its demons, and calls humans to join *Familia Dei*.

The following three missiological strategies should be considered essential to the reality of post-Soviet society. First, the profoundly countercultural power of the worship service needs to be channeled toward healing the worshippers. Second, just as Jesus chose the family/household as both the social structure and spatial location for His ministry, so too the contemporary church-in-culture must consider this approach as her *modus operandi*. Finally, political participation suitable to the healing ministry of the Russian Christian community should be understood in terms of both creating an externally focused self-awareness and practical involvement in the life of the *polis*.

Andrews University, Seventh-day Adventist Theological Seminary

Title: A Strategy to Strengthen the Role and Function of the District Pastor for Effective Leadership and Guidance of Local Churches in Ghana

Name of researcher: Paul Adu Sampah

Adviser: Rudi Maier, Ph.D.

Date completed: April 2008

Ever since the General Conference introduced Unions and Conferences to run local churches, progress of the gospel work in Ghana has been slow. Before their introduction, churches were grouped into districts and run by district pastors. Due to the high administrative expenditure at the conference and union level, local churches have poor pastoral care. When church administration is given back to the districts, the district pastor’s role strengthened, and conference expenditures reduced, more pastors can be sent to the churches and more money will be available for the local level.

Studies were carried out by reviewing current literature on church structures. Interviews with conference leaders, departmental directors, retired ministers, district pastors, church pastors, church elders, and all interest groups were conducted. A ministerial manual for district pastors was developed for future training needs.

A new administrative model that includes districts has been developed. A ministerial manual for the district pastors has also been developed. In order to strengthen the new church structure, a curriculum for training church leaders has been outlined with evaluation and monitoring tools. The restructuring of the church organization will hopefully free up more pastors for the work at the district level that will contribute to greater church growth in Ghana.

A new administrative structure including districts has been designed to be implemented throughout Ghana. A program to strengthen the roles and
functions of district pastors has also been developed that will strengthen church members who offer voluntary services in the spreading of the gospel. The new leadership manual for district pastors will be used to guide them in their ministerial duties. Finally, with expenditures reduced at the conference level and new conference administration in place, local churches should have more financial resources for work at the local level.

Andrews University, Seventh-day Adventist Theological Seminary

Title: An Adventist Missiological Response to Traditional Beliefs in Kenya

Name of researcher: Festus Felix Gumbo

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Date completed: May 2008

Seventh-day Adventist Christians in Kenya struggle to practice pure biblical teaching because many still practice their African traditional beliefs. Many of those traditional beliefs are inconsistent with biblical teachings. This problem has contributed to syncretism that has weakened the Adventist message in Kenya. Many church members follow traditional beliefs because they fear to be condemned by others in society. The traditional belief that says a dead person continues to live and can communicate with the family is still strongly supported by many people in Kenya. This traditional belief contradicts biblical teaching concerning the dead.

Other traditional issues church members struggle with that are in conflict with biblical teachings include widow and widowers’ issues, witchcraft and magic, demonization and how to deal with it, polygamy, genital mutilation, and several others. These African traditional beliefs have not been adequately addressed by the Adventist Church in Kenya. The problem has existed in the Church for decades and should be addressed because it contradicts biblical teachings and Adventist fundamental beliefs.

This study looked at the background and practices of several African traditional beliefs. Books, journals, articles, and dissertations from the James White library helped the researcher understand African traditional beliefs in the Kenyan context. An Adventist biblical response to the issues of witchcraft, funeral rites, wife-inheritance, death rituals, and demonization was developed.

A critical contextualization process was suggested so that local people are involved in discussing the issues and dealing with them in biblical ways. This approach empowers church members to deal biblically with the challenges traditional beliefs pose.

The interviews conducted in Kenya indicated that a number of Kenyan Seventh-day Adventists