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ABSTRACT

THE ROLE OF THE PASTOR IN LAY DEVELOPMENT
IN THE SEVENTH-DAY ADVENTIST CHURCH
IN PAPUA NEW GUINEA

by

Aaron M. Lopa

Adviser: Erich W. Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH
Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: THE ROLE OF THE PASTOR IN LAY DEVELOPMENT IN THE
SEVENTH-DAY ADVENTIST CHURCH IN PAPUA NEW GUINEA

Name of researcher: Aaron M. Lopa

Name and degree of faculty adviser: Erich Baumgartner, Ph.D.

Date completed: June 1996

Statement of the Problem

The task of this study was to rethink the role of pastors as shepherd-equippers of lay leaders in view of the explosive growth of the Seventh-day Adventist Church in Papua New Guinea.

Method

The dissertation has two parts. Part One covers: (1) institutional factors which provided the background for this study, (2) biblical and theological dimensions as the basis for the new pastoral paradigm in PNG, and (3) cultural and sociological factors as means to understand the local cultures in order to contextualize ministry to make it more relevant to the people.

Part Two synthesizes the values in Part One (chapter

5) which is the basis of chapter 6. Chapter 6 applies the ideal values in chapter 5 to the retooling of field pastors. Chapter 7 contains the summary, conclusions, and recommendations.

Results

The study confirms that for effective long-term discipleship, the ministry description of the pastor needs to include disciple making, nurturing, and lay training. Wantok units are the best possible structure in the Papua New Guinea context for assimilating and nurturing new believers. Further, wantoks units can only function effectively when there are qualified lay leaders. Thus, the pastor's role as a shepherd-equipper is imperative.

The fast growth of the church in PNG and the major challenges growth creates are the urgent context for the expanded role of the pastor, which must change from being a shepherd to being a shepherd-equipper. A new biblical perspective on the nature and purposes of the church provides the basis for this paradigm shift, while the Papua New Guinea facilitator model of leadership (*big-man*) helps to contextualize the shepherd-equipper role of the pastor in the Papua New Guinea context.

Andrews University
Seventh-day Adventist Theological Seminary

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A Project Report
Presented in Partial Fulfillment
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LIST OF ABBREVIATIONS

AGR	Annual Growth Rate
C	Leader of hundred (elder)
D	Leader of five hundred (pastor)
ELL	Equipping Lay Leader
EXL	Equipping Leader of Ten
ITP	Innovation Training Program
L	Leader of fifty (lay leader)
M	Leader of thousand (pastor)
NIV	New International Version
NKJV	New King James Version
NT	New Testament
OT	Old Testament
PNG	Papua New Guinea
PNGUM	Papua New Guinea Union Mission
SDA	Seventh-day Adventist
SPD	South Pacific Division
WU	Wantok Unit
X	Leader of ten
XWU	Leader of Wantok Unit

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To Jesus Christ who is the source of all true wisdom who through the Holy Spirit reveals to us the knowledge of the things of God, to Him be glory, honor, and majesty.

CHAPTER I

GENERAL INTRODUCTION

Purpose of the Project

This study re-evaluates the role of the pastor in lay leadership development in view of the explosive growth of the Seventh-day Adventist (SDA) church in Papua New Guinea (PNG). It analyzes the pastor's traditional role as a primary caregiver in PNG and whether that role is still effective in meeting the challenges created by the fast growth in the last twenty years. Also it questions whether that growth suggests that pastors need to assume a new role. If so, what role does the pastor need to assume?

Based on the concepts arrived at in this study and summarized in chapter 5, I will recommend a strategy for retooling field pastors in their new role as developers of lay leaders for a long-term discipleship strategy.

Justification of the Project

The following situations in PNG prompted this study: First, since the "1000 Days of Reaping" campaign, the church in PNG has been exploding. The statistics for the past ten years (1985 to 1994) show that the average annual growth rate of the church for that period had been 7 percent. This

represents an average of 10,194 baptisms yearly for the last ten years. Myron Widmer describes that growth as "skyrocketing and explosive."¹ Such growth in the church and the lack of pastoral staff to care for the new members demand careful attention. How are these new believers to be nurtured into mature and ministering disciples?

Second, an average of 1,968 persons are taken off the membership register annually, a loss of 19 percent of the annual baptisms. This is equivalent to an annual loss of ten churches, each with a membership of 197. The percentage of loss could have been much higher had all who had apostatized and were missing been recorded. Such a situation calls for a conscientious approach to discipleship on the part of leaders and members.

Third, the concept of one pastor per church is the assumed traditional model. In fact, after fifty years of Adventism in PNG, the members have come to expect that each church is to have its own pastor. But the phenomenal growth and the lack of pastors means that some pastors care for as many as twelve churches,² each with an average membership of

¹Myron Widmer, "Papua New Guinea," Adventist Review, 20 January 1994, 24.

²Lee Dunstan says: "Within a few kilometres of where I live in the Eastern Highland Province, there were at least 12 churches. That's not particularly noteworthy for Papua New Guinea, except that they were all cared for by only one pastor." "The PNG Challenge," The South Pacific Record, 15 January 1994, 2. The Record is the official paper of the South Pacific Division.

180. This is a challenge that calls for a change in the traditional role of the pastor. Instead of the pastor caring for all the members by himself, he would have to assume the role of an equipper of those members who will be responsible for the actual caring of the new members.

Fourth, tithe growth has been inconsistent. For instance, within the same period considered the PNG Union reported a tithe of \$1,703,713 in 1986. In 1987, the tithe rose to \$3,517,242 and remained above \$3 million for the next three years. However in 1990, it fell to \$1,693,450, a 52 percent decrease from 1989. Yet, no currency fluctuation could explain this dramatic change of pattern.

Pastor Yori Hibo, the former Union President, seems to be close to the truth when he says: "We don't have a strong stewardship program here."¹ Perhaps the fluctuation in tithe reflects how well the pastors have paid attention to the spiritual growth of the members, as stewardship is a part of good discipleship.

Without continual financial support from the South Pacific Division, some of the local missions in PNG would not continue as organized entities. Their tithe income is less than 50 percent of their annual budgets.²

¹Bruce Manners, "Meet the President," The South Pacific Record, 15 January 1994, 6.

²Gerald Glifford's presentation during a consultation meeting which studied the possibility of dividing the PNG Union into two unions at Pacific Adventist College in 1992.

Fifth, the nurturing challenge is enormous. The Union President, commenting on the problem of retaining new members, said: "My biggest challenge is to see the growth of the church and as the membership grows, to hold them."¹

Bruce Manners agrees:

The church has huge needs. The growth of the church is still explosive, that in itself creates needs. How can these new people be nurtured in their faith? There aren't enough pastors and no budget for more. Several spoke of a concern they have for people leaving the church for this lack of nurturing.²

Sixth, while the church is growing an average of 7 percent per year, the number of pastors is being reduced. Laurie Evans, the Secretary of the South Pacific Division, said in his 1995 mid-year report:

A serious problem for PNGUM is that there were 50 fewer ordained and licensed ministers in 1994 when compared with 1991 (down to 307 from 360). During the same period, the church has grown by 23 percent.³

Given this situation, can the church in PNG afford to continue in the traditional model where the pastors provide most of the pastoral care for the members? Evans points out that this is a serious problem and thus needs a paradigm shift in doing pastoral ministry.

These needs provide adequate justification for rethinking the pastor's traditional role and for training

¹Manners, "Meet the President," 7.

²Bruce Manners, "We Can Be PNG Proud," The South Pacific Record, 15 January 1994, 3.

³Laurie Evans, quoted in "Sweet and Sour Report Presented," The South Pacific Record, 10 June 1995, 11.

pastors to be shepherd-equipppers and developers of lay ministers who could assist in the nurturing of the new members.

Limitations of the Project

The problems of apostasy and the challenges of nurturing are universal in the SDA church. This project is limited, however, to the challenges of discipleship in the context of the SDA church in PNG.

Although the pastor plays many roles, the discussion focuses mainly on the role of leadership development, which when successfully carried out will return the ministry to God's people.

The historical study of the SDA church in PNG is limited to an overview of membership growth, especially from 1975 to 1994. The data reviewed were limited to secondary sources due to the lack of access to primary sources.

Description of the Project

The study deals with the role of the pastor in the context of the rapidly growing church in PNG. It has two parts. Part One covers: institutional factors (chapter 2), biblical and theological dimensions (chapter 3), and cultural factors (chapter 4).

Part Two (1) is a synthesis of chapters 2-4 to establish the values for a new model of pastoral leadership (chapter 5) and (2) chapter 6, applies the ideal values

synthesized in chapter 5 to the current field context in PNG and develops a training program to help pastors implement a new paradigm of pastoral ministry.

Chapter 2 gives an overview of the growth of the SDA church and describes the challenges created by it. Growth is analyzed with special attention given to the institutional factors that are responsible for shaping the pastoral ministry in PNG. The chapter also provides the reason and rationale for the dissertation.

Chapter 3 investigates the church, its nature and purposes, disciples and discipleship in the light of the Gospels and the book of Acts, leadership, and spiritual gifts. It considers implications of these concepts for the role of the pastor and lay members.

Chapter 4 considers the cultural and sociological factors that must be considered when dealing with the people's expectation about leadership and the church community in PNG. It also explores the leadership models in Melanesia, the meaning of the *wantok system* (see definition in p. 9), and how the children of the region become mature members of the PNG community. The insights gained from an analysis of these aspects of PNG culture may suggest ways how pastoral care can be more relevant in the PNG context.

Chapter 5 synthesizes chapters 2-4 and identifies key values for the pastoral model proposed in this study.

Chapter 6 applies the ideal values from chapter 5 to

the retooling of field pastors as trainers and developers of lay leaders and members.

This study suggests a contextualized small group (wantok) model as the best structure for nurturing, but recognizes that even small groups cannot function without capable lay leaders. The pastor's role as an equipper of lay leaders is therefore crucial to the success of the small group model in a long-term discipleship strategy.

Lastly, chapter 7 presents the summary, conclusions, and recommendations arising out of the study.

Parts of the Project

The parts of this study can be better visualized in a diagram (see fig. 1). Part One (chapters 2-4) shows the theoretical bases of the study--the institutional, the biblical and theological, and the cultural dimensions.

Part Two (chapters 5-7) shows the ideal values as basis for a long-term discipleship strategy (chapter 5) and the implementation of these ideal values (chapter 6) to the retooling of field pastors as developers of lay leaders who can lead out in small groups, which act as units for nurturing.

The retooling of the field pastors has three stages: (1) a seminar for mission personnel, (2) a seminar for all field pastors, and (3) an innovation training program (ITP) for selected pastors. In chapter 7 are the summary, conclusions, and recommendations.

STEPS OF THE PROJECT

Fig. 1. The process of lay leadership development for long-term discipleship.

Definition of Terms

For the purpose of this study, the following terms are defined.

Big-man: The common leadership style in Melanesia where one emerges within the community and becomes a leader by exhibiting certain skills, qualities, and wisdom.

Discipleship: The process of maturing in Christ. It is the internal growth in grace that takes place in the lives of new believers. It is growing into Christlikeness in thought, feelings, and actions.

Shepherd-equipper: The pastor's role as a leader with the caring heart of a shepherd as well as a trainer and equipper of lay leaders and members. The merging of the two terms is to convey the idea that the pastor is not detached from the church. The terms rancher and player-coach are also used as synonyms for equipper in the project.

Wantok: A neo-Melanesian (pidgin) word that is a transliteration of two English words: *one* and *talk*. The word *wan* means same, and *tok* means language. So as a noun, *wantok* literally means "people who share a common language." However, as a verb, *wantok* means to "understand and support each other."¹ *Wantok*, therefore, is a system of care and support. It is used in this dissertation as a community

¹Mary MacDonald, "Melanesian Communities: Past and Present." An Introduction to Melanesian Cultures, Point Series No. 5, ed. Lynn Giddings (Goroka, PNG: Melanesian Institute, 1984), 221.

that understands and cares for its members.

Wantok unit: A unit of a larger body of people. It is used in this project as a synonym for the small group. A unit is more appropriate to the nature of PNG community than small group which may imply an independent entity, whereas a unit is part of a larger whole or community.

Expectations from the Project

My expectations from this study were: (1) I expect it to enhance my own pastoral skills in the retooling of field pastors for their role as trainers and equippers, and (2) I also anticipated that the project would help the church in PNG and enhance its discipleship program by:

1. Re-educating the field pastors to recognize and take seriously their biblical role as shepherd-trainers and developers of lay leaders for the wantok units

2. Redirecting the focus of the day-to-day personal ministry from the pastors to the members--thus the need for a model broad enough so all members could exercise their gifts and in doing so develop their gifts and also provide care to the new believers

3. Educating lay members to discover, develop, and exercise their spiritual gifts in ministry

4. Having a model that incorporates the missionary outreach of the church with the nurturing and the training of responsible disciples in a more deliberate and focussed way

5. Providing basic materials for seminars and the training program for retooling field pastors.

CHAPTER II

THE GROWTH OF THE SDA CHURCH IN PAPUA NEW GUINEA

Chapter 2 gives a brief analysis of the beginning of the SDA church, its growth, the membership gain and loss ratio, the growth factors, and the challenges they create in PNG. These factors provide the institutional rationale for re-evaluating the pastor's role in the context of the SDA church in PNG.

Growth Overview

The growth overview covers briefly the beginning and the territorial expansion from 1908 to 1940, presents the difficulties faced by the pioneers, and finally notes gain and loss of membership from 1975 to 1994.

Territorial Expansion

This section briefly traces the footsteps of the pioneers as they established the SDA church in PNG between 1908 up to 1935, notes the difficulties they faced, and tallies the results of their work.

PNG and the colonial powers

The Dutch annexed the western half of the island of New Guinea in 1828. It was known as Dutch New Guinea until

Indonesia annexed and renamed it Irian Jaya.¹ The eastern half consists of Papua and New Guinea. New Guinea refers to the northern region, which was under German rule from 1884 until the First World War in 1918. The southern region, known as Papua, was a British colony. From 1920 to 1942, New Guinea was administered by Australia under a mandate from the League of Nations, then from the United Nations until independence was granted September 16, 1976.

The SDA church began first in Papua, then in the New Guinea Islands, Momase,² and the Highland regions where the church has the greatest concentration of Adventists and where the fastest growth is now taking place.

Papuan region

The SDA church in PNG was pioneered by Septimus N. Carr, his wife, and Peni (Beni) Tavodi, a teacher from Fiji. They arrived in Papua in 1908 and had difficulty leasing land along the coast because of "gentlemen's agreement." The agreement was reached between Sir McGregor the Governor of the colony and representatives from the London Missionary Society (LMS), the Methodists and the Anglicans, in 1890.

The agreement carved the country into "geographical

¹D. A. M. Lea and P. G. Irwin, New Guinea: The Territory and Its People (Melbourne, Australia: Brown, 1967), 8-9.

²Momase is a coined word made up of the first two letters from the names of the three North Coast Provinces (MOrobo, MAdang, and SEpik). It refers to the North Coast region of mainland New Guinea, as well as the people.

spheres of influence" for each foreign mission.¹ Each denomination had a territory to evangelize the inhabitants and prohibited them from entering and proselytizing in each other's spheres of influence or territories.

Finally, Carr and Tavodi secured 150 acres of land at Bisiatabu, twenty-seven miles inland of Port Moresby.² This was the site of the first mission station in PNG. Other missionaries who later joined them were Gordon Smith, his wife, and Solomona, a Cook Islander (1910), and Arthur Lawson and his wife (1911).

The Australasian Conference asked Griffiths Jones to go to Papua to help establish the church there because of his success in establishing the SDA church in the Solomon Islands.³ So on 13 April 1921, Jones and his wife sailed for Papua to help explore territory inland from Bisiatabu, now known as the Efogi area. Gerald Peacock and his wife (1923) and A. N. Lock (1924) also arrived in Papua.⁴

¹Fraiser McConnell, Papua New Guinea: Biography (Oxford, England: Clío Press, 1988), 190.

²Jill R. Anderson, "Seventh-day Adventist Fijian, Cook Islander, Australian Aboriginal and Solomon Islands, Missionaries in Papua: 1908-1942," in Journey of Hope, ed. Arthur J. Ferch (Wahroonga, NSW: South Pacific Division, 1991), 129.

³Ibid., 131.

⁴ Unless otherwise indicated, the source of the material in this section is from "Papua New Guinea," Seventh-day Adventist Encyclopedia, rev. ed., ed. D. E. Mansell and Bobbie J. Dolson (Washington, DC: Review and Herald, 1976), 1072-1078.

Charles Mitchell and his wife (1918) opened the SDA church at Vilirupu, about 100 miles west of Port Moresby. In December 1931, Rose James, his wife, and Alma Wiles helped established the church at Aroma, 80 miles to the east of Port Moresby. A training school for national workers was established at Mirigeda in February 1933.

New Guinea Islands (NGI)

The church in the NGI began in the North Solomons in September 1924. R. Tutty, Nano, and Rongapitu natives of the Solomon Islands were the first missionaries.

After several years in Papua, Jones returned to the Solomon Islands. The Australasian Conference appointed him to pioneer the church work in the NGI (1929). Jones and his wife, accompanied by Peacock and Andrew G. Steward, left the Solomons and sailed for New Guinea. They leased land and established a mission station on Matupit Island at the entrance of the Simpson Harbor. Jones and his wife also established a school on Matupit.

In 1930, Captain Gilbert McClaren arrived in Rabaul from Fiji via the newly acquired mission boat *Veilomani*. This was an important development as the history of the SDA church in the South Pacific was closely associated with mission boats.¹

¹Ernest G. Krause, "The History of SDA Navigation in the South Pacific from 1917 to 1950," in Journey of Hope, 109-23. I have vivid memories of the visits of "Light" and "Leleman" to my Island (Wuvulu) during the 1950s and 1960s.

Saint Mathias Group. McClaren visited the Saint Mathias Group in 1930. This group is made up of Mussau, Emira, and Tench. The inhabitants of these islands all became SDAs and provided missionaries to other parts of PNG in the early history of Adventism. It still does so today.

McClaren returned in 1931 to the St. Mathias group, with Salau and Oti, two Solomon Islanders. They pioneered the SDA work on Emira and Mussau respectively. In 1932, Salau joined Oti on Mussau and was replaced by Nafitali and his wife on Emira. In 1932 A. S. Atkins and his wife came to Mussau and established nine schools.

Admiralty Island. Steward and McClaren with some missionaries from Fiji, Solomons, and Matupit responded to an invitation by the people of Tong. They visited the Manus Islands and established a base at Tong in 1935. Salau was left at Tong Island to start the SDA work there. Other islands in the Manus group were visited and this led to the establishment of churches and schools at Lou and Baluan.

