diferentes frentes de trabalho dentro e fora da igreja, para servir os irmãos e pessoas que não conhecem a Deus. Ao trabalhar você perceberá uma satisfação enorme, uma convicção e uma paz não experimentada quando você exercer o seu(s) dom(ns).

**Passo 3: Avalie o seu jeito de exercer seus dons**

Muitos membros de igreja que descobriram o(s) seu(s) dom(ns) espiritual(is) e tem certeza que Deus quer usá-lo(s) para uma obra especial com este(s) dom(ns), tem problemas ao exercê-los. Encontramos três elementos por meio dos quais os dons devem ser exercidos para que haja satisfação daquele que os exerce e os resultados sejam eficazes: **EMPENHO, PODER E SABEDORIA**.



Quando um ou mais destes 3 elementos não estão presentes no exercício dos dons, há um prejuízo tanto para a edificação daquele que exerce o dom, como nos resultados alcançados em seu exercício. Mesmo que no início o(s) dom(ns) não seja(m) exercido(s) com toda a qualidade, estes 3 elementos são desenvolvidos pela prática dos dons espirituais. Enquanto o crente se lança a servir, pela fé, em obediência, estas características se desenvolvem gradativamente. Aqueles que ousam andar pela fé, inclusive no que tange ao exercício dos dons, crescem e amadurecem mais rápido e têm uma percepção mais profunda de quem é Deus e daquilo que Deus fez por eles.

Como você se vê a si mesmo no exercício das atividades do dia a dia? O teste abaixo ajuda você a descobrir os três caminhos pelos quais você exerce os seus dons.

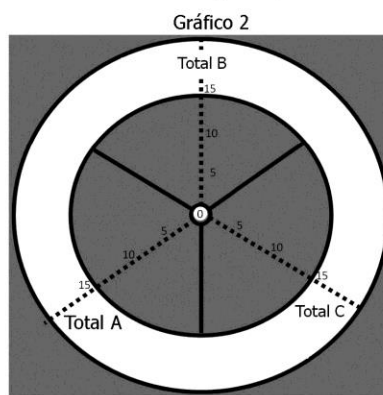
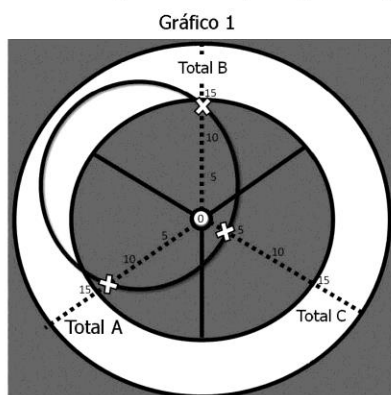
**Passo 1)** Depois de cada adjetivo tem uma caixinha. Compare ao longo de cada linha os 3 adjetivos. Marque com (2) o adjetivo que mais se aplica a você, (1) o que se aplica em segundo lugar e com (0) o que menos descreve você.

	A	B	C
1	No embalo	Informado	Ativo
2	Apaixonado	Racional	Analítico
3	Retraído	Reservado	Exigente
4	Espontâneo	Pensativo	Firme
5	Emocional	Duro consigo mesmo	Minucioso
6	Espaçoso	Tolerante	Entregue
7	Disposto a sacrifício	Esclarecido	Consciente do dever
8	Intuitivo	Objetivo	Confiável
9	Impulsivo	Exigente	Pusilânime
10	Entusiasmado	Excitado	Disciplinado
	Total A	Total B	Total C

**Passo 2)** Some os valores por coluna e marque o total nas caixinhas Total A, Total B e Total C.

**Passo 3)** Marque na escala de cada "total" a quantidade que você obteve em seu teste.

**Passo 4)** Agora descubra onde você se encontra, transferindo para o gráfico 2) abaixo o resultado em cada total. Veja como se faz seguindo o exemplo do gráfico 1 (Total A de 13, Total B de 14 e Total C de 3 pontos).