Northeast New Guinea

In mid-July 1934, Captain McClaren, accompanied by ten islanders from Mussau and Matupit, surveyed Northeast New Guinea. A mission station later was established at Kainantu in the Highland of New Guinea. Kainantu became an important base to move to the Highland of New Guinea. Kainantu is to mainland New Guinea what Bisiatabu is to

Papua, and Matupit is to the NGI. Bisiatabu, Matupit, and Kainantu are places of historical significance in the spread of the Adventist church in PNG. Fig. 2 shows the movement of the pioneers of the SDA church in PNG up to 1935.

Fig. 2. Map of the movement of the pioneers (1908-1935). The arrows and numbers indicate the movement of Adventism up to 1935. (1) Carr and Tavodi to Papua (1908); (2) Mitchell and his wife to Vilirupu (1918); (3) Jones to Papua (Efogi) (1921); (4) Tutty to the North Solomons (1924); (5) Jones to the New Guinea Islands (1929); (6) McClaren to the St. Mathias Group (1930); (7) James, his wife, and Alma Wiles to Aroma (1931); (8) McClaren to mainland New Guinea (1934); and (9) McClaren to the Manus islands (1935).

Difficulties the Pioneers Faced

The beginning of the church in PNG was difficult. First, it was hard to lease land in the coastal area, due in part to the "gentleman's agreement" reached between the then Governor McGregor and representatives from other churches in the country. Second, prejudices from the other churches and animism made it hard for the local people to accept Adventism.

It was six years before the first person (Taitu) was baptized (1914), only to be taken away from the school by his father.¹ The second convert (Baigani) was baptized in 1920. Four years later (1924) eleven young people were baptized by William Lock at Bisiatabu.²

Just how difficult it was to make converts can be noted in the official description of Jones's assignment to Papua. He was sent to "find real mission opening . . . in New Guinea, a land which has thus far proved barren and given practically no response to the efforts of our workers."³ This sentiment was expressed also in a letter by Mitieli Nakasmai who arrived in Bisiatabu in 1913. He wrote:

Last sabbath I went to hold meetings in one of their towns and saw something of the conditions under which they live. Many of them fled to the bush when they saw

¹Manners, "We Can Be PNG Proud," 3.

²Ibid.

³Anderson, 131.

me as they did not want to come to the meetings. . . . True, the Lord will care for the growth of his work in New Guinea, but looking at it from a human point of view, we cannot understand how it will be done.¹

The Second World War in the Pacific also contributed to the difficulties and slowed the growth before 1950. The war badly affected the Momase and the New Guinea Islands. Between 1950 to 1960, 5,842 were baptized, which gives an average annual baptisms of 540 (AGR of 14 percent).

During the next ten years (1961-1970) 13,922 persons were baptized. Since the 1970s, the average AGR has been consistently 7 percent. This was evident by the fact that in only four years (1971 to 1974), 17,309 persons were baptized where previously it took more than a decade to baptize that many.

Membership Gains and Losses

This brief analysis of the membership growth and loss pattern of the Adventist church in PNG focuses on gains and losses from 1975 to 1994.

Membership gains

Since 1975, the average AGR has been 7 percent (see table 1) which, translated into real numbers, is equivalent to 7,695 persons baptized each year for twenty years (1975 to 1994). The gross number of baptisms for this period was 153,908. This brought the membership of the PNG Union

¹Ibid.

Mission from 46,118 in 1975 to 159,696 by the end of 1994. The Adventist church has baptized more in the last fifteen years (1981 to 1994) than it did in the first seventy-two years (1908 to 1980).

TABLE 1

SDA CHURCH GROWTH IN PAPUA NEW GUINEA: 1975-1994

Year	Churches	Membership	Baptism	Apostasy	Tithe per Capita	AGR (%)	DGR (%)	Loss Rate	Gain Rate
1974	299	41133	3053	526	10.12			17	7
1975	315	46118	4883	354	10.67	12.12		7	11
1976	338	49261	5143	2281	7.73	6.82		44	10
1977	381	52299	5229	2244	14.28	6.17		43	10
1978	386	54581	3137	486	14.73	4.36		15	6
1979	394	56771	3466	1111	12.14	4.01	90	32	6
1980	407	58929	4071	1625	24.41	3.80		40	7
1981	422	62690	4608	684	20.32	6.38		15	7
1982	432	67502	5485	625	21.31	7.68		11	8
1983	447	72886	5756	656	19	7.98		11	8
1984	480	79466	7137	514	20.49	9.03		7	9
1985	476	86398	8217	1138	16.92	8.72		14	10
1986	484	93979	7837	238	14.16	8.77		3	8
1987	501	99692	6658	586	27.84	6.08		9	7
1988	519	108308	14949	4608	26.16	8.64		31	14
1989	540	122246	16066	2316	28.51	12.87	115	14	13
1990	546	127931	9263	3779	12.51	4.65		41	7
1991	538	125867	3657	780	23.59	-1.61		21	3
1992	536	140455	11793	1708	30.14	11.59		14	8
1993	627	148227	12536	3432	34.13	5.53		27	8
1994	657	159696	10964	1164	32.08	7.74	71	11	7
TOTAL			153908	30855	421.24	141.33		412	167
AVERAGE			7695	1543	21	7	97	21	8

Source: General Conference Statistical Report, 1974 to 1994. The tithe is in US dollars and the gains and losses are in percentages.

The AGR for the last ten years (1984 to 1994) can be depicted in fig. 3. The reason for the growth in 1989 was the emphasis on evangelism. During 1988 and 1989, the union invited overseas evangelists to run crusades in PNG while in 1992 there was a union-wide "Bible Speak Program" in which every local church was asked to run a campaign.

The year with the least net gain was 1991 when the percentage was a minus 1.61 percent. The reason for this minus gain in 1991 was because the North Solomons Mission was administered directly by the South Pacific Division because of the civil unrest on the island of Bougainville. Actually this loss was a statistical loss only.

Fig. 3. Annual growth rate in PNG (1984-1994).

The general growth patterns for the SDA church in PNG from 1974 to 1994 are depicted in fig. 4. The line graph shows a continual growth of the church since 1975 with the exception of 1991. The graph reveals 1989 as the best year in terms of persons baptized. The steepness of the graph after 1983 indicates the phenomenal growth of the church in the last ten years (1984 to 1994).

Fig. 4. Membership history of PNG Union Mission (1974-1994).

These statistics and graphs indicate that the SDA church in PNG is a growing church. Commenting on the growth in PNG, the secretary of the SPD said in his 1990 report:

If the present growth rate continues in PNGUM for the next six years, there will be as many members in that

Union as are presently in the entire Division. This suggests the need for a careful look at the future of that Union.¹

In spite of the growth, the number of ordained and licensed ministers was down fifty in 1994 when compared to 1991 (down to 307 from 360). Yet, during this same time period church membership grew by 23 percent. This situation demands a serious analysis of the pastoral care strategy by the leaders of the church in PNG.

Membership losses

The average annual loss as a percentage of baptisms is 21 percent (1975 to 1994). This is equal to an annual loss of 1,543 persons (see table 1). This is comparable to the loss of ten churches, each with a membership of 154 every year for the last twenty years. Fig. 5 shows the losses in terms of apostasy in the SDA church in PNG for the ten-year period (1984 to 1994).

The SPD secretary, commenting on the loss of 64 percent for the SPD during 1994,² said in his 1995 midyear report:

It is very disturbing to observe the loss being sustained through apostasies. To see the equivalent of 64 percent of baptisms disappear from our ranks is a cause for great sadness.³

¹"SPD Secretary Reports Progress," The South Pacific Record, 23 June 1990, 7.

²Evans, "Sweet and Sour Report Presented," 11.

³Ibid.

The loss through apostasy is one of the reasons for rethinking the pastor's role and for finding an alternative model for nurturing that provides a balanced ministry strategy for addressing the problem of apostasy without sacrificing the church message and mission.

Fig. 5. SDA losses in PNG (1985-1994).

What do these statistics mean? They mean three things: (1) the good news is that the church is growing, (2) the bad news is that the loss rate has not improved, and (3) in spite of the growth and apostasy, the number of pastors has been reduced. This is especially bad news in the SDA institutional context where the pastor is seen as the primary caregiver.

Can the church in PNG continue to function in the institutional model of pastoral care when the church is growing rapidly and the number of pastors literally has been reduced? Obviously, the answer is no. Laurie Evans says there is a "need for a careful look at the future of that union."¹

Growth Analysis

Paul often uses the "body of Christ" metaphor to describe the church. This metaphor is useful to extend as an analogy to the church to analyze the church condition. A healthy body has vital signs that reveal its physical condition. What are the vital signs of a growing church?

Institutional Factors

Institutional factors are internal to the church over which the church at least has some control. The factors can be divided into national institutional factors--those at the national level, and the local factors--that are internal to the local congregation.

National factors

1. The PNG Union has a baptismal goal every year. This provides incentive and motivation for the churches in their evangelistic planning and witnessing activities.

2. The Union organizes nationwide Bible Speaks

¹Evans, "SPD Secretary Report Progress," 7.

programs and every local church is encouraged to conduct an evangelistic meeting. The materials (advertisement and sermons) are provided and funded by the Union.

3. The establishment of "Laymen Schools" in some of the local missions has influenced and strengthened the missionary outreach of the local churches.

4. The "Grow One" concept, a church-planting concept, was not fully utilized until 1985-1990 during the "Harvest 90." The PNG slogan for "Harvest 90" was "Grow One" which meant every local church was expected to plant one new congregation for the quinquennium.¹ The South Pacific Record reported:

The Harvest 90 slogan in PNG is not just, win one, but to grow one. The members aren't satisfied with just winning one soul; each church has its goal to grow another new congregation.²

The Grow One concept caught on like wild fire, so today the PNG Union Mission has lost count of the *company churches*. Yori Hibo, the Union President, confesses:

The church is growing more, and it's causing problems. I've asked the presidents in the local missions to organise the hand churches (companies) into organized churches. . . . Currently we have about 500 hand churches in Eastern Highlands and about 600 in Western Highlands (local missions). Some with 50, 60 or even 200 members. They need to be organized.³

¹Chester Stanley, "PNG Growing New Churches," The South Pacific Record, 29 August 1987, 12.

²Bruce Manners, "Snippets from the Midyear Meeting," The South Pacific Record, 28 June 1986, 5.

³Manners, "Meet the President," 6.

When the "Grow One" concept was first introduced, it was intended that one organized church would plant one new congregation for the quinquennium, thus, each mother church would parent one new church. In reality, however, some churches planted ten new churches,¹ and even more amazing, some company churches grew their own little churches.

The Grow One concept has contributed to the success and growth of the church in PNG. The problem, however, is that no strategy was put in place to care for the new groups. How can the company churches in turn grow more new churches and mother them when the members of these new churches have not been trained to do so?

Local factors

1. Local churches have their own goals. They are mission driven. They organize units of outreach such as branch Sabbath schools, street witness, prison ministry, hospital visitation, letter-writing ministry, etc.

2. The local pastors provide strong leadership in soul winning and witnessing, often leading by example in many of the activities mentioned in number 1.

3. The members understand that winning souls is the primary mission of the church. This motivates them to be actively involved in witnessing. They are unashamed to talk about their faith and religion in public places and offices.

¹Stanley, 12.

Contextual Factors

Contextual factors are external to the church. These are present in the community and culture surrounding the church. National factors are those that affect the growth of the church regardless of the local setting. Local factors refer to specific factors in a particular locality.¹

National factors

National factors that may affect the church are socio-structure, political, and economic conditions, etc.

1. The SDA church has a positive image in the community. It has influential members in all levels of government. Many Adventists are elected members of the PNG National Parliament and the Provincial Governments.

2. The SDA church has a strong private school system that contributes to the strong development of national leaders, which influences the image of the church nationally. Among the judges of the National or Supreme Court are SDAs (Justices Salika and Sevua) who are active in their churches serving as deacons and elders.

3. The decision of Vatican II to allow Catholics to own and read the Bible has had a national impact. PNG is predominantly Catholic, and as people read the Bible for

¹Dean R. Hoge and David A. Roozen, eds., Understanding Growth and Decline (New York: Pilgrim, 1979), 38-40; 275-76.

themselves, it becomes much easier for them to see what is truth on the basis of the Bible.

Local factors

The local factors are those characteristics in the local community over which the church has no control but which may contribute to the growth of the church.

1. In the New Guinea Highlands, the people are less exposed to materialism and Western influences. Here is where the SDA church is growing the fastest. In fact, the two Highland Missions combined have more than half of the PNG Union Mission total membership.

2. The traditional culture is accustomed to worshipping something. The people are religious and are attracted to things religious.

3. As people move into the urban centers away from the culturally controlled rural village life, they become receptive to changes and new ideas.

Spiritual Factors

Peter Wagner points out: "The highest potential for evangelism through the role of witness comes from the new converts who still have natural bridges to the unsaved friends and relatives."¹ New converts have a first love for the truth, for Jesus, and this love combined with the desire

¹C. Peter Wagner, Your Church Can Grow (Ventura, CA: Regal, 1984), 93.

to see others saved is the powerful spiritual factor that motivates new members to witness. As Paul says, "the love of Christ compels us" (2 Cor 5:14 [KJV]).

These factors, combined with the power of the Holy Spirit Who uses these factors but is not limited by them, have contributed to the growth of the church in PNG. The growth of the church therefore is not accidental. But, the growth of the church creates many challenges. These challenges resulting from the growth are our next concern.

Challenges Resulting from Growth

The challenges created by the growth of the church are: (1) lack of nurturing; (2) apostasy; (3) leadership development; and (4) the role of the pastor.

Lack of Nurturing

While it took many years for the first person to be baptized in PNG, today one person is baptized every hour. In 1988, the average was one every 50 minutes.¹ Hence the SDA church in PNG witnesses one spiritual birth every hour. Godfrey states:

The pioneers faced the problem of learning how to reach new cultures and make the gospel meaningful. . . . Today the challenge is to know how to nurture the tens of thousands flocking to the church.²

Among the concerns Pastor Hibo (the former Union

¹Albert A. Godfrey, "New Challenges," The South Pacific Record, 12 January 1991, 6.

²Ibid.

President) shared with Bruce Manners is the challenge of nurturing, the biggest challenge the SDA church faces and will continue to face.¹ Dunstan concurs: "Therein lies the church's biggest problem in PNG, the problem of success of burgeoning growth and insufficient means."² David Currie, a former ministerial secretary of the SPD, echoed the same concern: "One of the great needs of the Eastern Highland Mission is the care for the burgeoning church."³ Because of all this spiritual birth taking place the church in PNG needs to develop some strategy to meet this urgent need.

The discipleship patterns in the Adventist church in PNG are illustrated in fig. 6.

Fig. 5. The discipleship patterns in PNG.

The strength of this pattern of evangelism lies in its pre-baptism program. Its value lies in its structured baptismal or pastor's classes. However, after baptism no

¹Manners, "Meet the President," 7.

²Dunstan, 2.

³David Currie, "Division Ministerial Secretary Visits Papua New Guinea," The South Pacific Record, 17 May 1986, 8.

conscientious effort is made to nurture the new believers. Perhaps this problem arose because in Adventism we are prone to measure success primarily by the number of baptisms. This has some merit. However, it limits church growth to numerical growth in baptisms.

Problem of Apostasy

As noted at the beginning of the study, the SDA church in PNG had an annual loss rate of 21 percent during 1975 to 1994. This 21 percent is equal to an annual loss of ten churches, each with a membership of 154. Ten churches disappearing each year is a cause for real concern.

The challenge of apostasy is compounded by several factors.

1. Lack of proper indoctrination: Most baptisms come as a result of the witness of the lay members, many of whom have not fully comprehended the essence of the SDA faith and practice. Pastor Yori Hibo expresses this concern:

Even in the church many don't know the truth yet. . . . We have to be sure we bring them in properly because we don't want backsliders. Bringing in the "mixed multitudes" brings pressure in the church, they talk more and they argue with ministers. They need to know the truth.¹

2. Lack of understanding discipleship: Many do not see discipleship as a process that involves growing and maturing in Christ. This is evident in the churches--when a

¹Manner, "Meet the President," 6.

person is baptized, he/she no longer receives a weekly or a monthly visit, or Bible studies.

Leadership Development

Pastor Wilson Stephen, the newly elected PNG Union Mission President, notes that his "greatest challenge is leadership development." According to The South Pacific Record, He sees an urgent need to train and educate future leaders of the church in PNG.¹ While Wilson's comment was made in the context of the local mission leadership, this project is concerned with the leadership challenge in the local church.

The local churches need lay leaders who can assist in the nurturing of new believers. The fact that (1) the church is growing and (2) the number of pastors have been reduced makes the challenge of lay leadership development imperative.

Pastoral Role Limitations

In PNG, the pastors carry traditional roles in the mind of church leaders and many members of the church, and are expected to carry out these functions faithfully and loyally. These traditional roles are:

1. Shepherd: The pastor is seen as a shepherd, one who is responsible for the spiritual needs of the church.

¹"Island Leadership Elected at the Session," The South Pacific Record, 25 November 1995, 10.

The pastor as shepherd finds biblical support in John 21:15-17; 1 Pet 5:1, 2; and Acts 20:28. The members mainly hold this view. They expect the pastor to visit them when they are sick and have problems. They also expect the pastor to be a spiritual leader, especially in the area of worship.

While these expectations are biblically legitimate, in the context of the PNG church where some pastors are assigned to twelve rural churches or to one urban church with 800 members, how far can a pastor spread himself? Can nurturing really take place in this situation when the pastor is seen as the primary caregiver? These problems highlight the weaknesses of the institutional model of pastoral care.

2. Evangelist:¹ The pastor as evangelist finds support in Mark 3:14; Acts 6:1-4; 1 Tim 4:2, 5. The SDA Minister's Mannual says: "Every pastor should be an evangelist."² The leadership of the church mainly holds this view. While this view is biblical, an overemphasis of

¹Russell Burrill argues that in the NT and early Adventism the pastor was primarily an evangelist, the raiser of new churches; i.e., "the major reason for the slow growth in North America is the adoption of the Middle Ages model of the pastor." A Study of the Biblical Terms for Clergy and Their Historical Development in Christianity and Adventism (Berrien Springs, MI: Nadei, 1994), 84.

²Seventh-day Adventist Minister's Manual (Silver Spring, MD: Ministerial Association of the General Conference of SDAs, 1992), 123. The same page also says, "The sheep enlarge the flock not the shepherd," which seems to be contradictory. I believe all pastors are soul-winners but all pastors are not necessarily evangelists (Eph 4:11).

it creates an imbalance as it tends to make pastors less interested in nurturing--another purpose of the church.

3. Teacher: The pastor as teacher is emphasized in Eph 4:11 and Matt 28:20. When preparing people for baptism, the pastors are performing their role as teachers. But the texts above have to do with post-baptism, the preparing of church members for ministry, the assimilating, and assisting of the new members to maturity. Currently no systematic equipping of lay members is done in the PNG local churches.

Three factors cause this imbalance: (1) the church climate in PNG, (2) how the ministers are trained, and (3) how the institutional church functions.