**Passo 5)** Compare o seu resultado com os quadros abaixo marcando um "X" onde mais você se encaixa.

**Veja no site <http://discipulado.numci.org>**

Principal fonte utilizada: Schwarz, Christian. *As 3 cores de seus dons*. Curitiba: PR. Editora Esperança, 2006.



## Pesquisa do Ministério Pessoal

NOME: \_\_\_\_\_

Consciente da ordem de Cristo “Ide”, quero cumprir meu dever Cristão doando a Deus parte do meu TEMPO, dos meus TALENTOS, dos meus RECURSOS FINANCEIROS e meu ESFORÇO FÍSICO através das seguintes atividades do Ministério Pessoal:

1. ( ) Escola Bíblica por correspondência
2. ( ) Distribuição de folhetos, livros, revistas e convites
3. ( ) Pesquisas de opinião religiosa da comunidade
4. ( ) Promoção e divulgação da TV Novo Tempo
5. ( ) Doação para a publicação de artigos, convites e mensagens em jornais de língua Portuguesa
6. ( ) Campanha da luta contra a violência familiar
7. ( ) Visitação a orfanatos e lar de velhinhos
8. ( ) Visitação a doentes em Hospitais
9. ( ) Visitação a ex-Adventistas
10. ( ) Grupo de intercessores (oração por interessados)
11. ( ) Programas para dias especiais (pais, mães, etc)
12. ( ) Seminários sobre saúde e alimentação saudável
13. ( ) Aulas de reforço escolar para alunos da Escola Primária com dificuldades
14. ( ) Assistência para visitas no “Bookafé”
15. ( ) Assistência na Escola de Informática
16. ( ) Instrução Bíblica para indivíduos ou grupos
17. ( ) Sports (JAP)
18. ( ) Fitness ( Aeróbica, Ginastica, Caminhadas, etc.)
19. ( ) Evangelismo pelo telefone
20. Tendas de serviço comunitário (serviços de saúde, assistência social, cultura e lazer):
  - a. ( ) Corte de Cabelo e Manicure
  - b. ( ) Limpeza facial
  - c. ( ) Fisioterapia (massagem)
  - d. ( ) Escovação (dentes)
  - e. ( ) Brincadeiras e jogos infantis
  - f. ( ) Arranjo floral
  - g. ( ) Aula de pintura
  - h. ( ) Teste de glicemia, pressão arterial, IMC
  - i. ( ) Ginástica/Aeróbica
  - j. ( ) Finança Familiar
  - k. ( ) Práticas jurídicas
  - l. ( ) Segurança na Internet
  - m. ( ) (outro)\_\_\_\_\_
21. ( ) Quero fazer parte das Duplas Missionárias (DM)  
Já tenho parceiro(a) Sim ( ) Não ( )
22. ( ) Quero fazer parte de um pequeno grupo (PG)
23. ( ) Quero oferecer minha casa para ser um local de reuniões para Pequenos Grupos

## APPENDIX H

### Christmas drive and mission trip

#### **THE BIG CHRISTMAS DRIVE** The Hill Portuguese SDA Church

"The Christmas Drive" is a project initiated by The Hill Portuguese SDA Church's Community Services Department, which mobilizes communities, volunteers, and public and private companies to support a large annual charity campaign. The motivation to participate in this project comes from Jesus' teachings: "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you" Luke 6:38.

Once again, an enormous task was successfully accomplished! The Christmas Drive 2013 conducted by the Portuguese SDA Church of the Hill has impacted a suburb called South Hills in Johannesburg South, South Africa. It is a poor, multiracial community where there are 8715 citizens, consisting mainly of unemployed youth. Because of poverty, many do not have access to further developmental opportunities, high school drop-outs are on the increase and drugs and alcoholism are prominent (Census 2011).

The Christmas Drive Campaign had the participation of approximately 70 members and friends of the church, who were divided into three teams: Orange, Blue and Green. Each team participated in a competition to outdo their competitors in a number of tasks, which included community services, youth programs, soliciting donations, collecting foodstuffs, clothes, shoes, hygienic products and toys.