The climate of the church comes back again to how the leaders and members perceive the pastor's role. Next, the main emphasis of the theological curriculum is to prepare evangelists, pastors, and administrators. Little emphasis is given to teaching pastors as equippers of lay leaders and members.

The local missions have established institutional "Layman Schools" where selected lay students are brought in for three to six months of training. After training these lay students return to their home churches to serve as lay leaders. This model of training lay leaders has its merits. But its intake is limited. Also, it does not take advantage of the PNG traditional method of learning through observing and practice, an ongoing community-based process.

Most importantly, both the NT and Ellen G. White support a church-based lay training where the pastor is the trainer and developer of lay leadership. Paul speaks of the pastors as trainers of the church members for service (Eph 4:11, 12). White agrees: "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath-school classes."¹

According to Paul and White, churches are not only places of worship, they are training centers where members are equipped for ministry. This means the pastor's role needs to include the post-baptism equipping role, a shepherd-equipper.

4. Employee: Pastors view themselves as employees of the church. They are part of a system and, by policy, they are accountable to the next level of institutional authority. Loyalty to the institutional church is proper as it provides a system of order and accountability. But this attitude has a tendency to make pastors more loyal to the institutional church than they are to the members assigned to their care. Fowler says: "Most pastors actually neglect what they would rather do in order to meet the expectations of the institutional church."² We need a clearly defined

¹Ellen G. White, Ministry of Healing (Mountain View, CA: Pacific Press, 1942), 148.

²John W. Fowler, Adventist Pastoral Ministry (Boise, ID: Pacific Press, 1990), 168.

balance between loyalty to the institutional church and ministry to the members to avoid an unnecessary dilemma for the pastors (see fig. 7).

Fig. 7. Need for a balanced understanding between loyalty and ministry.

Both the leaders and members need to have a total biblical picture of the pastor's role in order to keep a balanced perspective between the tension of loyalty to the institutional church and ministry to the members.

These challenges are among the greatest created by the enormous growth of the church in PNG. They establish the rationale for re-assessing the role of pastor in PNG.

Implications for Pastoral Leadership

1. The SDA church needs to continue its outreach program, especially its Grow One strategy. However, the church needs to establish a more balanced strategy at the mission level to coordinate the Grow One program to function effectively.

2. The leaders of the church at all levels should have a total picture of the purposes of the church in order to have a balanced strategy for discipleship.

3. The church members need to become more involved in the nurturing process as they are with the soul-winning process. Disciple making needs to include the "baptizing them" as well as the "teaching them" aspect.

4. In order to provide the necessary care for the fast-growing church, the pastor needs to prepare more lay people with the gift of leadership by equipping them to nurture the new believers.

5. The institutional model of lay development has its merits, but it does not train enough church members. An alternative pastoral model should be church-based. This is in harmony with the NT and Ellen White models where the local church becomes the center of training and the pastor is the teacher.

Where the church is exploding with growth and the number of pastors is being reduced, the traditional concept of the pastor where he is considered the primary caregiver is no longer a viable strategy. How can the SDA church in PNG meet these challenges? This study tries to find solutions and suggests remedies.

Chapter 3 investigates some theological and biblical dimensions regarding the nature and mission of the church, discipleship, and leadership in order to develop a framework for a new pastoral paradigm.

CHAPTER III

THE BIBLICAL AND THEOLOGICAL FOUNDATION

Chapter 2 gave a brief overview of the growth of the SDA church in PNG. It noted that, in the beginning, the growth was rather slow. However, in the last ten years the growth has been explosive, and growth is never without its challenges. The key challenge this project is addressing is the nurturing aspect of discipleship which involves the role of the pastor in relation to the growth of the local church.

Chapter 3 investigates the biblical concepts of the church and its purposes, spiritual gifts, and leadership in relation to the purposes of the church, and the implications these present for the role of the pastor as equipper. The chapter serves as the framework for understanding the role of the pastor in the process of disciple-making.

The Nature of the Church

Concepts regarding the nature of the church reflect not only absolute truth but also the understanding of that revealed truth as it is seen through cultural perspectives¹

¹Erich W. Baumgartner, "Toward a Model of Pastoral Leadership for Church Growth in German-Speaking Europe" (Ph.D. diss., Fuller Theological Seminary, 1990), 47.

which have shaped religious communities within a culture.

The church is in itself a mystery. It is both a divine and a human reality. Therefore, one is wise to keep in mind that no single word or metaphor is sufficient to encompass the divine-human reality that we call the church.¹ The New Testament (NT) images of the church provide the basis for an understanding of the nature of the church.

People, not Places

Webster's dictionary defines the word church as: (1) a building for public worship, (2) all Christians, and (3) a Christian denomination.² The NT never uses *ecclesia* to mean buildings³ made of bricks and mortar. This is because people in the NT met in small groups in houses (Rom 16:5).

Carl Radmacher writes:

It is obvious, then, that if church buildings were non-existent, there could be no reference to them in the use of the word *ekklesia*. On the other hand, the Scriptures make it plain that *ekklesia* is the body of people at worship, not the building in which they worship.⁴

Andrew G. Mustard and Rex D. Edwards agree: "The church is always people. It is *those* who worship, not *where*

¹Andrew G. Mustard, "What Is the Church?" Adventist Review, 5 August 1993, 10.

²Webster New World Dictionary (1990), s.v. "Church."

³George E. Ladd, A Theology of the New Testament (Grand Rapids, MI: Eerdmans, 1993), 582.

⁴Earl D. Radmacher, What the Church Is All About (Chicago, IL: Moody, 1972), 162.

they worship."¹ The church in the NT therefore is *people* in worship, not the *places* in which they meet and worship.

A Redeemed People

The NT not only speaks of the church as people, but a *redeemed* people (1 Pet 1:18, 19). The church, says Rex Edwards, is "*a redeemed people*. Thus emerged the basic biblical concept of the church as the covenant people of God, the redeemed family."² The church is not just people but a redeemed people. As a redeemed people, they meet in fellowship, worship God, and reach out to redeem others.

A Called People

The church is not a self-perpetuated community. It came into existence by the will of God. 1 Pet 2:9 gives the divine origin and purpose of the church. Peter calls it the assembly of the redeemed that came into existence in response to the divine calling.

The divine origin of the church is also demonstrated by two Greek words: *kuriike*, which means "belonging to the Lord," and *ecclesia*, which refers to "those who were summoned together by a herald."³

Radmacher argues that *ecclesia* was non-technical in

¹Rex D. Edwards, "The Church: Its Nature and Design," Ministry, July/August 1995, 36. See also Mustard, 8.

²Edwards, 37.

³Mustard, 8.

the Septuagint and may apply to any gathering. However, it took on specific content in the NT, giving it a dual unity both physical and spiritual (Acts 9:31). When Jesus said in Matt 16:18, "My church," the word "my" is the modifier that gives *ecclesia* its content. *Ecclesia* is Jesus' assembly,¹ the assembly of the redeemed. *Ecclesia* became technical, defined by its content and modifier.

The church has its origin in God's power, but it is not a power that coerces. The divine calling creates in a person a faith response that makes him/her a member of the church. Dederen writes: "There is no way outside of faith in affirming the reality of the church."² But Dederen does not deny the church's sociological nature and reality as a human society. However "the church is more than merely a human community, for it is first of all the assembly called together by God. Those it groups together are believers."³

So both the divine (calling) and the human (faith response) dimensions must be recognized in their encounter to give us the correct understanding of the NT view of the church. Thus the church has a divine origin but an origin that involves a human dimension, visible, yet mysterious, for it is also invisible. This is the reality of that which

¹Radmacher, 134-8, 145.

²Raoul Dederen, "Nature of the Church," Ministry, Supplement, January 1973, 24C.

³Ibid.

we call the church, the "body of Christ."

A Fellowshiping People

Mankind was created to have eternal fellowship with his Creator (Isa 45:18). But sin destroyed this eternal fellowship. However in Jesus, this fellowship was restored, which will find its ultimate reality in the eschatological fellowship with God in the earth made new (Rev 21:3).

Christ comes to us daily in the Spirit¹ who calls us to faith and discipleship. So the church is also the "fellowship of the Spirit." Fellowship is "one aspect of the church's total being,"² and one of the most distinctive marks of the apostolic church.³

Fellowship has dual dimensions, the vertical and horizontal with God and with other believers (1 John 1:3). We cannot fully comprehend the nature of fellowship in the NT until we grasp the significance of both dimensions.⁴

The vertical dimension supplies the context of *koinonia*. Church fellowship must start with the fellowship of the Spirit, or it lacks a NT dynamic. Thus, the vertical becomes the creative ground and sustainer of the horizontal

¹Dederen, 24D.

²Howard A. Snyder, The Problem of Wine Skins: Church Structure in a Technological Age (Downers Grove, IL: InterVarsity, 1977), 90.

³Ladd, 588.

⁴Snyder, 91.

dimension.¹ *Koinonia* is the gathering of believers at a given time and place.² Thus, it is not an abstract theory in the NT. A person needs to be with other believers in order to have fellowship and growth. This is the essence of the church as God's people. We are saved for a purpose, to have fellowship with God and other members of the church and to invite others to its fellowship.

The Body of Christ

Paul's most unique metaphor of the church is the "body of Christ."³ The modifiers *of*, *in*, and *with* Christ help to explain the spiritual nature of the church and its solidarity with Christ. This union with Christ forms the basis for the unity among the members of the church.

In the body metaphor in Rom 12:4-8 and 1 Cor 12:12-27, emphasis is on the local church as an organism equipped with various gifts that are needed to fulfill the purposes of the church. The metaphor also suggests that the church has structure. The structure provides the organizational dynamics to perform the functions of the church. Thus, the function of the structure is to assist the members in their corporal function in fulfilling the various purposes of the church.

¹Hendrik Kraemer, A Theology of the Laity (Philadelphia: Westminster, 1958), 107.

²Snyder, 92.

³Ladd, 490.

The body metaphor in Ephesians emphasizes the role of the church in God's cosmic plan of redemption revealed in Christ.¹ This cosmic plan is to bring "all things" under the headship of Christ. It is being unveiled on earth in the uniting of Jews and Gentiles and people of all races into one body where Jesus is the Head.

The church, therefore, is a redeemed community called together by God into a physical and spiritual unity for worship, fellowship, and mission. As Christ's body, it has solidarity with Christ, mutual love for one another, and a genuine concern for those in the world for whom Christ came and died. We now turn to the purposes of church.

The Purposes of the Church

Rick Warren, in his well-written book The Purpose Driven Church, suggests five purposes of the church. He arrives at these purposes based on the Great Commandment (Matt 22:37-40) and the Great Commission (Matt 28:19-20).

Warren writes: "A great commitment to the Great Commandment and the Great Commission will grow a Great Church."² The five purposes of the church according to Warren are:

1. Mission: Communicating God's word in evangelism

¹Baumgartner, 54.

²Rick Warren, The Purpose Driven Church: Growth Without Compromising Your Message and Mission (Grand Rapids, MI: Zondervan, 1995), 103.

2. Magnification: Celebrating God's presence in worship
3. Membership: Becoming part of God's family
4. Maturity: Educating people through discipleship
5. Ministry: Declaring God's love through service.

This study's major concerns are mission, maturity, and ministry, which are discussed separately. Warren's purposes two and three--magnification and membership are discussed briefly.

Magnifying the Lord

Jesus says we are to love the Lord with all our hearts, our soul, and our mind (Matt 22:37). The word to describe this is worship. The church is redeemed for a purpose of worshipping and honoring God as Creator and Redeemer. Worship is giving glory to God for Who He is and what He has done. Where we worship is not so important as how we worship (John 4:22-24). Thus, we can worship God in small groups, in the family, and in the church.

For the SDAs, worship is important because of the emphasis on the Three Angels' Messages (Rev 14:6-12) that call humankind to worship God as the Creator. The Sabbath for SDAs is the symbol for worshipping God as the Creator.

Membership in the Church

The Great Commission says those who become disciples are to be baptized. Warren sees the words "baptizing them"

as one of the tasks of the Great Commission. He says: "At first you wonder why the Great Commission gives the same prominence to the simple act of baptism as it does to the task of evangelism and edification."¹ This is because one of the purposes of the church is *fellowship*. We enter the church fellowship through baptism (1 Cor 12:13). So, "as Christians we're called to belong, not just to believe."²

We may decide individually to become Christians, but we are never meant to live individually, as fellowship takes place only in the presence of other people. Thus baptism is not only a symbol of our union with Christ or salvation (Rom 6:3-5), but also a symbol of our admission into the body of Christ, the church (1 Cor 12:13). When one is baptized, he/she becomes a member of the family of God, the church. We now focus on the last three purposes of the church.

Mission of the Church

If the church is saved and commissioned for mission to make disciples, it becomes necessary that one understands what mission is--its content, scope, goal, and form.

The Definition of Mission

Mission is "the intentional crossing of barriers from church to non-church in word and deed for the sake of

¹Ibid, 105.

²Ibid.

the proclamation of the gospel."¹ Mission, therefore, deals with belief and unbelief, the boundary one crosses to do mission is not geographical but unbelief. Mission is the evangelizing of unbelievers to make them disciples.

The Content of Mission

The content of mission is the saving actions of God in Christ. The church's basic message is that God acted in Jesus for the salvation of men. Thus, Christ's life, death, resurrection, and priestly ministry, which climaxes in His coming in glory, sum up the content of mission.

Paul says: "I have not hesitated to proclaim to you the whole will of God" (Acts 20:27). The content of mission, therefore, is preaching the whole counsel of God.

The Scope of Mission

The scope of mission is the entire world. Jesus says: "Go, and make disciples of *all nations*" (Matt 28:19), and this gospel of the kingdom shall be preached in *all the world*" (Matt 24:14). Ellen White writes: "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the whole world."²

¹Stephen Neill quoted in Charles V. Engen, God's Missionary People: Rethinking the Purpose of the Local Church (Grand Rapids, MI: Baker, 1993), 28.

²Ellen G. White, The Acts of the Apostles (Mountain View, CA: Pacific Press, 1911), 9.

Richard Rice writes: "The scope of Christian mission is universal. The gospel of the kingdom is to be preached to the whole world."¹ Oosterwal concurs: "The church is God's agency for the salvation of men, an instrument to carry the gospel into all the world and to gather men from every nation into the one household of God."² This is the challenge and the scope of mission.

The Goal of Mission

The goal of mission is to save souls. Jesus says: "Go and make disciples" (Matt 28:19). Merely going to all the world is not fulfilling the Great Commission: making disciples is.³ Thus, service is not the primary goal of mission: disciple making is.

The goal of mission encompasses the restoration of all things (Rom 8:19-22) under the headship of Christ. Oosterwal says: "Mission, therefore, is always preparation for the return of Christ and the full realization of all things."⁴ So whatever the church does in terms of services, it must move beyond the temporal to the eternal. Oosterwal points out:

¹Richard Rice, The Reign of God (Berrien Springs, MI: Andrews University Press, 1985), 211.

²Gottfried Oosterwal, "The Mission of the Church," Ministry, Supplement, January 1973, 24G.

³Joe S. Ellis, The Church on Purpose (Cincinnati, OH: Standard, 1982), 33,

⁴Oosterwal, 24D.

It should also prevent us from seeking our goal merely in social action: freeing the world from hunger, disease, poverty, or social injustice to establish a Christian culture. The kingdom of God is not identical with a better world.¹

The ultimate goal of mission is the establishment of the eternal kingdom of God made possible by Calvary and consummated at the coming of Christ in glory.

The Form of Mission

The form of mission addresses the way mission is to be carried out. Paul gives one principle of doing mission. The context determines the form of mission, but the purpose remains the same, to win souls (1 Cor 9:20). This is called contextualization. However, it is contextualization of form not of content. Concerning contextualization, Rice says:

Contextualization involves two things. First it implies that the presentation of the gospel should take into account the situation of the people to whom it is addressed. . . . The essential content of the message is the same, but the manner of presentation and the shape of the message, will vary depending on the audience.²

To contextualize mission is to adapt the form to the context of the people and "refusing to impose the cultural forms of one society on people of another." The people must be allowed to determine how the gospel is presented and "the shape of the Christian community in their culture."³

¹Ibid.

²Rice, 210.

³Ibid.

Discipleship and Maturity

Jesus not only commands the disciples to go and make disciples of all nations and to baptize them, He says also to "teach them" to observe all things that He taught. The phrase "teach them" refers to the process of discipleship. What is discipleship, a disciple, and how are mature disciples developed?

Defining Discipleship

The church exists not only to evangelize and baptize but also to educate and edify God's people. Discipleship is a process, not a program. Thus discipleship is the internal process of growing, maturing, and producing the fruit of a Christlike life.

Warren says: "Discipleship is the process of helping people become more like Christ in their thoughts, feelings, and actions."¹ The church is called not only to reach people but also to teach them to love as God loves to love unconditionally (Matt 5:43-48).

Who Is a Disciple?

If disciple-making is the goal and purpose of the Great Commission, one must know who a disciple is. Who, then, is a disciple? How does the book of Acts understand the word disciple?

Disciple comes from the Greek *mathetes* and derives

¹Warren, 106.

from the word *matheteuo*, which means to "learn." Generally, a disciple is "a learner, i.e., pupil."¹ But, in a technical sense, it implies a direct dependence of the learner (pupil) on the authority of the teacher (master),² who is superior in knowledge.

Disciple in the Gospels

In the Gospel of Matthew, a disciple was not merely a learner but also a follower of a teacher.³ He is one who accepts Jesus and confesses that He is Lord and is in the process of learning and applying the truth Jesus reveals to him, which will result in an ever-deepening commitment to a Christlike lifestyle.⁴

So a disciple is not one who merely raises his hand and makes a decision in an evangelistic crusade. The goal of the Great Commission is not merely to get decisions but to make disciples who are committed to Jesus. Peter Wagner warns against overloading the word disciple:

Some err on the extreme by loading too much meaning on the biblical concept of disciple. To them a disciple is a well-polished Christian, exemplary in every way. After you become Christian, according to this point of

¹Christopher B. Adsit, Personal Disciple-Making (San Bernardino, CA: Here's Life Publishers, 1989), 31.

²Karl H. Rengstorf, "mathetes," Theological Dictionary of the New Testament (1967), 4:416.

³George Knight, The Abundant Life Bible Amplifier: Matthew (Bosie, ID: Pacific Press, 1994), 281.

⁴Adsit, 32.

view, you then go through a process which leads you finally to become a disciple.¹

LeRoy Eims's two stages for making disciples are a good case in point. According to Eims, a convert is not yet a disciple. He needs to go through the process of follow-up and establishment to be a disciple.² Eims's model of how a disciple is made is shown in fig. 8.

Fig. 8. Progress path of discipleship. Source: LeRoy Eims, The Lost Art of Disciple Making (Grand Rapids, MI: Zondervan, 1978), 61.

This concept overloads the biblical idea and concept of a disciple. A convert who is baptized, committed to Jesus, and is a member of the church is a disciple. A disciple, therefore, is equivalent to a believer who is born again; one who is baptized and confesses that Jesus is Lord; one whose faith in Jesus is not stagnant but continues to grow from a lesser to a greater faith.³

¹C. Peter Wagner, Strategies for Church Growth (Ventura, CA: Regal, 1987), 51.

²LeRoy Eims, The Lost Art of Disciple Making (Grand Rapids, MI: Zondervan, 1976), 124.

³There are two stages in the development of faith in Jesus: a lesser faith based on the signs and a greater faith based on the word. Jon Paulien, The Abundant Life Bible Amplifier: John (Boise, ID: Pacific Press, 1995), 84.

Disciple in Acts

In the book of Acts, the term disciple refers to Christians from 6:1-21:16, almost without any exception. Prior to 6:1, Christians were called believers (2:44, 4:32 NIV) and brethren (1:6), and frequently between 6:1-21:16, e.g., 11:1, 29; 12:17; 14:2, and after 21:16, e.g., 21:17; 18:14.¹

The people who accepted the preaching of the gospel and became members of the local congregation were called disciples (Acts 14:21).² The word disciple in Acts means "Christian in general and not personal disciple."³

The Gospels and Acts equate disciples to believers or Christians who accept Jesus Christ, who are baptized and become members of the church, who, irrespective of where they are on the moral journey, are growing in grace.

So while the NT teaches that it is God's will that believers are to be sanctified, it is, however, overloading the word disciple to say a convert is not a disciple. Who then is a disciple? According to the Gospels and Acts he/she is one who accepts Jesus and is growing in Christ in his thoughts, feelings, and actions.

¹David N. Freedman, "Disciple," The Anchor Bible Dictionary (1992), 2:210.

²David F. Detwiler, "Paul's Approach to the Great Commission in Acts 14:21-23," Bibliotheca Sacra 152 (January-March 1995): 33.

³Rengstorff, 457.

Developing Mature Disciples

How does one develop mature disciples? What is the goal of discipleship and the ingredients of developing mature disciples?

Goal of discipleship

The goal of discipleship is to be Christlike in our thoughts and actions. Paul says, "For those God foreknew he also predestined to be conformed to the likeness of His Son" (Rom 8:29). And Jesus says, "But you are to be perfect, even as your Father in heaven is perfect" (Matt 5:48). Just as God in His sphere loves unconditionally (Matt 5:45-47), so His children are to love unconditionally in their spheres. Discipleship is loving and serving unconditionally as Jesus does.

In Eph 4:15, Paul says, "we will in all things grow up into him who is the Head, that is, Christ." So the goal of discipleship is Christlikeness in love, devotion, and service to God and humanity.

Ingredients of spiritual growth

Concerning spiritual growth, Ellen White says: "From natural life, illustrations are drawn to help us understand the mysterious truth about the spiritual life."¹ We find from the world of nature that trees grow according to how

¹Ellen G. White, Steps to Christ (Mountain View, CA: Pacific Press, 1958), 67.

they relate and receive the ingredients of growth--water, sunlight, air, and minerals.

God's people are said to be trees of righteousness, the planting of the Lord (Isa 61:3). As "newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation" (1 Pet 2:2). Thus, from the natural and physical world, one learns the mysterious truths about spiritual growth.

From nature one knows that growth takes place by receiving and being exposed to the ingredients of growth. This is true in both the physical and spiritual worlds. The ingredients of spiritual growth can be divided into three groups: the Christian's relation to Christ, the Christian's habits, and the circumstances of life.

1. Union with Christ: Without me ye can do nothing (John 15:1-8). There is no spiritual life apart from Jesus. As the branches have no life apart from the mother tree, so there is no life and growth apart from Christ.

This means keeping one's eye of faith fixed on Jesus. By beholding we become changed from glory to glory (2 Cor 3:18). Without Jesus all else is an exercise in futility.¹

2. Habits of the Christian life: Richard Foster

¹Philip G. Samaan believes that spiritual growth is far more than Bible study, prayer, or any of the other habits. It is being filled with Christ. Christ's Way to Spiritual Growth (Hagerstown, MD: Review and Herald, 1995), 34, 35.

uses the term "disciplines" of the Christian life,¹ while Warren uses the term the "habits" of the Christian life.² I prefer habit or exercise.

Richard Foster in his book the Celebration of Discipline groups the habits into three categories: (1) inward disciplines (meditation, prayer, fasting, and study); (2) outward disciplines (simplicity, submission, solitude, and service); and (3) corporate disciplines (worship, confession, guidance, and celebration). This discussion is limited to study, prayer, giving, and service.

Bible study provides the knowledge of Christ. It provides the Christian with the what of the Christian life. It informs the Christian what God's will is and what are the values of the Christian life. It gives Christians God's perspective of life.

Bible study is essential because it provides the what and why of God's purposes for the church. The pastor must assist members in how to study the Bible in order to understand God's purposes for the church.

Prayer is another of the habits of the Christian life. As an ingredient of growth, it provides one an opportunity to have communion with God. God speaks to us through nature and revelation, His providences, and the

¹See Richard J. Foster, Celebration of Discipline: The Path to Spiritual Growth (San Francisco, CA: Harper, 1988).

²Warren, 348.

influence of the Holy Spirit, yet these are not enough. We need to pour out our heart to Him. To have spiritual life, energy, and growth we must have actual intercourse with our heavenly Father,¹ for in prayer we learn to think God's thoughts. Thus prayer becomes an ingredient for growth.

The stewardship of giving: Acts says: "It is more blessed to give than to receive" (Acts 20:35). The habit of giving is part of God's program to remove selfishness from our lives. The more we give, the less selfish we become. The more we keep the more selfish we become.

The habit of giving has a positive reaction on the giver. Thus, from a Christian point of view, it is more blessed to give than to receive. The very act of giving is an essential part of God's program as it helps to develop unselfish character.

Service and witnessing: Unselfish service develops a Christlike life and character. The principle in relation to service is that the effort done to bless others will react in a blessing on the giver. This was why God gave us a part in the plan of redemption.²

Bible study and meditation, prayer, stewardship, and service are some of the ingredients of spiritual growth. Church members must be taught the skills of how to study, pray, give, and serve unselfishly. These Christian habits

¹White, Steps to Christ, 93.

²Ibid, 79.

in themselves do not make a person grow; they provide the atmosphere where Christians can understand God's will (Bible study), think after God's thoughts (prayer), and imitate God's actions (giving and service).

Spiritual growth takes place only as the truth of God's revealed will and purposes are applied to the person's life. Giving for the sake of giving does not produce growth (1 Cor 13:2), but giving motivated by love and internalized by the Spirit becomes an ingredient of spiritual growth.

Church members need to be educated regarding spiritual gifts, their nature and function. How can the members use the Christian habit of service if they do not know their gifts? Thus the habit of service is related to the concept of spiritual gifts. The understanding of spiritual gifts is part of the process of developing disciples.

3. Circumstances of life: Temptations and trials provide the opportunity for spiritual growth. Character is made up of the choices and decisions one makes every day concerning the things of God. As one decides to say no to temptations he/she develops moral habits toward God, and a continual saying no to temptations leads to a development of character. It is in the circumstances of life that one develops Christlikeness in character.

In addition, environment and climate are important factors for spiritual growth. Tropical plants grow better

in the tropics where the climate is conducive for their growth. So it is with spiritual growth. God in His wisdom establishes the church as a place for worship and fellowship with like believers (Heb 10:25).

It is in the environment of corporal fellowship and worship that we grow and develop our identity as Christians. A plant may be healthy, it may be exposed to the sun, the rain, and fertile soil, but if the climate is not right the plant will not grow. So it is with the Christian life. Members need to be exposed to all the ingredients of growth in order for spiritual growth to take place.

In developing mature disciples, the church needs well-planned strategies that embrace all the recipes for growth--union with Christ, the habits of the Christian life, understanding the providences of God, and being in a right environment with people who can provide the climate for growth. As with the natural world, spiritual growth takes time. Continual exposure to and receiving of the ingredients of growth produce a Christlike life.

For Rick Warren, people grow by going through the discipleship process, not programs. The process of growing people to maturity is to bring them to *membership*, build them up to *maturity* and *ministry*, and then send them out for *mission*.¹

Warren's discipleship model is simple--biblical and

¹Ibid., 109.

comprehensive. He calls it *the life-development process*, and it is based on the baseball diamond (in PNG a softball diamond).

The first base represents a person's commitment to church membership; the second, a commitment to maturity; the third, a commitment to ministry; and the home base, a commitment to mission and evangelism (see fig. 9).

Fig. 9. The life-development process. Source: Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995). Adapted by Baumgartner, 1996.

Turning Disciples into Disciple-Makers

One of the tasks of the Great Commission is to make disciples who would become disciple-makers themselves. The purpose of the church's call is to declare the praises of God who called it out of darkness into His marvelous light (1 Pet 2:9). The church is saved to serve. Therefore, every disciple is a disciple-maker and every member is a minister.

Biblical Basis for Ministry

Laity is derived from the Greek word *laos* and means people (1 Pet 2:9). Laity applies to God's people, Jews and Gentiles, those whom God takes out from among the nations to be His people (Acts 15:14).¹ *Laos* means a peculiar people in their origin--called by God; in their ethic, behavior, and language--holy people; in their mission and goals--witnesses of God's saving grace, who calls them out of darkness into His marvelous light.

In the NT the word *laos* is used almost exclusively in the singular. It is a corporal unit. Oosterwal writes: "Laos in Scripture is a single indivisible unit, like water or air. Scripture knows no individual layman, just the laity as one corporal unit."²

There is no dualism in the NT regarding the nature

¹Kraemer, 156.

²Gottfried Oosterwal, Mission Possible (Nashville, TN: Pacific Press, 1972), 108.

of laos, there is no priesthood within the priesthood of believers, as was the case in the Old Testament.¹ Laos refers to the whole people of God.

The function of the pastoral gift (Eph 4:11) is "to prepare God's people for works of service" (Eph 4:12). Thus, ministry belongs to the whole people of God; every disciple is a disciple-maker.

Baptism as Ordination for Ministry

As Christ became the Messiah at His baptism, so all who accept Christ as their Savior and are baptized become the messianic people. Baptism is the ordination of the laity to priesthood and ministry.²

How are disciples turned into disciple makers? Warren suggests four ways to achieve it.

1. Every member is a minister. The pastor must assist every member to recognize that while not every member is a pastor, every member is a Christian minister³ with a specific ministry in the church.

2. Every ministry is important. Some ministry is

¹The distinctions are in the areas of gifts and their functions, and to the laos as God's people versus the nations who are not yet people of God.

²V. Norskov Olsen, Myth and Truth about Church, Priesthood and Ordination (Riverside, CA: Loma Linda University Press, 1990), 44.

³Rex D. Edwards, Every Believer a Minister (Hagerstown, MD: Review and Herald, 1995), 8.

more visible than others, others are more prominent than others, but none are more important. "There are no *little people* in the body Christ and there are no *insignificant ministries*. Every ministry is important."¹

3. We are dependent on each other. Like the parts of the body that function as a corporate unit, so no single gift can accomplish all that the church is called to do. The church must harness the gifts of the members and direct them toward fulfilling the purposes of the church.

4. Ministry is the expression of our SHAPE. The word SHAPE is an acronym of spiritual gifts, hearth, abilities, personalities, and experiences. This project is mainly concerned with the "S."

The church can turn disciples into disciple-makers by providing the conviction that all members are ministers with an important ministry. The success of the church in fulfilling its God-given mission depends on the cooperative effect of every member. Without understanding the four pillars it would be difficult to motivate members to become ministers or disciples to disciple-makers.

Spiritual Gifts

Would a correct understanding of spiritual gifts lead to a reorientation of the local church ecclesiology and how it functions? What is the function of spiritual gifts?

¹Warren, 368.

The Greek word for gifts is *charismata*, which literally means graces. Charismata are gifts of Christ's grace through the Holy Spirit (Eph 4:7-8; 1 Cor 12:4, 5, 11). The gifts are from God through the Spirit: they are given at the new birth for the benefit of the church.¹

What are the purposes of spiritual gifts? How does a person discover and develop his/her gifts? And who are the recipients of spiritual gifts?

Purpose of the gifts

According to the NT, spiritual gifts are not given for personal edification. They are given for the purpose of service and ministry to help build up the body of Christ (1 Pet 4:10, 11; Eph 4:12). The gifts are given to accomplish the purposes of the church. The use of the gifts other than to glorify God and for His service constitutes an abuse and misuse of spiritual gifts.

Recipients of the gifts

The NT teaches that every believer has been blessed with at least one gift (1 Pet 4:1; 1 Cor 12:7). Ellen White says: "To every servant of the Master some gift of the Spirit is promised."² Thus, every born-again believer has at least one gift.

¹Alwyn Salom, "How to Discover Your Gifts: A Gift for You," The South Pacific Record, 3 December 1983, 6.

²Ellen G. White, Christ's Object Lessons (Mountain View, CA: Pacific Press, 1911), 327.

However, not every believer has the same gift. The Spirit "gives to each one, just as He determines" (1 Cor 12:11). Ellen White writes: "All men do not receive the same gift."¹ We cannot demand from the Spirit a particular gift. "To do so is to infringe upon His sovereignty."²

How to discover and
develop the gifts

As all born-again Christians have gifts, their "task of discovering them"³ must be exercised so they may develop them in the context of service in the church. How can one discover his/her own gifts and know that they are authentic?

The most common ways to discover one's gift are found in the five steps suggested by Peter Wagner:⁴ (1) Explore the possibilities, (2) experiment with the gifts, (3) examine your feelings, (4) evaluate your effectiveness, and (5) expect confirmation from the body. It is in the context of ministry that a person discovers his/her gifts and develops them.⁵

Spiritual gifts are developed by exercising them in

¹Ibid.

²Ralph W. Neighbour, Jr., This Gift Is Mine: Spiritual Gifts and How They Can Build up the Body of Christ (Nashville, TN: Broadman, 1974), 34.

³Ibid, 36.

⁴C. Peter Wagner, Your Spiritual Gifts Can Help Your Church Grow (Glendale, CA: Regal, 1979), 116-31.

⁵Warren, 371.

ministry within the body of Christ. Ellen White writes:

As in the natural, so in the spiritual world: every power unused will weaken and decay. Activity is the law of life, idleness is death (1 Cor 12:7). . . . Employed to bless others, his gifts increase. Shut up to self-serving they diminish, and are finally withdrawn.¹

Ministry is God's chosen method for developing the gifts of the believers. When used in service they are developed, while unused they are weakened and decay. By educating the members concerning their gifts and assigning them their functions and roles in the church, the pastor can turn disciples into disciple-makers.

Pastoral Leadership

The diversity of leadership models and theories indicates the complex nature of leadership. This is not a study on leadership per se, so it is limited to the study of the nature, purpose, and functions of pastoral leadership in relation to the purposes of the church.

Definition of leadership

Leadership has generally been defined as "a process of persuasion by which an individual induces a group to take action that is in accord with . . . the shared purposes of all" or as "interpersonal influence exercised in a situation and directed toward the attainment of specific goals."²

¹White, Christ's Object Lessons, 367.

²John W. Gardner, Paul Hersey and Kenneth Blanchard quoted in James E. Means, Leadership in Christian Ministry (Grand Rapids, MI: Baker, 1989), 58.

The basic element in leadership is the leader's role in influencing the followers toward achieving shared goals. The common characteristic of all leaders is the ability to make things happen, to act in order to influence others to realize their fullest potential.¹ A true leader leads by influencing the followers through the process of education and training to achieve shared goals. Thus, leadership equips followers to achieve mutually desirable goals.

Purpose of leadership

The purpose of leadership is to provide vision for the church. The pastor, therefore, is a vision caster for the members. He/she does this by assisting members to see God's perspective and purposes and the reasons for the church's existence. To provide vision means the setting of goals that are in harmony with the purposes of the church.

Thus, a leader is different from a manager. Robert Dale writes: "Church managers conserve and concentrate on doing things right; pastoral leaders create and focus on doing the right things."² For the church to do the right things, the pastor, first, needs to know the nature of the church and its purposes. Second, he/she needs to impart that vision to the members. Third, he/she must influence

¹Robert C. Larson, The Best of Engstrom: On Personal Excellence and Leadership (San Francisco, CA: Here's Life, 1988), 232.

²Robert D. Dale, Pastoral Leadership (Nashville, TN: Abingdon, 1986), 14.

and motivate the members to achieve their goals. Lastly, the pastor needs to equip the members with the necessary tools to achieve the goals.

The basic concept in leadership is to provide vision and to influence the followers toward achieving common goals that are in harmony with God's purposes. (See fig. 10.)

Fig. 10. Basic leadership concepts. Adapted from Erich Baumgartner, "Toward A Model of Pastoral Leadership for the German-Speaking Europe" (Ph.D. Diss., Fuller Theological Seminary), 1990.

Functions of leadership

Pastoral leadership has multiple functions in the NT. It manages (1 Tim 5:17), admonishes (1 Thess 5:12), teaches and preaches the word (1 Tim 5:17), keeps watch over the flock (Heb 13:17), feeds the flock (Acts 20:17, 28), and equips God's people for ministry in the body of Christ (Eph 4:11, 12). This study is concerned with the equipping function of pastoral leadership.

Paul mentions in Eph 4:11, 12 that the primary role or function of pastoral leadership is to equip (RSV) or prepare (NIV) the people of God for works of service. The Greek participle *katartismos* found here only can be translated as preparing or equipping (NKJV).

In classical Greek, *katartismos* was used of a doctor

who put a broken bone back in its correct place so it could function normally again. By realigning the broken bone or dislocated limb, the doctor "equipped" the patient.¹

Matthew uses the verb *katartizontos* in connection with James and John in "mending" their nets (Matt 4:21). In the fishing context, the off-duty fishermen checked to see if their net was broken as a result of prior use. The mending of the net is to correct the damage previously done and to prepare it for further use.

Like a doctor who realigns broken bones so they can function normally and to the off-duty fisherman mending his net, preparing for the next fishing trip, the primary function of the gift of pastoring according to Ephesians is to equip the members to perform their own ministry within the body of Christ. In equipping the members the pastor is releasing them to become disciple-makers. The best thing the pastor can do for the members is not sermonizing but educating and planning work for them to do.² Ogden says:

If the church is to be a ministering community, the pastor must be an equipper who empowers God's people to fullness of service. . . . The biblical emphasis is not on the omniscient pastor, but a multi-gifted body."³

¹R. Paul Stevens, Liberating the Laity: Equipping the Saints for Ministry (Downers Grove, IL: InterVarsity, 1989), 111.

²Ellen White, Christian Service (Washington, DC: Review and Herald, 1947), 69.

³Greg Ogden, The New Reformation: Returning Ministry to the People of God (Grand Rapids, MI: Zondervan, 1990), 85, 75.