More than 800 people benefited from the 2.7 tons of food and hundreds of The Great Hope books that we distributed. Several families were visited and blessed by a word of prayer, as the seed of love and hope were planted in the whole community.

One young man told our team: "Our Madiba left us, but I think his spirit of generosity motivated you to come and help us in our poverty. Thank you!"

An old lady told one of our teams: "I had nothing to eat today and I asked God to help me, now you knock on my door to bring me this box full of food... this is God's answer to my prayers, thank you so much!"

Another lady opened her door with a big stick in her hand, shouting: "I don't trust you, go away, go away!" When she saw the box of food and realized we had come to help her, she just ran to embrace us with an enormous, toothless grin.

**"Those who give generously receive more, but those who are stingy with what is appropriate will grow needy. Generous persons will prosper; those who refresh others will themselves be refreshed"**

Proverbs 11: 24-25.

Would you like to contribute towards The Hill SDA Church's next Christmas Drive? Contact Jessica on [jess.ds63@yahoo.com](mailto:jess.ds63@yahoo.com)



Some recipients of care boxes



**Atlasville and The Hill SDA Churches lend some elbow grease to the One-Day Church in Xai-Xai, Mozambique**

Jose and Suzette da Silva have, over the last several years, been taking various SDA materials with them on their holidays to Mozambique and distributing them to nearby local congregations. In July 2013 a plan was made to do some much needed maintenance on the One Day Church, located close to the beach in Xai-Xai. The problems were mainly related to corrosion, being located so close to the ocean. Between the Atlasville and The Hill churches, donations and supplies were sourced. A volunteer team was put together and much needed maintenance was done over a period of 3 days to the church in Xai-Xai in July 2013. Jose and Suzette managed to secure a copy of the *Conflict of the Ages* series in Portuguese and this was donated to Pastor Antinio Wachite.

For this coming July it was decided to distribute 1000 Portuguese Bibles and other material around the area of Xai-Xai. Some donations have been received, but more is needed. A Portuguese speaker/pastor has been secured to augment the distribution.

Our Grateful thanks to our Heavenly Father, Jesus our Saviour, Igreja Adventista do Setimo Dia de Hill Portuguese Church, Atlasville SDA Church, Br Francisco Vilancoulous, Ps Antinio Wachite, Silvio do Carmo and Gordon Peacock. ☞

Submitted by Daniel Hubbard, Atlasville SDA Church

To be part of the group and/or to sponsor or donate, contact Jose Da Silva at 082 376 4178 or email [josesilva@live.co.za](mailto:josesilva@live.co.za). Also see Facebook Outreach Mission Projects Mozambique.



ABOVE: The whole team beside the newly painted Church.  
BELOW: Sr Sanet and Genevieve paint the burglar bars



APPENDIX I

RESOURCES FOR SMALL GROUPS AND MISSIONARY PARTNERS

**PROGRAMA DE ACOMPANHAMENTO TRIMESTRAL**

METAS	1º TRIMESTRE JAN FEV MAR	2º TRIMESTRE ABR MAI JUN	3º TRIMESTRE JUL AGO SET	4º TRIMESTRE OUT NOV DEZ
<b>PEQUENOS GRUPOS</b> <small>META SUGESTIVA: 20% dos membros envolvidos. Meta de 8 membros por pequeno grupo.</small>	0	0	0	0
<b>INTERCESSORES (ORAÇÃO INTERCESSÓRIA)</b> <small>META SUGESTIVA: 40% dos membros da igreja envolvidos.</small>	0	0	0	0



APPENDIX J

BOOKS FOR SEMINARS

<b>Autor</b>	<b>Livro</b>
Decival e Eloina Novaes	<i>Seu casamento pode ser feliz</i>
Manassés Queiroz	<i>Alcance o poder</i>
Manassés Queiroz	<i>Jejum espiritual dos cinco sentidos</i>
Manassés Queiroz	<i>Ministério para todos</i>
Ellen G. White	<i>Conduta sexual</i>
Otoniel Ferreira	<i>21 dias de poder</i>

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