For the church to be a ministering community, the pastors are to become equippers of the lay members for their own ministry. Peter Wagner defines an equipper as:

A leader who actively sets goals for the congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals.¹

The pastors as equippers become player-coaches who are part of the team, but they are set apart by their gift to equip the church into an effective ministering unit. This is done by providing vision, setting goals in harmony with the five purposes of the church, equipping, motivating and encouraging them, and supplying the materials to carry out their functions.

The biblical model of the pastor as equipper is the best model to meet the nurturing challenges created by the fast growth of the SDA church in PNG. This project sees the pastor as equipper of the lay members, empowering them for lay ministry and thus becoming disciple-makers.

Implications for the Pastor

We have seen from the biblical and theological dimensions that the church is primarily a redeemed people called into fellowship with the Father, the Son, the Holy Spirit, and other members of the church. The purpose of the church is to participate in God's cosmic plan to bring "all

¹C. Peter Wagner, Leading Your Church to Growth (Ventura, CA: Regal, 1984), 79.

things" under the headship of Jesus Christ. This embraces (1) loving God: the church's commitment to worship; (2) loving others: its commitment to service; (3) disciple-making: its commitment to mission, and (4) discipleship: its commitment to maturity.

God equips the church with spiritual gifts to carry out its God-given purposes. Thus, all members are ministers ordained at their baptism to become a messianic people and to participate in the messianic mission.

While every member is a minister the church still has leaders. The leader's role is to provide vision for the members and to influence them toward achieving God's purposes.

The implications for the pastor are these:

1. If the church exists for mission, the pastor is a missionary leader who needs to have a clear understanding of the purposes of the church in order to become the vision caster for the church members and motivate them toward that vision.

2. The pastor needs to recognize discipleship as a process. This will assist him in establishing intentional discipleship programs that are process oriented.

3. The pastor needs to guide the local church so it will be structured to help accomplish the five purposes of the church.

4. The role of the pastor is to help the church

members to discover, develop their gifts, so they could use them to accomplish the purposes of the church.

In the context of the Adventist church in PNG, the biblical role of the pastor as a shepherd-equipper is the ideal model to meet the pastoral challenges created by the fast growth and lack of other resources in PNG.

Chapter 3 then analyzed the biblical and theological dimensions of the church, its purposes, and what are their implications for the role of pastor and the ministry of the church. However, disciple-making (mission) and growing as a disciple (maturity) involve also a cultural dimension because the gospel reaches people where they are in their cultural context.

Chapter 4 therefore analyzes some of the cultural factors in PNG, i.e., leadership models and the wantok system. These may serve as the basis for making pastoral ministry and disciple-making more relevant in the context of the church in PNG.

CHAPTER IV

THE CULTURAL AND SOCIOLOGICAL FACTORS

Chapter 4 dealt with the biblical and theological dimensions of the church, its purposes, and leadership. It noted first that the church refers to a redeemed people who are commissioned to make disciples. Second, disciple making is a process that utilizes the gifts of the church to lead unbelievers to Christ and helps them grow into the image of Christ. Third, pastoral leadership is to assist the church to fulfill its God-ordained purposes in equipping the church ministry.

Because the gospel finds people where they are in their cultural context, the pastor must have some knowledge of the sociological and cultural factors that would assist in contextualizing ministry, making it relevant to the context of the people.

In any study of PNG culture, one must recognize its complex nature. Although it has a small population of about four million people, yet among them they share more than 700 local languages, some of which are spoken by only several hundred people. Each language group has its own unique cultural values diverse from other groups. Thus, while one

generally may speak of a "Melanesian culture," in reality there is a plurality of cultures in the Melanesian societies.

In addition to the complexity of PNG cultures, PNG society in the last thirty years has undergone considerable changes where new values have been formed and new groups and communities have emerged. Thus people speak of settlements, urban villages, and low and high covenant houses that represent the old and new system in PNG.

Today, PNG has traditional Melanesians represented by those who live in rural areas and, to some extent, those in urban settlements. Also, there are marginal Melanesians who are caught in the midst of the cultural transition. They try to maintain their culture while at the same time trying to embrace the imported culture. They think of themselves as Melanesians, but they do not comprehend fully the underlying traditional Melanesian values and ethics.

Finally, there are the elite Melanesians who have embraced modern Western culture. They have adopted Western values, have an urban psyche and mentality, and are bicultural. They live in "high covenant houses" with high fences and security lights. Their children go overseas and attend "international schools" for their education, and they get medical treatments overseas. Thus, no single study can treat adequately the complex nature of PNG society, which is compounded by the impact of recent cultural changes.

This present chapter investigates some traditional Melanesian cultural values which are still important today such as leadership models, the nature of PNG society, and the wantok system to deduce from them concepts that have practical implications for ministry in the context of PNG. The guiding question for my inquiry is, how does one become a mature member of a community and, by implication, of the church?

Becoming a Responsible Citizen

Understanding how a person grows into a mature and responsible member of a community in PNG is crucial to the mission of the church in PNG: i.e., (1) the task of the church to make disciples, and (2) the need of the disciples to grow into mature and responsible members of the church. To understand how one becomes a responsible member of the community, one has to understand the nature of PNG society, the concept of marriage, and the roles of parents.

Nature of PNG Society

PNG communities are group-centered. The community is not merely an abstract concept. It means people are closely linked together and are related to one another. The building block of the society is the group that consists of the extended families that make up the clan.

People in traditional societies view themselves not so much as individuals, but as members of the community

which provides them security, well-being, and even life itself. Ennio Mantovani's observation is worth noting:

The function of community is biological survival, emotional survival, meaning, all the facets that are embodied in the word life. Life is not only biological existence, it is health, wealth, well-being, good relationships, security, prestige, strength, etc. The community has been experienced as the only way to such life, and so it comes to share in the absoluteness of life.¹

Since the community has been experienced as the only way of life over the millennia in a segregated and hostile PNG, people came to adopt a corporal view of life that was communal, not individualistic. Life, its security, and well-being are all wrapped up in the community. Thus, in PNG's hierarchy of values, the community ranks second only to life and takes precedence over personal interests.

All actions, therefore, find their ethical values in how they relate and influence the society. The basic traditional PNG ethic is: "What is good for the community is ethically good. What is bad for the community is ethically bad."²

PNG morality and ethics, therefore, are defined in how they relate to the community. They have their strengths and weaknesses, too. The major challenge for this system of ethics is that it makes the community the determiner of what

¹Ennio Mantovani, "Traditional Values and Ethics," Marriage in Melanesia: A Theological Perspective, Point Series No. 11, ed. Paul Roche (Goroka, PNG: The Melanesian Institute, 1987), 201.

²Ibid., 206.

is the absolute morality. But, what if it was ethically good for the community, but is opposed to the gospel? However, in spite of this weakness, its strength is in its system of support and care.

Characteristics of PNG Communities¹

1. People identify with a small group, such as the family, but have a sense of community within the sub-clan.

2. They occupy a particular geographical area. It could be a valley separated by mountain ranges or a group of islands. This particular area belongs to a certain community, thus the concept of traditional land had its origin here.

3. They share a common language. This is the basis of the "wantok system." While the clans do not necessarily share a political organization, they are held together by a common language and a quest for life.

4. Although some have skills of particular crafts such as making nets, canoes, stone axes, fishing, hunting, gardening, and warfare, generally speaking, there is little specialization. This lack is balanced by the fact that the community shares responsibilities.

Those who exhibit certain skills eventually become

¹Unless indicated otherwise the materials in this section are from Mary MacDonald's article "Melanesian Communities: Past and Present," An Introduction to Melanesia Cultures, Point Series No. 7, ed. Lynn Giddings (Goroka, PNG: Melanesian Institute, 1985), 214-17.

leaders while the rest support them. This is the basis of the *big-man* leadership model found in most PNG societies.

5. People share a common worldview, religious beliefs, values, and ancestors.

6. Melanesian societies are kinship based and are thus principally blood based. The *wanblut* (one blood) concept affects how people see and relate to other family members. Take my own situation for example. In my society, we do not have words for aunties, uncles, and cousins, for my mother's sisters are my mothers qualified by their positions of birth. I only have "ina" (mother), "lofu" (brother), and "agi" (sister)--one blood. This is true also of other societies in PNG.¹

7. Reciprocity, the concept of giving and receiving help and being helped, strengthens relationships, creates new ones, and even mends strained and broken ones. It is not just giving and receiving. It identifies who one is, where one belongs, and how responsible one is to his/her obligations as a member of the community. Reciprocity is value oriented, thus it is not a business transaction.²

¹In the Orokaiva society, the word for mother and mother's sisters and all female kin is "aja," while the father and his brothers and male kin are called "mama." Francis E. Williams, Orokaiva Society (Westport, CT: Greenwood Press, 1982), 108, 109.

²Rowley is correct when he says that "Reciprocal obligations between kinsmen formed the basis of New Guinea morality." Charles Rowley, The New Guinea Villager (New York: Frederick A. Praeger, 1966), 36.

Mantovani correctly described how the kinship system is formed and functioned.

This community, whatever shape it might take concretely in each culture, is more than geographical togetherness of people. It is formed relationship. By entering into a relationship, one enters into or forms a community. The kinship system belongs here. . . . These relationships are established, strengthened, and mended if broken, through an exchange: the giving and receiving of material goods.¹

While PNG communities are kinship based, they are maintained through reciprocity, common language, worldview, and property ownership (land). This is the nature of PNG community. It is kinship based and community oriented. How a person becomes a mature member of a community in PNG can be understood only against this background.

Marriage in Traditional PNG

What is a good marriage, its function, and the place of children in PNG societies? The concept of marriage, its role, and place of children throws further light on the nature of PNG societies.

Good marriage and its functions

Marriage in PNG can be understood and appreciated when it is viewed in relation to PNG traditional norms and ethics. After experiencing years of living in a hostile environment, the people in Melanesia found that the only way to "life" was through the community. The community came to

¹Mantovani, 1.

share the value of life itself. Mantovani writes:

The absolute ethical norm is: What serves the community is ethically good, what harms the community is ethically bad and what is indifferent to the community is ethically indifferent.¹

What is a good marriage and its function in PNG? It is that which serves the community well. Mantovani writes:

"A good marriage is one which serves the community well, a bad marriage is one that does not."² And Alexius Sarei agrees: "Marriage was to serve the clan."³ Service to the clan includes having children, which guarantees the survival and continuation of the clan and the community.

The first purpose of marriage in PNG is service to the community. Having children is the way by which they guarantee the future survival of the clan. The data from the Marriage and Family Life research unit of the Melanesian Institute reveal that the main object of marriage in PNG is children, not sex. (See table 2 below.)

Second, marriage provides a bridge between two clans. As the blood of the two clans merges in the couple, a bridge is created from clan A to clan B. Thus, marriage in traditional PNG means more than the joining of the couple who fall in love with each other. It is the bonding of two

¹Ibid., 2.

²Ibid.

³Alexius H. Sarei, Traditional Marriage and the Impact of Christianity on the Solos of Buka Island (Canberra, Australia: The Australian National University, 1974), 21.

groups through the marriage of their son and daughter.

Mantovani says:

Marriage . . . was much more than the bonding of two people who are in love. Marriage was the bonding of the two groups through the spouses. The bonding of the groups, beside providing necessary offspring for survival of the groups, provided, stabilized, and cemented the various units which formed the grid of society.¹

TABLE 2

URBAN AVERAGE RESPONSES TO THE FUNCTIONS OF MARRIAGE
(Figures in percentages)

Values	Total	Females	Males
Have children	68.1	68.2	67.9
Be a family	39.5	36.9	42.0
For love	35.5	40.3	30.7
To have partner	30.3	30.0	30.7
To help each other	21.8	22.3	21.2
To look after pigs	18.2	18.2	19.4
To continue line	6.9	4.5	9.3
To strengthen clan	6.2	4.7	7.7
For sex	6.2	5.6	6.8

Source: Alphonse Aime, Marriage Melanesia: A Sociological Perspective (Goroka, PNG: Melanesian Institute, 1990), 65.

¹Ennio Mantovani, Marriage in Melanesia: An Anthropological Perspective, Point Series No. 17, ed. Alphonse Aime (Madang, PNG: Kristen Pres, 1992), 295.

Third, marriage also raises the status of men and women and qualifies them as full, active members of the community. The men can sit with the elder clan members to make decisions concerning the community affairs.¹ Marriage turns boys and girls into men and women.

Other functions of marriage in order of preference are: cooperation between families, security for old age, labor, companionship, sex, and prestige.²

Children in PNG society

In the community-centered society, families are extended rather than nuclear. Children learn that they are more than just children of their biological parents. Each child is viewed culturally as the child of the biological parents as well as of the clan.³

The Role of Parents in PNG

The day-to-day needs and care of the children are the responsibility of the parents and grandparents. Because the children guarantee the future existence of the group or community, the whole clan also is involved in the general care of the children as they are viewed as members of the clan. Rore Rikis says regarding children in PNG:

¹Sarei, 40.

²Mantovani, Marriage in Melanesia, 42.

³For example, I am "na'u Lopa" (child of Lopa) as well as "na'u Rawa" (child of my father's clan).

When a child is born whose child is he (she)? In traditional PNG the child is for the clan. Parents are more or less guardian of the child. While the parents have the right to own their children, their right is limited for they don't provide overall protection . . . and land for their children. The clan takes care of these matters.¹

In some Highlands communities, around the age of nine the boys go to live with their fathers in the men's house. They have rigid organized verbal instructions for the young men during the initiation ceremony.

In the coastal areas, boys accompany their fathers in fishing, gardening, etc. The fathers and other male relatives become their mentors. They learn by associating² with adults and older siblings. Learning is primarily by observation.³

Girls learn the responsibilities of womanhood by observing their mothers and females relatives. They learn crafts such as making mats, "bilum" (string bags), fishing nets, cooking, gardening, and taking care of younger siblings. After the first menstruation, the formal teaching concerning the women's role takes place in some groups. So

¹Rore Rikis, "Nurturing Children," Letter, 16 January 1996, 5.

²Rowley writes: "Association with parents and elders in the garden is part of the child's basic education." The New Guinea Villager, 40.

³Richard E. Sorenson's research on the Fore people of PNG reveals that the children learn by observation, experimental participation, and imitating older children and members of the clan. The Edge of the Forest: Land, Child and Change in New Guinea Photoagricultural Society (Washington, DC: Smithsonian Institute Press, 1976), 198.

children become mature and responsible members of a society through the collective effort of the parents and kin. This community model is how children are prepared to become responsible members of a community. It is a community task where the women play a crucial role in instilling values to the future generation.

How does the church prepare people for membership in PNG? With the exception of their role as mothers in the home, the women play little or no role at all. Although the whole church is involved in witnessing, preparing the membership through the *klas redi* (baptismal class) rests mainly on the pastors and elders (men).

This is a male model. The community model in PNG where both men and women are involved in instilling moral values and educating the young is missing. Yet, the role of mothers as moral instructors finds support in the Bible (Prov 1:8; 6:26; Titus 2:3, 4).¹ This PNG value could be incorporated into the preparing of baptismal candidates.

Changes in PNG Society

With the arrival of Western colonial powers, with the introduction of a Western form of government, education, and economic system, changes were inevitable. Only 16

¹The role played by the deaconesses and women is one of the factors that contributed to the growth and strength of the Yoido Full Gospel Church in Korea. Karen Hurston, Growing the World's Largest Church (Springfield, MO: Gospel Publishing, 1994), 68-70, 77, 78.

percent of the total population lived in the urban centers in 1994.¹ The impact of modernization also affects living in rural areas. Transition from traditional culture to modernization is unavoidable. The changes considered here are kept within the parameters of this study.

From Community to Individualism

One of the most dramatic changes seen is a loss of community solidarity to a more individualistic mentality. This change greatly affects the essence of PNG society. It implies the acceptance of new moral values and ethics, as the norms and ethics that were community based are no longer applicable. This is true especially in the urban centers and among young people who are being exposed to these social changes.

From Extended to Nuclear Family

The concept of family has shifted from the extended family to the nuclear family. Marriage no longer serves the community, rather it centers around the couple, a drastic change because in PNG, the couple was only the shadow of the extended family. Now the shadow has become the reality.

The community no longer has a role in the selection of brides for their sons. Thus the extended family has

¹Sababu Kaitilla said, "16 percent of PNG's population lived in cities and towns, more than half of them in abject poverty, with inadequate housing, lack of sanitation, electricity, and safe drinking water." "Urbanization," (Post Courier, 2 October 1995, 3).

changed to the nuclear family; the community-oriented outlook has become an individualistic mentality.

Outdoor- to Classroom-Based Learning and Education

Prior to the coming of the colonial powers, learning was informal and took place in the homes and outdoors. The primary method of education employed by the parents and older kin was demonstration.

Children learned primarily through observation and practice under direct supervision of older people--an apprenticeship type of learning. There was no formal, written curriculum. Life defined by the cultural norms and values was the curriculum. This is in direct contrast to classroom-based education that is formal, academic, and, at times, out of touch with what is going on in the community.

Leadership in Melanesia¹

Leadership patterns in PNG can be understood only in the light of its social structure. Because PNG societies are less socially stratified and politically centralized, leadership is more achievement-based than status-oriented. Since PNG is an oral society and more practical, leadership is not defined but practiced.

What are the various models of PNG leadership, the

¹The materials on leadership are credited to M. John Paul Chao in article on "leadership." in An Introduction on Melanesian Cultures, Point Series No. 5, ed. Lynn Giddings (Goroka, PNG: Melanesian Institute, 1986), 127-44.

functions of PNG leadership, the relationship of leadership to community ministry? And what changes in leadership patterns are influenced by modernization?

Types of Leadership

It is difficult to stereotype a single leadership model for PNG due to the diverse nature of PNG societies. Extensive studies of various PNG societies have identified three leadership types--egalitarian, hereditary, and the *big-man* system.

Egalitarian is a style of leadership where equality is the norm. It is practiced among the Banaro, Bun, Ilahita Arapesh, and Taute in the East Sepik Province. Among them, social equality is the norm where no one rises above others in power and wealth. These communities are governed by councils of elders without any outstanding *big-man*. M. John Paul Chao writes: "Among the Taute and Bun of Sepik, social equality is so emphasized that no one is supposed to rise above the others in wealth and power."¹

The hereditary (chieftain) leadership found in PNG is less hierarchical and politically centralized. It is a hybrid between the chieftain system found in Polynesia and the *big-man* system in Melanesia (see below).²

Among PNG societies, only a small minority have some

¹Chao, 133.

²Roger M. Keesing, Cultural Anthropology (New York: CBS College Publishing, 1981), 210.

degree of social and political ranking where leadership is transmitted through heredity. These are found mainly on the coastal areas such as Mekeo, Roro, Trobriand Islands in Papua; among the Arawe, groups in the New Ireland Province, and the North Solomon Province in the New Guinea Islands; and in Manam, Wogeo, and Murik in the Momase region.

The *big-man* system is the most widespread leadership style in PNG and other Melanesian countries (the Solomon Islands, Vanuatu, New Caledonia, and Fiji). It is skill and success-based. This study is concerned with the *big-man* system of leadership because it has a wider influence than egalitarian and hereditary styles.

Big-man Leadership System

The most common leadership style in Melanesia is the *big-man* system. What is the nature, function, and possible weakness of the system?

Because of the diverse and relatively small nature of PNG societies, there is no hereditary-fixed political office. The *big-man* emerged from among the people largely through his ability to gather followers around him. Such men occupied no formal office. A *big-man* became a leader through his own achievements. Thus, the *big-man* leadership system is based largely on abilities and performance.¹

¹Sachiko Hatanaka, Leadership and Socio-economic Change in Sinasina, New Guinea Highlands (Canberra, Australia: Allans Printer, 1972), 95, 120.

What kind of skills are needed to become a *big-man*? It depends on the cultural context. In the Highlands of New Guinea where tribal fighting often occurs, a *big-man* ought to be a good warrior who can lead his people against their enemies. In the coastal areas, skills such as gardening, fishing, and trading are important.

In some societies in Sepik, artistic skills in carving and painting are considered essential for a *big-man*. In the Maring of Western Highland Province, physical appearance and attractiveness also are considered desirable qualities.

The authority of the *big-man* is limited because it depends largely on his ability to command the respect of his people and their willingness to obey his wishes. Thus, his authority is more personal and is performance-based rather than position or status-oriented. He constantly re-enforces his personal relationship with his followers to win their support.

When the *big-man* gets old, he needs a successor to replace him. While his son or a close relative might take over his position, in many cases, a younger *big-man* who exhibited outstanding skills and abilities to protect and serve the interests of the group eventually replaces him.¹

As a ritual leader, his functions are to lead his

¹Paula Brown, The Chimbu: A Study of Change in the New Guinea Highlands (Cambridge, MA: Schenkman Publishing Co., 1972), 44.

clan against other tribes, to excel in skills such as gardening, hunting, fishing, and trade. He also promotes good harvest, prosperity, and harmony in the community. In some coastal areas he also plays a role in solving and settling disputes among his group and other groups.

The word *big-man* seems to suggest to some Western missionaries a contradiction to the NT servant-leadership model. This is because leaders in government, business, and community--even in the church--are addressed as *big-man* or *big-meri* (woman). Thus, the word *big-man* carries with it authority, power, and political overtones. The paradox is that all church leaders are also called *big-man* and even God is addressed as *big-man*, qualified by the adjective *antap* (above).

How, then, can the church in PNG reconcile the *big-man* model of leadership with the servant-leadership model that Jesus exemplified in His life and ministry? I suggest that the *big-man* system is neutral. Jesus did not attack the political system of His day per se. He attacked the abuse of power that gave the system its values, whether good or bad. It is the people who give a system its moral value and character. So by changing people's values, the church can correct the system and its weaknesses. Doing away with it is not the answer.

Function of Melanesian Leadership

What is the bottom line of Melanesian leadership?

MacDonald writes: "Leaders attained and held their position only in relationship to the community."¹ Service to the community is the essence of Melanesian leadership. If the leader serves the community, he remains the leader and thus retains his position.

However, if he fails to render services to the group or society, he loses his followers and another strong young man rises to take his place who can provide better services to the community. The emphasis of the *big-man* system is on service and function rather than on position and office.

Leadership and Ministry in PNG

The group-oriented nature of PNG societies reveals itself in a community corporate effort. It means that all community-oriented jobs such as building houses, making canoes, gardening, caring for the young, and policing the community are done by the whole village.²

What then is the role of the leaders? The leaders coordinate the efforts of the people to serve the interests of the community. MacDonald writes:

We see in traditional Melanesian communities and the Christian communities of the early Church hold in common the fact that leaders emerge in them in order to facilitate the life and work of the whole group.³

The concept of the pastors having to do the ministry

¹MacDonald, 142.

²Hatanaka, 20.

³MacDonald, 144.

of the church was introduced in PNG by missionaries. This was foreign to the nature of the PNG community. Kevin Barr correctly said:

The presentation of Christianity was inevitably interwoven with western thought patterns and in general missionaries sought to establish replica of Christianity they had known back at home. . . . The difficulty was that they failed to distinguish between the essentials of the Christian faith from its European trappings.¹

Brian Schwarz lists the European trappings as forms, patterns of worship and liturgy, forms of ministry, church organization, and expressions of theology. In spite of the demographical shift of Christianity from the West to the Third World in membership, the forms of liturgy, ministry, and the expression of theology are still very much Western. I agree with MacDonald who says:

It seems a pity, therefore, that Christian communities have generally accepted the pastor-centred, station-centred approach to ministry which missionaries adopted in Melanesia.²

The pastor and station-centered approach to ministry is in stark contrast to the traditional way of ministry in Melanesia where it was done by the people, not the leaders. The leaders' function was to organize and facilitate the corporal energy of the people to serve the community. Thus, the community and the wantok-centered model of ministry in

¹Kevin Barr, quoted in Brian Schwarz, ed., "Contextualization and the Church in Melanesia," in An Introduction to Ministry in Melanesia, Point Series No. 7 (Goroka, PNG: The Melanesian Institute, 1985), 106.

²MacDonald, 144.

the PNG culture are more in harmony with the biblically based model of ministry (Eph 4:12) than is the Western-ministry model imported to PNG by the missionaries.

Of the three leadership models in PNG, the most common is the *big-man* system. All leadership systems have their weaknesses, but all have their strengths as well. One of the strengths of the cultural PNG leadership pattern is its focus on facilitating community activities.

Changes in Leadership

Leadership patterns have been modified as a result of modernization. In traditional PNG, the *big-man* served and managed the group wealth and property. Today, through legal means, a *big-man* can own personal property that later will be passed on to his children. This could lead to a new PNG *big-man* whose status is largely inherited.

Leadership today is elected through democratic processes. Leaders chosen for the local governments and the National Parliament are decided at the ballot boxes. Money and education have become the new skills (criteria) to decide who should be a *big-man* to represent the electorates in various levels of government.

The people in the cities have been exposed more and are open to these changes. Change has become part of their daily existence. On the other hand, people from the villages are somewhat less affected.

Wantok System or Wantokism

What is the wantok system, what are its dynamics and its new forms? Can it possibly be a model of ministry in the SDA church PNG?

Description of Wantokism

The dynamics of wantokism are based on the communal nature of PNG traditional society. Wantokism refers to the PNG system where people who share a common language, world-view, land, and ancestors are culturally bonded and support each other in good times and bad. Literally, wantokism means people who share the same language and come from the same place.¹

However, today it also refers to any people who understand and support each other. A wantok is obligated to support and care for his wantoks. The traditional wantok system is based on common kinship but is maintained through reciprocity. M. Mannan writes:

The main characteristics of the wantok system are: common kinship, common language, common place or area of origin, common social or religious associations, and especially the common belief in the principle of mutual reciprocity.²

If one says he/she is your wantok but does not support you when in need either physically or emotionally,

¹MacDonald., 220, 221.

²M. Mannan, quoted in H. Jansen, "Wantok Everywhere," Catalysts: A Social Pastoral Magazine 7, no. 4 (1977): 289.

he/she is not a real *wantok*. So support from a *wantok* is a test of a person's claim to be a *wantok*. *Wantok* implies obligations and responsibilities.

The *wantok* concept is instilled in every PNG person: Who is he/she? Where does he/she belong? Who are his/her kin? What are his/her responsibilities to his/her *wantoks*? Therefore, *wantok* in Melanesian society symbolizes a caring community that ministers to its members' well-being. This is the essence of the *wantok* system.

New Forms of Wantokism

The growth of urban centers and the dream of a new and better life in the urban centers lured rural people to the cities. They left behind families and relatives who provided for their physical and emotional needs. In the cities, the people are forced to join existing urban groups to have their needs met and satisfied. Thus emerged the concepts such as *wanwok* (same employment), *wanpati* (same political party), and *wanlotu* (same church). These have become the extension of the *wantok* system in urban centers where the people find a sense of belonging.

However, these lack the dynamics of rural *wantokism* that was kinship based.¹ I found one exception. The people who are rejected by their families for joining the Adventist

¹The urban *wantok* network would be similar to what Westerners call friendship. It lacks the dynamics of *wantok* that is based in kinship. MacDonald, 226.

church see the members of the church even dearer than their blood kin and relatives.

The concept of *wantok* has taken on a broader dimension in modern PNG. It is no longer based primarily on common ancestors, kinship, and language. Rather it is based on common interests, experiences, employment, and religious beliefs.

The underlying motif of *wantokism* still remains: the investment in human relationships as a basis for meeting and satisfying people's sociological, physical, and emotional needs. *Wantok* in this study symbolizes a community that supports and cares for its members.

Wantok as a Possible Ministry Model

Although the *wantok* system is open to abuse, it can serve as a possible model of pastoral ministry in the PNG context. The concept of "wantok evangelism" has been one of the major factors contributing to the growth of the church in PNG. The SDA church has entered some unentered areas only through "wantok evangelism." If "wantok evangelism" has been so successful, why can't *wantok* be used as a model of pastoral ministry and called it "wantok shepherding?"

This concept would be understood by the church members as they are aware of its meaning culturally. So as the people are concerned for their literal *wantoks*, so they should be concerned for their spiritual *wantoks*.

I see the *wantok* system as a possible pastoral model of ministry that is community-based. It is the way ministry was done in Melanesia, and still is used in the rural areas. It could help the church solve its nurturing problems and the lack of a full-time pastoral staff. This community model of ministry requires a reorientation of the pastor's role as the primary caregiver to the PNG model as a facilitator, and the NT model of shepherd-equipper.

Implications for Pastoral Leadership

This chapter noted that PNG societies are basically community-oriented. This trait influences the people's worldview, ethics, marriage practices and the raising of children, leadership and its functions, and how ministry is done in the context of traditional Melanesia.

The implications of these insights for pastoral ministry in PNG are as follows:

The nurturing of children is a community duty, so the nurturing of the new believers is to be done by the new community, the church.

The concept of a blood-based community that served as a unifying force in communal societies provides the link to go beyond the local ancestors to the universal blood of Adam and more so of Christ as the unifying force for the church, the new community.

As traditional leaders facilitate the energy of the community for service, pastoral leadership today should

coordinate the efforts of the church members by equipping them for ministry. This may help contextualize ministry to PNG.

The community nature of PNG traditional societies and the function of the *wantok* system suggests a community-oriented model for pastoral care in the SDA church in PNG. A church-based nurturing would fit the cultural model of group-collective participation and the NT concept of the priesthood of all believers.

The ordained ministry, by implication, is to assist the members in discovering their gifts, equipping them, and releasing them for ministry. This means that when one describes the church in PNG, it is seen as a community, and pastoral care becomes the function of the new community (church). Thus, as one cares for his/her literal *wantoks*, he/she now cares for his/her spiritual *wantoks*.

Chapter 5 will now synthesize the concepts developed in chapters 2-4. These concepts serve as the framework for the practical section of this study presented in chapter 6.

CHAPTER V

TOWARD A NEW MODEL OF PASTORAL LEADERSHIP

This chapter synthesizes the key concepts discussed in chapters 2-4. Chapter 2 considers the growth of the church in PNG and the challenges it created. These challenges served as the background for this project. The biblical values regarding the nature and purposes of the church, the role of pastoral leadership, and discipleship were the concerns of chapter 3.

Chapter 3 attempted to discover a theological basis for possible solutions to the challenges raised in chapter 2, especially the role of the pastor in relation to pastoral care and lay training.

Chapter 4 investigated whether some of the PNG cultural and sociological values would present possible methods for doing ministry in the PNG context.

Thus the task of this chapter is to derive a new framework for pastoral leadership from what we learned from the church situation in PNG, the biblical and theological values, the PNG cultural and sociological values, and to spell out the implications of these values to ministry, nurturing, and the role of the pastor.

Church Situation in PNG

What did chapter 2 reveal about the church situation concerning the institutional values, the growth factors, and the challenges resulting from the growth?

Church Values

Three values emerged from the discussion of the church in PNG. First, the church is growing because it is a witnessing church. Second, it is a growing church because it is a lay movement, a young church where the new converts became aggressively involved in sharing the gospel through the wantok network. Finally, the "grow one" program, which focusses on growing a new church rather than just winning one person, is one of the secrets of church growth in PNG.

Missionary church

The statistics in chapter 2 reveal that the church in PNG is a missionary-oriented church. As a missionary church, it takes seriously the Great Commission. It is a missionary church because it was:

1. A mission-driven church that has baptismal goals at all levels. These goals provide direction and motivation for the church, especially the local congregations where most of the soul winning takes place. They also strengthen the faith of the members when they see the manifestation of the Spirit's power in the church as the goals are translated into souls--members of the "body of Christ."

2. A young church where many of the members are new converts who still have bridges to unsaved relatives and wantok. New members are active in witnessing and contribute to the church's growth. It is an established fact that as members mature in Christ and make more friends in the church, their effectiveness as witnesses decreases. One of the reasons is that as they become more involved in the church and make more friends, they often have fewer contacts with non-believers.

Thus the highest potential for soul winning comes from new converts who still have bridges to unsaved friends and relatives.¹ As the church continually adds new members, it stays a vibrant church. A young church therefore has potential for growth.

3. The church members believe that the SDA church has the truths for the end time. This helps motivate them to share those truths with their friends. Some members fear that Remnant theology creates an exclusive mentality. This concern is real and needs to be guarded against. However, in PNG, the conviction that the SDA church has the message for the end time becomes an incentive to share it with people who are not members of the church. The Adventist distinctive doctrines can either make the church parochial or be an incentive for mission. In PNG, it is the second.

¹C. Peter Wagner, Your Church Can Grow (Ventura, CA: Regal, 1984), 93.

Lay movement

Like the early church, the church in PNG is a lay movement. This is one of the moving forces in the growth of the church. The church leadership needs to make sure that it remains a lay movement in order for the church to remain a growing church. As pointed out in chapter 2, most of the baptisms are a result of the lay members' witness.

Grow one

The "grow one" program centered around building a congregation rather than winning one person. This method of witnessing multiplies the effectiveness of soul winning, as it targets a people group rather than a person. It is also effective as well as more appropriate to the nature of PNG societies. It is an important value and needs to be maintained as part of the future mission strategy of the church.

Growth and Challenges

The growth of the church brought about by the value factors creates many challenges for the church. Those addressed specifically in this project are the nurturing of new members and the lack of trained pastors.

Nurturing challenge

As pointed out in chapter 2, one of the major contemporary challenges faced by the church in PNG is rapid growth. This growth overwhelms the pastor. Evidently the

institutional model where the pastor provided the primary care of the members could not meet the church's nurturing needs. Some pastors are pastoring as many as ten to twelve churches each in some places. Obviously, the quality of care decreases drastically when a pastor is caring for twelve churches or when a church has more than two hundred members. Most of the urban churches have more than four hundred members.

This lack of pastoral care is probably one of the reasons why, during the period under study, the SDA church has a gain and loss ratio of 21 percent annually. This strongly suggests that the traditional model of pastoral care (one pastor per church) is not meeting the contemporary needs of the Adventist church in PNG.

Lack of trained pastors

While the church is growing, the number of pastors literally has decreased. This is one reason to re-evaluate the institutional model of nurturing, including the pastor's role. The lack of paid pastors to provide the necessary pastoral care for the ever-growing church points to a new direction and model relating to the role of the pastors.

The Need for a Paradigm Shift

Because of explosive growth, the lack of trained pastors, and the ineffectiveness of the institutional model of pastoral care, a new model is needed that would provide

comprehensive pastoral care despite the lack of pastors.

Nurturing: A church function

The model that would do justice in providing care for the new members is to make pastoral care the function of the whole church. Just as witnessing is a lay movement in PNG, nurturing ought to become a church-wide function.

Role of the pastor

The role of the pastor in this model changes from being the primary caregiver to being pastor to lay pastors who, in turn, provide primary pastoral care for the church. Thus, the pastoral leadership here means developing lay pastors who minister to the new believers.

Biblical and Theological Values

Both biblical and theological values provide the basis for the needed paradigm shift. These were the main concerns for chapter 3. We now summarize these values.

The Church as an Organism

The church is primarily an organism composed of a body of people who respond to the call of God by faith and became members of the church. Through the Holy Spirit, they are bonded into a fellowship like no other fellowship where Christ is the Head.

Purposes of the Church

As the body of Christ, the church participates in

God's cosmic plan to bring "all things" under the Headship of Christ. God's cosmic plan comprises five dimensions:

1. Our love to God, the church's commitment to *worship*, is the vertical dimension of the purpose of the church. Paul calls it our service to God (Rom 12:1, 2). The ultimate purpose of our salvation is give undivided praise to the Father, the Lamb, and the Holy Spirit.

2. Our love to our fellow men shows the church's commitment to *ministry and service*, the horizontal dimension of our salvation, first, service to the members of the church, and then to the wider community.

3. Our love to the unsaved, the church's commitment to *mission*. Mission reaches out to the unsaved to make them disciples of Christ. The church exists to love God, the members of the church, and those in the world for whom Jesus came and died. Thus the church exists for worship, service, and mission.

4. "Baptizing them." Our commitment as members of the church is to incorporate others into God's family, the church, by baptizing them. As members of the church we are not to live individualistic lives. We are to love, support, and care for other members of the church. This unity finds its expression in the corporal worship and fellowship of the church.

5. Our discipleship is to teach others to obey all things God commands us. This is the church's commitment to

maturity, growth, and nurture. The mission of the church is to evangelize the world, to make disciples for Christ (mission) who will be committed to God (worship), to the church (membership and fellowship), to others (service), and to discipleship (maturity).

This last point is most important because a disciple (one who has accepted Christ) is in a process of growing into the image of Christ. Through the discipleship process, disciples develop Christian habits such as taking time for devotion, prayer, fellowship, and stewardship.

Since a disciple is one who has accepted Christ and continues to grow from a lesser to a greater faith, there must be a strategy for disciple making that includes leading a person to Christ and assisting him/her to maturity in Christ.

Spiritual Gifts and Leadership

Chapter 3 noted every member has at least one gift. These gifts qualify the members for ministry. One needs to discover, recognize, and develop his/her gift in order for that gift to be released for specific ministry.

The gift of leadership qualifies a person to be a leader, but does not automatically give him/her authority. The primary source of authority of the leader is rooted in the leader's experience with God. Thus, the relationship of the gifts to leadership is one that qualifies leaders to do their function rather than vesting them with authority.

According to the theology of spiritual gifts, all members have at least one gift, but not necessarily the same gift. Thus not all members have the gift of leadership. So while everyone is a minister, not everyone is a pastor. Pastoral leadership needs to recognize those who have the leadership gift so they can be trained and released for ministry.

Ministry in the New Testament

Since every member is a priest in the NT, ministry belongs to the whole laity. The NT does not support a priesthood within the priesthood of all believers. The believers as a corporate unit are the priesthood.

Believers were ordained to their priestly function at their baptism. The distinction between the so-called clergy and laymen deprived the majority of God's people of their legitimate role as ministers. Since all members are recipients of a gift, all are empowered for ministry.

Pastors as equippers

The NT teaches that every member is expected to do ministry. Some however are responsible for pastoral functions.¹ One of the pastor's main functions according to Paul in Eph 4:11, 12 is the equipping of the saints for the work of ministry, in building up the church. (See fig. 11.)

¹Robert M. Johnston, The Abundant Life Bible Amplifier: Peter and Jude (Boise, ID: Pacific Press, 1995), 110, 111.

Fig. 11. Function of pastoral leadership based on Eph 4:11, 12.

For the church to become a ministering community the pastor becomes a resource person for the church. The pastor's role, then, changes from being doer of ministry to equipper of lay leaders who are responsible for ministry in the church. As he/she becomes an equipper, his/her role as primary doer of ministry decreases and the congregation's role as performer of ministry increases (see fig. 12).

Fig 12. Pastoral care model for effective discipleship.
Source: Peter Wagner, Leading Your Church to Grow (Ventura, CA: Regal, 1984), 134.

The equipper model, based on Eph 4:11, 12, pictures the pastor as trainer of the members for works of service. So the pastor becomes an equipper rather than the doer of ministry. Instead of the pastor being simply an employee, he becomes a recruiter of lay ministers to do ministry. Rather than being a shepherd, he becomes a rancher who supervises other shepherds to do shepherding. Instead of being a chaplain who cares for the problems in the barracks --the marriages, the burial services, and counseling, he becomes a general who plans and oversees the operation on the front line.

The pastor as a leader assists the church to set goals according to God's purposes, influences the church to achieve those goals, and trains members to obtain the necessary skills needed to accomplish the goals. This is the essence of the idea of the pastor as an equipper.

Given the church's situation in PNG, the need for a paradigm shift is paramount. The equipper model is not only biblically based but also relevant to the PNG cultural way of doing ministry.

Cultural and Sociological Values

The PNG cultural values (chapter 4) are not the basis of this project, but they may suggest methods of making ministry relevant for the church in the PNG context. The Melanesian values especially helpful in making ministry relevant and meaningful to PNG members are: the way children

grow up in PNG, how ministry is done in PNG, the essence of leadership in PNG, and the concept of the wantok system.

Children Growing Up in PNG

Children become mature and responsible members of the society through the collective efforts of the community. While the daily care of a child is the responsibility of the parents and immediate relatives, the whole clan assists in the general welfare of the child. This is because children are seen as the guarantors of the future existence of the group.

As children grow they begin to learn the values of the community through their parents and kin. The mothers and women kin are the primary teachers of the girls, while the fathers and male kin became the mentors of the boys. Thus, the responsibility for raising children to become responsible members of the community is a community enterprise.

Ministering the PNG Style

Ministry in PNG is a co-operative community effort. The community pulls its resources together and employs them to benefit the whole community. This collective ministry is seen in child rearing, gardening, fishing, building houses, making canoes, and cleaning the village.

My memories of village life are too ingrained to be

forgotten. I remember how the *luluai* and *tultul*¹ stood in the center of the village and assigned duties for the people for the week. As a child, I felt and sensed the authority of the village leaders as they officiated. Afterward, the people quietly dispatched to their houses and returned with their tools and carried out their communal tasks. Thus, the ministry done in PNG was both community-centered and group-oriented.

The Essence of PNG Leadership

If ministry were done by the people, what would be the role of leadership in PNG? In the PNG system, the primary function and role of leadership is to facilitate the corporate effort of the community. The leaders coordinate the collective energy of the community to serve the welfare of the group.

Thus, the essence of Melanesian leadership is to coordinate the combined energy of the community and release it for the purpose of serving the community. The leaders are mainly the facilitators rather than the doers of ministry in PNG. This leadership role closely parallels the biblical equipper model of the role of pastoral leadership. However, the facilitator model is more passive than that of an equipper. The facilitator model of leadership is one of

¹*Luluai* and *tultul* were village officials. Today they are replaced by village councilors. The *luluai* was the leader, the *tultul*, the messenger. This system was introduced by the Germans. Sachiko Hatanaka, 24.

the ways to contextualize ministry to the context of PNG.

Wantokism: A Key to Nurturing

Wantokism is a Melanesian value system that teaches members of the group their obligations to their kinship group. It is a network that provides support and care for any member of the group who has needs either physical or social.

Wantok could be used as a model of pastoral care in the new community, the church. Because wantok has already been proven as an effective tool for evangelism, it could be extended to pastoral care as a model for nurturing. Wantok as a network of support and care could be the key to the current nurturing challenge in the church in PNG.

A New Paradigm of Pastoral Leadership

What are the implications for the role of the pastor and for the ministry that emerge from these concepts? What is the best model or structure for a shared ministry?

Ministry: A Shared Responsibility

The success of membership growth in PNG is the result of corporate witnessing by the church. But when it comes to pastoral care, it has been commonly understood as primarily the duty of professional pastors. However, in the burgeoning churches, this results in the lack of nurturing made evident by the statistics on apostasy. A paradigm shift to the biblical and cultural model of ministry is

essential so the church becomes an entity where the new community (church) does ministry and the leaders or pastors coordinate the gifts of the members and channel them for service within the body and to the wider community. Only then can ministry become a shared responsibility between leaders and members.

Strategy for a Shared Ministry

Three steps help to get the church to become a ministering community. The church must adopt the belief that ministry is for the whole church, the pastor's role must be broadened, and a new structure or model that is conducive for providing the broadest possible opportunity for the members of the church to serve is needed.

Ministry is for the whole church

For the church to become a ministering community, the members must recognize their value and gifts. They must realize they are needed in the total ministry of the church. It means they learn the fundamental biblical principles.

1. Every member is important. In the body metaphor, some members are more prominent and visible but they are never more important, as each has a role to play. The value of a person is not based on his or her gifts. Gifts are given for ministry, not to determine value.

Warren writes: "There are no *little people* in the

body of Christ and there are no *insignificant* ministries."¹ Therefore, every member is important and every ministry is important.

2. Every member is a minister. While not every member is a pastor, every member is a minister because each member is saved for ministry, called for ministry, gifted for ministry, and commanded to minister. The members of the church are saved to serve.

3. They need to realize they are needed. Every member must see that the church as the body needs his or her talents and gifts. As members of the body of Christ, each member is dependent on the other. The church cannot become a ministering community unless the members see and recognize their value and how important they are to God, the church, and its ministries.

Pastors as trainers of
lay leaders

For the church to become a ministering community, the pastors must not only be doers of ministry but focus on being equippers (player-coaches). Their function now is to become developers of leaders who will, in turn, train their own members. The goal is to eventually have the whole church equipped for ministry. This is the way ministry was and still is in Melanesia and in the NT church (Eph 4:11, 12). The role of the pastor becomes crucial to equipping

¹Warren, 368.

the church to become a ministering community. We need to return to this biblical model of pastoral care.

Unfortunately, when the Reformers broke away from Rome in their theology on salvation, they never made the break from the church of Rome in their theology on ecclesiology--leadership was from top down. The clergy were the main performers of ministry, thus priests within the priesthood.¹

Structure for a Shared Ministry

The NT emphasis is on body ministry not on multi-gifted pastors. A structure is needed that will provide opportunity for the multi-gifted members to use and exercise their gifts and turn them from being spectators to actors in ministry. What kind of structure would be suitable for providing the opportunity for many members to exercise their gifts?

The small group or wantok unit² structure, more than any other structure, has the potential to develop lay leaders and mobilize body ministry. It calls members out of the audience to become actors and performers of ministry. One reason for the success of the Wesleyan movement in the early American frontier was attributed to "class meetings"

¹Ogden, 52.

²The wantok unit is used throughout this chapter as a synonym for the small group concept.

and local leaders.¹ The success of Paul Y. Cho also is based on the cell-group concept.² The house churches were responsible for the secret of the growth of the early church. Ellen White writes:

The formation of small companies as the basis of Christian effort is a plan that has been presented to me by One who cannot err. If there is a large number in the church let members be formed into small companies, to work not only for the church members but for unbelievers also.³

In other words, White advises that our churches should form small groups for service. The small groups provide structure for (1) effective nurturing and caring, (2) developing lay pastors and their gifts, and (3) reaching out to unbelievers in the community--where all members can serve and exercise their gifts.

The pastor's primary concern is to develop capable lay leaders of the wantok units to share the function of nurturing. The development of lay leaders is a crucial step in the success of the wantok units. Carl F. George says:

Small groups are not the solution to what the church needs most desperately. Rather, churches rise and fall on the availability of trained, talented, and spiritually gifted leadership. And the best possible context anyone has ever discovered for developing

¹W. M. Gewehr, "Some Factors in the Expansion of the Frontier Methodism," Journal of Religion 8 (1928): 109.

²Paul Y. Cho, Successful Home-cell Groups (South Plainfield, NJ: Bridge Publication, 1981), 64.

³Ellen G. White, Evangelism (Washington, DC: Review and Herald, 1946), 115.

leadership occurs because of a small group.¹

The small group is the best structure for allowing opportunities for a shared ministry. But its success depends entirely on the availability of leaders to make it function. The pastor's role as an equipper is crucial.

The Jethro model (see fig. 13) is an excellent biblical model to facilitate a shared ministry. In Exod 18: 17-26 Jethro instructed Moses his son-in-law to delegate responsibility to capable people who could serve as leaders of thousands, hundreds, fifties, and tens. These leaders would be responsible to Moses and for those under their care. Let us consider the Jethro model.

Fig. 13. The Jethro model. Source: Carl George, The Coming Church Revolution (Grand Rapids, MI: Fleming, 1990), 55.

¹Carl George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids, MI: Fleming, 1994), 48.

The "M" represents leaders of thousands, the "C" the leaders of hundreds, the "L" the leaders of fifties, and the "X," the leaders of tens. The M supervises ten Cs, a C leader supervises two Ls, and an L leader supervises five Xs. This model has six basic values:

1. One man is insufficient for doing the job (vs. 18).
2. People need to be trained and equipped (vs. 20).
3. People need to be selected carefully (vs. 21).
4. Caring must get down to "bite-size" (vs. 21).
5. The concept of delegation is valued (vs. 22).
6. Results are positive (vss. 22, 23).¹

While this Old Testament (OT) structure is good, it lacks NT dynamics. In the NT, ministry was not delegated as suggested by the Jethro model. In the NT, all members had their own specific ministries according to their gifts. Ministry, then, is not delegated; those who minister must discover their gifts and unleash them for service.

Moreover, the Jethro model must be adapted to the PNG scenario where churches have fewer than one thousand members, but most pastors care for more than one church, sometimes as many as twelve churches. In the PNG setting, I will represent pastors by the letter D, as leaders of five-hundred or more members. The Cs represent leaders of

¹Melvin J. Steinbron, Can the Pastor Do It Alone? A Model for Preparing Lay People for Lay Pastoring (Ventura, CA: Regal, 1987), 42.

hundreds, the Ls, leaders of fifties, and the Xs, leaders of wantok units. (The letters D, C, L, and X are used from the Roman numerical values).

The Cs represent elders who manage, organize, and oversee the worship services and the administrative aspects of the church. The Ls represent some elders and some lay members who have the gift of leadership. They are equipped by the pastor for their function as coordinating and training leaders.

The main responsibility of the Ls is to develop the X leaders and Xa apprentice leaders so a continual supply of trained leaders is available. The lowercase "a" in "Xa" is used to indicate an apprentice. The wantok units cannot function effectively if the church does not constantly develop and multiply the number of X leaders.

The success of the small-group system rises or falls on the availability of the X and Xa leaders. As can be seen in fig. 14, the Ls have a crucial role because they are directly responsible for the training of the Xs and the Xas leaders. The Ls are equipped by the D. Hence how well the Xs and Xas are developed depends on how well the D equipped the L leaders who in turn trained the X leaders. In this model, the Cs care for the administrative aspect of the system and are not directly involved in the equipping programs.

Again, the development of the "Xs" and "Xas" is

crucial to the success of the *wantok* units. Thus pastors (D) must spend more time in the training and equipping ministry to develop *wantok* leaders so enough L and X leaders will be available to provide effective caring.

Fig. 14. Structure for developing *wantok* unit leaders.
Source: Carl George, The Coming Church Revolution (Grand Rapids, MI: Baker, 1990), 58.

There are advantages of this structure or model.¹

1. It is not limited by facilities. Meetings can be held just about anywhere.
2. It promotes interpersonal relationships. The *wantok* units complement corporate worship where people become persons and names.

¹See Aubrey Malphurs, Planting Growing Churches for the 21st Century (Grand Rapids, MI: Baker, 1992), 215-20.

3. It enhances the assimilation process, especially of the new members. Recent members feel more at home within the wantok units. It also "assures the highest level of care at the lowest level of the structure."¹

4. It is not limited by finances because they can meet anywhere with minimal cost.

6. It is geographically expandable. Members can meet in a house, so meetings are not limited by location.

7. It encourages lay ministry and facilitates leadership training. The wantok unit becomes a stage where members exercise their gifts in order to develop them.

8. It decentralizes pastoral care. Thus, it meets the biggest challenge to the pastors which was created by the tremendous growth of the church in PNG, which is turn swamped the pastors in their care for the churches.

How to Implement the New Model

Pastor Wilson Stephen, the newly elected PNG Union Mission president, knows that one of his greatest challenges is leadership development. He sees an urgent need to train and educate future leaders of the church in PNGUM.²

The question is, What form of leadership development would meet the need for the PNG Union Mission? I already pointed out that the institutional model is insufficient to

¹George, 57.

²Stephen, 10.

meet the nurturing demands of a fast-growing church. For this reason the role of PNG cultural leaders as facilitators of the cooperative community efforts and the pastor's biblical role as an equipper and trainer need to be taken seriously. I suggest that pastors need to carefully follow a step by step strategy to make this model a reality.

There are four steps to implement this model: (1) retooling of pastors as equippers, (2) equipping of lay leaders (ELs) for the wantok units, (3) equipping the X leaders (EXs), and (4) organizing the wantok units (see fig. 15).

Retrofitting Pastors for Their Equipping Role

Because the field pastors lack equipping skills, the strategy must begin by retrofitting the pastors for their role in developing L and X leaders. Without qualified pastors as equippers, the church cannot have qualified lay leaders to make the wantok units function. This retrofitting and training will take place in the innovation training program (ITP), a structured non formal leadership training program to prepare pastors for their role as shepherd-equippers. It will be discussed in more detail in chapter 6.

The equipping of the X leaders will take six months. The "X" represents the X leaders and "WU" stands for the wantok units. It is in the XWU that the nurturing takes place. An L leader supervises five wantok units. The

purpose of ITP is to train pastors to be trainers of the L leaders (leaders of fifty) and the X leaders (leaders for the wantok units).

Fig. 15. Structure for training field pastors and the L and X leaders.

Training Lay Leaders for the Wantok Units

Because the wantok units can be successful only when L and X leaders are available, the pastor's main function in this model is to develop the L leaders. Each L leader supervises five X leaders and their units, which are made up of a minimum of fifty people. It is in the wantok units that nurturing takes place. Thus, the X leaders are crucial to the success of the wantok units.

A new ministry should not begin until a leader is ready to lead it. Carl George notes that churches rise and fall, not on the number of small groups but on the availability of leaders. Thus, the training of the L and X leaders is crucial to the success of the wantok units.

Wantok Unit Structure

The wantok units can serve both as structure and avenue for ministry and nurturing of members. They can be established as soon as leaders become available, depending on the needs of the church.

The wantok units can be structured and organized in several ways.

1. They can be organized according to location and geography--convenient where people have no cars.

2. They can be organized according to people's time and availability--this flexibly meets the needs of the members.

3. They can be organized around common interests, various needs, tasks, and the purposes of the church.

5. They can be organized according to language groups to make it easier for people to communicate.

This project was particularly concerned with the need for nurturing new members.

The time needed to develop the model in fig. 15 above (from step 1 to step 3) is a cycle of at least two years. The retooling phase for the pastors (ITP) will take twelve months. The true success, however, will only come as pastors and L leaders implement the strategy learned on their own with ongoing coaching once a month by a qualified mentor working either with the mission or union.

The ultimate goal of the *wantok* model is to provide effective nurturing and discipleship strategy for new believers. But the *wantok* model cannot function effectively without qualified L and X leaders. The training of the L and X is crucial to the success of the *wantok* units. Thus the training of pastors as equippers of the L and X leaders is an integral part, if not, the key to the new paradigm model of pastoral care suggested in this dissertation.

Chapter 6 therefore, is concerned with the **retooling of field pastors** for their equipping role in developing lay leaders for the *wantok* units.

CHAPTER VI

EQUIPPING PASTORS TO BE EQUIPPERS

The model of ministry through the *wantok* units described in chapter 5 depends on the availability of trained "L" and "X" leaders and a system of coaching both.

How does the church get qualified L and X leaders? The answer is to develop qualified field pastors to function as equippers who will equip the L and X leaders. This new role demands that pastors must change from being only doers of ministry to being equippers of the members for their body ministry. I have called this expanded role of the pastor the shepherd-equipper or player-coach role.

Chapter 6 suggests ways for retooling selected field pastors to become equippers of the L and X leaders who will provide nurturing of new members through the *wantok* units. The *wantok* units led by the L and X leaders should provide long-term effective discipleship as a solution to the challenges brought about by the greatly increased membership and lack of adequate pastors.

The theology curriculum for the theology students in PNG needs to incorporate equipping skills for pastors if they are to serve as future equippers of leaders. Further,

programs must provide for retooling of field pastors in PNG. The ideal values in chapter 5 are the suggested guide in the retooling of field pastors.

The retooling process is to be in three stages. The first stage involves a seminar for the mission president and mission departmental directors. The second stage involves a workshop for field pastors to acquaint them with the concept of the church and its mission and how to implement that mission in the local church. The third stage is an innovation training program (ITP) for selected pastors who commit themselves to learning the necessary skills to become equippers (see fig. 16).

Fig. 16. Structure for retooling field pastors.

The seminar and workshop, both short-term programs, will be conducted on two separate weekends. The ITP runs for twelve months. Both the seminar and the workshop will cover the same value-oriented subjects. The seminar and

workshop would have their own purposes, contents, and expected result. The subjects for the ITP are skill centered. The ITP covers ten critical skills to prepare the pastors for their equipping role.

Seminar for Mission Personnel

The seminar program is organized for the mission leadership. What is the purpose of this seminar? Why are the local mission leaders involved if they are not directly involved in the nurturing and discipleship program of the church?

The Participants

The seminar for mission personnel is designed to include all the officers (president, treasurer, and secretary) of the local mission as well as department directors and their families.

Purpose of the Seminar

The purpose of the seminar for the mission personnel is to assist them to understand that:

1. The biblical role of the church pastors includes their role as equippers of lay members.

2. While the church has an institutional aspect, it is primarily a body of believers who responds to the call of Christ by faith and becomes a channel of mission in the world.

3. If the mission personnel understand God's

purposes for the church, they will realize that nurturing is an important aspect of the mission of the church.

4. Every church member is equipped by the Holy Spirit with spiritual gifts at baptism. These gifts, which need to be discovered and developed, qualify the church members for ministry.

5. The local church needs a structure to provide a more deliberate, focussed, and organized pastoral care.

The mission officials are invited to the seminar for various reasons. Traditionally, church leaders view with suspicion any innovative concepts that are not approved first by the mission executive committee. Furthermore, due to human nature, "Surprises do evoke hostile responses,"¹ and, after all, the field pastors are mission employees. Therefore, it is imperative that they give their support to the program, otherwise the retooling program would not even get off the ground. Their moral and financial support in implementing the ITP is crucial.

The best way to enlist the support of the mission leaders is to establish the biblical rationale for the proposed program. As the leaders understand the nature of the church--leadership, spiritual gifts, discipleship, and the role of the pastor--they will become willing supporters of alternative strategies for effective ministry.

¹Lyle E. Schaller, Strategies for Change (Nashville, TN: Abingdon, 1993), 95.

Description of the Seminar

This first seminar will be conducted over a weekend, from Friday night through Sunday. This is a ten-hour format will include two sermons on the mission of the church (Friday evening and on Sabbath). The topics listed in table 3 will be covered through the lectures and discussion groups.

TABLE 3
SUGGESTED SUBJECTS FOR THE SEMINARS

Subjects	Description
1	The plan of salvation
2	The nature of the church
3	The purpose of the church 1
4	The purpose of the church 2
5	The theology of the gifts and ministry
6	The biblical concept of leadership
7	The role of the pastor in the NT

Content of the Seminar

The seminar covers the seven subjects (see table 3) chosen to establish the biblical perspective concerning the church and its purposes, spiritual gifts, and the pastor's role in the NT. These subjects should provide the mission

leaders with a vision of God's purposes for the church. This vision makes it possible for the church leaders to consider alternatives for doing ministry in PNG using other than the traditional model.

The Components of the Seminar

The components of the seminar consist of two sermons --one on Friday night (Great Commission I) and the other on Sabbath (Great Commission II). These set the agenda for the ten-hour seminar on Sabbath afternoon and Sunday.

The seminar consists of a brief devotional period (15-20 minutes), seven, one-hour lectures on the seven topics, four discussion periods of thirty minutes each, and a one-hour feedback session at the end of the seminar. The following is the program format:

1. Devotions and prayer time. The devotions are based on the images of the church in the NT. The prayer is intercessory in nature.
2. Guided group discussion. Relevant questions and references are provided to help guide the participants in their group discussion of the topic.
3. Feedback sessions. Such sessions allow time for sharing the insights learned and gained during the discussion groups.
4. The lectures discuss subjects previously discussed in the discussion groups.

The purpose for having the discussion first is to

familiarize the participants with the subjects so they can participate during the lectures.

Instructors for the Seminar

While I plan to be the main presenter, several guest speakers will be invited to assist in the presentations. Planning and organizing the seminar with its objectives and goals also will be my responsibility.

Expected Results

By the end of the seminar, I anticipate that mission leaders will have a clearer understanding of the biblical teachings regarding the church, its purposes, and ministry. Understanding God's cosmic plan will help participants to think cosmically and act locally to achieve God's purposes for the church. Further, I believe the leaders will enthusiastically support the ITP program to be conducted at a later date for field pastors.

Workshop for the Pastors

The workshop is planned for field pastors and will be arranged through the mission office. Some mission administrators will be invited to assist. Not only will they feel part of the team, but the pastors will realize that the administrators support the program.

Purpose of the Workshop

To help pastors understand the contemporary

situation of the SDA church in PNG, the workshop will teach them the NT concepts of the church and ministry. It will instruct the pastors as to how they would function in their role as pastors to provide effective pastoral care for the growing church. They learn the value of the church as an institution and the biblical values regarding leadership, and their role in relationship to the ministry of the laity.

Further, the workshop will teach them the biblical nature and function of spiritual gifts and how the pastor-teacher gift relates to the other gifts in the church. As they understand the nature of the church, its ministry, and the role of the pastor and leadership in the NT, they will be better prepared to accept their role as equippers.

Participants in the Workshop

It is expected that all bona fide employees of the local mission where the seminar is planned could attend. From the participants of this seminar, five to eight pastors will be selected for the ITP. The seminar is primarily to assist the pastors in understanding God's purposes for the church, but it also is intended as a screening program to assess which pastors will be most successful in the ITP for the pastors.

Goals for the Workshop

The workshop goals are twofold: a short-term goal and a long-term goal. The short-term goal is to create an

awareness in the pastors regarding the nature of the church, its ministry, the role of the pastors, and to prepare the pastors who are more innovative for the innovation training program (ITP).

The long-term goal of the seminar is to select a group of pastors for the ITP that will equip them to become equippers. Those who complete the ITP should be qualified as equippers of lay leaders at the end of twelve months. Part of the long-term goal is to have sufficient trained L and X leaders who will be responsible for the ministry in the local church, especially in nurturing new members. Ultimately the long-term goal is to have an effective system in place for discipleship and nurturing of new believers.

Description and Content

The description of the workshop is similar to the seminar for the mission officers (see above). It also is planned for the weekend and will incorporate two sermons on the Great Commission, lectures, discussion, and feedback. The subjects covered are similar to the seminar for the mission personnel.

Instructors for the Workshop

I plan to be the main instructors for the workshop. Mission personnel who have been through the seminar will be invited to assist in the presentations. The planning and organizing of the seminar are my responsibility.

Expected Results

I anticipate that the pastors will become more enlightened regarding the church and its purposes, spiritual gifts, and their role in relation to the other gifts in the church. This workshop is also designed to prepare pastors for the ITP. Hopefully, the workshop will provide five to eight participants for the ITP.

Innovation Training Program (ITP)

What is the innovation training program? What are its purpose and goals? Who would take part, and how long would it take?

Purpose of the ITP

The ITP is to equip the selected pastors with the necessary skills that will qualify them to be equippers of lay leaders for ministry in the fast-growth context of the SDA church in PNG. They will learn to use the *wantok* units, which are the best structure for nurturing. Since the *wantok* units as a caring model cannot function effectively without properly trained lay leaders, the ITP for field pastors is imperative in order for the *wantok* model of ministry to be successful.

Participants in the ITP

The participants are selected from the pastors who attended the pastors' seminar. They are selected according to their interest in the ITP and willingness to experiment

with new concepts. Not all pastors are innovators; those selected for the pilot project are pastors who are committed to the goals and purposes of the ITP.

Although the concept of the pastor as an equipper has not been advanced in PNG, I believe it will work because it lends itself to the cultural value where the traditional leaders are the facilitators of ministry. Besides, if it is supported from the Scripture, it is easy for the pastors to adopt as the people do take the Bible plan seriously. However, it must be implemented with much planning, prayer, and care as any innovation can be risky. But if it can improve and make ministry relevant, it is worth taking the risk.

Goals for the ITP

The ITP also has short-term and long-term goals. The short-term goal is to prepare qualified pastors to be equippers and developers of lay leadership.

The long-term goal is to develop sufficient "L" and "X" leaders to be leaders of small wantok units. The retooling of the pastors as developers of lay leaders for the small wantok units is the answer to the nurturing and discipleship challenge for the church in PNG.

The long-term goals may take two years or more to accomplish. It is important to build slowly and firmly if the strategy is to be effective and of lasting benefit.

Description of the ITP

The ITP is an ongoing training program for pastors who want to be trainers of the laity. It runs for twelve months and meets monthly on the first Sunday of every month for four hours. The lectures cover ten critical skills that qualify pastors to be equippers. It has specific components or an "innovation configuration."¹ The components are arrived at through various steps.

1. Identifying innovation components. This is done by studying the church clerk, treasurer, and Sabbath school secretary reports, the nominating committee reports, and by talking to lay leaders and a number of well-informed members of the church.

2. Identifying additional components. Additional components are arrived at by observing how the committees function and how the worship services are conducted.

3. Enlarge the pool of components. Observe how the pastor and lay leaders perform their duties. These various activities form the basis of the initial checklist.

¹Innovation describes the attributes, the goals, and implementation requirements that are described, while configuration focuses on the behavior and structural characteristics of that innovation. It breaks down the innovation into parts and identifies the components that can be described operationally. It focuses on people's activities as well as material or subject matter, behavior, and the process for implementing the innovation. Rita Henriquiz-Roark, "A Descriptive Case Study of the Teacher Groups and Teachers' Perceptions of the Impact of Study Groups on Professional Growth" (Ed.D. dissertation, Andrews University, 1995), 62.

4. Checklist construction. After observing and studying the various components, a checklist of the training program is developed and discussed with appropriate person (namely the mission president). Table 4 lists the initial components.

TABLE 4

INITIALLY SUGGESTED COMPONENTS OF THE ITP

Components	Description
1	Consists of 5 to 8 pastors
2	Has a common focus and goal
3	Focusses on implementation of an innovation
4	Meets at a specific time regularly
5	Has an agreed-upon agenda
6	Shares leadership responsibility
7	Involves key persons
8	Provides a conducive work climate in and out of session with an emphasis on results
9	Has assignment and supervision

Source: Adapted from Rita Henriquez-Roark, "A Descriptive Case Study of Teacher Study Group and Teachers' Perceptions of the Impact of Study Groups on Professional Growth," Ed.D dissertation, Andrews University, 1995, 68.

5. Participants' checklist. Revision is made to the checklist after consulting with key persons and given to the participants.

The purpose of the checklist is to provide the information to the participants (6-8 pastors) of the direction (goal), the content (subjects or materials), what is expected of the participant responsibility (behavior), participant activities (assignments), the methodology, and the relationship between participants and leader (climate). This is done to maximize participation and learning on the part of all participants.

The daily program includes a lecture on one of the skills followed by discussion and feedback, and ends the program with assignments for the next four weeks. Beginning with the second session, a feedback on their assignments will be part of the training program.

Half an hour of devotion and prayer will begin each session. The prayer is more of an intercessory nature.

The ITP is an apprenticeship type of program where the instructor (myself) is in touch with the pastors during the week, modeling and answering their questions. In other words, during the twelve months they are training to be trainers of lay leaders I will be their pastor. These twelve months are crucial in their development, for during this time I hope to model for them what they will be to the lay leaders they will train in the future.

Content of the ITP

The ITP will be skills-oriented and will cover ten critical skills. These ten skills are selected as the most important to prepare the pastors to become qualified equippers of the L and X leaders at the end of the ITP. The suggested critical skills are listed in table 5.

TABLE 5

SUGGESTED SKILLS SUBJECTS FOR THE ITP

Skill	Description
1	How to lead unbelievers to become disciples
2	How to develop growing and witnessing disciples
3	How to develop mission-oriented goal
4	How to recruit and develop leaders
5	How to handle conflicts
6	How to communicate effectively in a wantok unit
7	How to pray effectively
8	How to manage time and resources effectively
9	How to discover and develop spiritual gifts
10	How to start and lead out in the wantok units

Note that these ten skills cover topics in the areas of witnessing, spiritual growth, leadership--such as how to set mission-oriented goals, recruiting and developing lay leaders, and how to start and lead a wantok unit. Interpersonal relationships cover such skills as how to communicate in a group setting and how to solve conflicts.

Structure of the ITP

The ITP has three components: monthly class meetings, the initial model group (also done monthly), and the assignments and supervision. The members of the model group are new converts from the churches of the pastors who are taking the ITP. An illustration of components of the ITP is found in fig. 17.

Fig. 17. Structure of the ITP.

The ITP monthly class meetings start at 8:00 a.m. and end at 12:30 p.m. The daily schedule is as follows:

1. Devotion and intercessory prayer (30 minutes)
2. Feedback on the assignments (30 minutes)

3. Break (5 minutes)
4. Discussion groups (30 minutes)
5. Feedback (30 minutes)
6. Break (5 minutes)
7. Lecture and presentation (skills, 60 minutes)
8. Assignments (15 minutes)
9. Meal together (lunch)
10. Social programs (optional).

The discussion and the feedback at the beginning help to familiarize the participants with the subject, so their participation will be more meaningful during the lecture. The whole process becomes a journey together to discover fresh ideas and concepts in doing ministry.

The model group for the monthly meetings begins with the recruiting of members. The opening night is basically an orientation night where members introduce themselves, the facilitator shares the basic guidelines and the purposes, and the chosen members for the program are encouraged to commit themselves to the program.¹ The normal monthly meetings follow.

The main elements for the model wantok unit are: personal testimony or sharing time, fellowship, intercessory prayer, and Bible study time. The meetings should last between one to one and one-half hours.

¹Kurt W. Johnson, Small Group Outreach (Hagerstown, MD: Review and Herald, 1991), 65-72.

Expected Results

If five field pastors take the ITP each year we would have twenty-five pastors with the necessary skills as equippers for developing lay leaders in their churches in five years. This means twenty-five local churches will be implementing the wantok units as a pastoral care strategy. As the chain continues in the training of leaders, it will result in producing sufficient lay leaders to make the wantok unit an effective model for discipleship.

It also will return ministry to where it belongs, the priesthood of all believers (biblically) and the community (culturally). Church members in PNG must be taught that the church is the new community and the performers and doers of ministry are the members according to the NT.

Summary

The development of lay leadership for a long-term discipleship strategy means many pastors need special training and skills development so they can train effective lay leaders. Untrained, unskilled pastors certainly will create a climate where training cannot occur.¹

The wantok-unit structure provides the avenue for both potential growth and nurturing. However, such units

¹Alvin J. Lindgren and Norman Shawchuck, Let My People Go: Empowering Laity for Ministry (Schaumburg, IL: Organizational Resources Press, 1988), 117-18.

cannot function effectively without qualified L and X leaders. The development of lay leaders is key to making the *wantok* unit successful. The greater the number of lay leaders that are trained, the more *wantok* units can be formed and the more personal the caring becomes. As more *wantok* units are established the more effective the process of discipleship can be carried out.

The retooling of field pastors to be developers of lay leaders for the *wantok* units is the first stage in the process of establishing a long-term effective discipleship strategy. As more lay leaders are equipped, there will be adequate leadership for the *wantok* units which, in turn, provide the nurturing model for a community-based pastoral care and ministry--the PNG and NT style.

CHAPTER VII.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The SDA church in PNG is a growing church, as substantiated by the statistics between 1975 to 1994. The growth was due to a number of church values and growth factors. However, while the church continues to grow explosively, the number of pastors has actually decreased due to retirement and retrenchment.

This imbalance creates a major challenge for the SDA church in PNG: How to provide effective nurturing of the new members. The lack of trained pastors as equippers of lay ministers and of a well-planned strategy for nurturing and assimilating new members is evident in the large number of apostasies annually.

This dilemma provides the rational for re-evaluating the role of the pastor in relation to the nurturing of the new members. The concept of the pastor's role as developer and equipper of lay ministers who, in turn, would provide the primary care for the new believers was suggested in this study.

The equipping role of the pastor finds biblical

support in Eph 4:11, 12 and in the theology of spiritual gifts. In the context of the spiritual gifts, the gift of pastoring is given to prepare the saints for their own specific ministry in the body of Christ, the church.

The equipper model of leadership suggests a new model for the pastor's role in the SDA church in PNG that is comparable with the traditional PNG leadership concept.

Disciple making is not a program but a process of growing in Christ. As a process, disciple making needs balanced strategy, which involves leading a person to membership in the church, growing in Christ, ministering, and witnessing in Christ.

The practical application of the biblical and cultural insights in chapter 6 develops an implementation strategy for the training of field pastors to assume the role of shepherd-equipppers. The innovation training program is a process that retools field pastors for their new equipping role in the church.

Conclusion

Although apostasy is a universal phenomena in the SDA church, this study focusses on the church in the PNG with its challenges and needs.

The content of the message remains universally the same, based on the unchanging word of God. However, the message needs to be contextualized and contemporized to make the gospel relevant and meaningful to people in a given

place and time. Similarly, ministry needs to be modified to meet the contemporary needs of the church in a changing world. Warren rightly states: "We are obligated to remain faithful to the unchanging word of God. On the other hand, we must minister in an ever-changing world."¹

The pastor-centered approach to pastoral care and ministry was introduced by the early missionaries in PNG. It had its merits and served the church well for many years. However, since the 1960s, when the church began its rapid growth, the pastor-centered approach no longer meets the nurturing demands of the church. Now the new demands and challenges of our time demand new methodologies and strategies.

The correct understanding of the five purposes of the church leads to properly planned strategies that will assist the church and the pastor to be not only efficient but also effective.² To be effective is to know the five purposes of the church and have well-planned strategies to carry them out. This means the church is not only doing things right but doing the right things biblically. One of the best ways to be effective is to involve the whole church in ministry.

Ministry, therefore, must be church-based, not

¹Warren, 55.

²Peter Drucker says, "Efficient is doing things right. Effective is doing the right things, right." Quoted in Warren, 90.

pastor-centered. To make this paradigm shift from a pastor-centered approach to ministry to a church-based approach, the pastor is no longer the primary doer of the ministry; he/she becomes an equipper and developer of lay ministers. This means the members need to let go of their control of leadership while the pastors need to release their control of ministry.¹

The concept of the small group suggests the best structure for effective nurturing and discipleship in the local churches. It also provides the platform for members to exercise and develop their spiritual gifts and is thus a conducive structure to transform members into ministers.

The wantok unit is used in this study to help contextualize the small group concept to the PNG context so the church members may easily grasp the small group concept as a model of caring.

Recommendations

Because of the lack of trained pastors to meet the nurturing challenges caused by the fast growth of the SDA church in PNG, the church should consider a broader concept of disciple-making incorporating the biblical and cultural notion of people-centered ministry. Therefore, I offer the the following recommendations:

1. A more comprehensive model of evangelization and

¹Ibid, 378.

discipleship that includes all five purposes of the church needs to be adopted.

2. A more balanced approach to lay development and ministry that is more church-based should be developed.

3. The idea of small groups or wantok units needs to be considered as a possible structure for assimilating and nurturing new members.

4. The role of pastors as shepherd-equipppers needs to include disciple-making, nurturing, and lay training, as part of their ministry (job) description.

5. The local missions should develop/adopt a (re-) training program to expand the conceptual and practical skills of current pastors. Further, the theological curriculum for PNG students needs to incorporate equipping skills so they are prepared for their future role as equipppers.

6. The ministerial secretary should serve as coach and facilitator for ongoing training of the pastors in their new role as equipper.

7. A new reporting system needs to be put in place that requires the pastors to be accountable for developing lay leaders who disciple and train others for pastoral nurture and evangelistic witnessing.

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