IMPLEMENTING CHANGE THROUGH LAY LEADERSHIP TRAINING IN PAPUA NEW GUINEA

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ABSTRACT

IMPLEMENTING CHANGE THROUGH LAY LEADERSHIP
TRAINING IN PAPUA NEW GUINEA

by

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ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Avondale Campus

Title: IMPLEMENTING CHANGE THROUGH LAY LEADERSHIP TRAINING IN PAPUA NEW GUINEA

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Problem

Rapid cultural change is being forced upon the people of Papua New Guinea as their country strives to keep pace with its Western neighbours. The effects of that change are being felt by members of the Seventh-day Adventist Church as they seek to establish their Christian and cultural identity within their changing society. This project concerns itself with the degree to which trained local church leaders, acting as agents of change, are able to direct their members toward a meaningful and culturally relevant Christian lifestyle.

Method

In the project, New Testament church structure and leadership were studied and applied as models for present day Christian community, ministry and witness. Assistance in understanding the nature and effects of cultural change was sought from the social sciences. Relevant principles were applied in a biblically-oriented training seminar to which selected local leaders were invited.

Results

The results of this study indicate that the seminar altered the perception of the trainees to the nature of culturally sympathetic Christian leadership. It also increased their participation in that role. A new awareness of the church's role in the changing cultural scene of Papua New Guinea was made possible and a commitment to involvement was achieved.

Conclusion

Even though the immediate objectives of the project were met, the seminar also demonstrated the viability of an ongoing educative process to train other local leaders to assist in the growth and development of the church in Papua New Guinea. Such a training process could provide strength and permanence for the future of the Adventist church.

Andrews University

Seventh-day Adventist Theological Seminary

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A Project Report

Presented in Partial Fulfilment

of the Requirements for the Degree

Master of Arts in Religion

by

Douglas Euan Robertson

November 1987

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CHAPTER I

INTRODUCTION

Jesus' commission to his church is unambiguous. The gospel is to be taken to ". . . every nation and tribe and tongue and people" (Rev 14:6). However, before the church moves out on its mission to the world, consideration should be given to the identity of those nations, and the manner in which they will be approached. The nations of which Jesus spoke are distributed throughout the world as distinct and separate societies. Each of those societies has its own unique culture that sets it apart from every other society in the world. It is through this culture that they perceive the world around them and make sense and meaning out of reality. Culture gives them identity. It tells them who they are and determines their relationships with one another.

Cultural change is a phenomenon of all societies. They never remain static.[1] Societies can readily accommodate gradual changes within their culture, but radical cultural change causes considerable disruption. It is this kind of cultural disruption which is being experienced today in Melanesian society.

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[1]Darrell Whiteman, "How Cultures Change," in An Introduction to Melanesian Cultures, ed. Darrell Whiteman (Goroka, Papua New Guinea: Melanesian Institute, 1984), p. 33.

For over a hundred years, Melanesians have come under the influence of many different outside cultures. Having been exposed to the ideas, technologies and commodities of various colonial administrations, traders, miners, and missionaries, change in their culture has been inevitable. Since gaining its independence in 1976, Papua New Guinea has entered the international world of trade, industry and tourism. This has affected every level of Melanesian society.

Because missions and missionaries have played a significant part in cultural change in Papua New Guinea, the church has a definite responsibility to help its members discover their identity and find meaning in this time of changing lifestyles. This is particularly so as change takes place at the religious level of culture. If the kind of cultural adjustment that takes place when Melanesians embrace Christianity is anticipated, and if the sociological, economical and ideological adjustments needed to make that change are known and understood by Christians, then constructive steps can be taken to make change as smooth as possible. If missionaries are able to guide and train their members in the process of contextualizing Christian values into their Melanesian culture, then they will have helped them to become the controllers of their own cultural change. The possibility of the church providing both spiritual and cultural security will then be more certain.

Every culture has its own familiar systems of thought and logic. These systems become the forms and vehicles of expression through which people in a society establish their identity and

communicate with one another. They are also the systems through which the gospel becomes known and understood. The church and its missionaries in Papua New Guinea will need to find ways of presenting the gospel in such a way that it becomes meaningful across the full context of Melanesian culture. The future of the church depends upon its ability to provide an interface between the teachings and practice of Christianity and the values and traditions of Melanesian culture.

Because of the rapid change presently taking place in their culture, Melanesians are searching for self-identity and authenticity in their lifestyle. This search is clearly expressed by Bernard Narokobi when he writes,

> Melanesians have come to see themselves as they are understood and written up by foreigners. Melanesians are walking in the shadows of their Western analysts . . . we have been subjected to microscopic study by Western scientists, scholars, and experts only to emerge second rate. Whatever our dreams, our visions, our histories, and our values, we are told our history began when Captain Moresby sailed into our land . . . we must without delay establish our own authentic philosophy, our authentic doctrines, theologies, jurisprudence, sociology, psychology, medicine, education, politics, economics, architecture and so on.
>
> This is a legitimate undertaking for it establishes our human identity beside every culture and civilization. It is unnecessary for us to be perfect Englishmen or Americans if we know who we are.
>
> Unless we succeed in establishing a philosophical base founded on our ancient virtues, we stand to perish as a people of unique quality, character and dynamism.[1]

The Seventh-day Adventist Church in Papua New Guinea cannot deny its members their right to be Melanesians. There is no biblical requirement that any follower of Christ should be

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[1]Bernard Narokobi, The Melanesian Way (Boroko, Papua New Guinea: Institute of Papua New Guinea Studies, 1983), p. 9.

forced to violate his own personality or his own culture.[1] In the presentation of the gospel, in the styles of leadership introduced, and in the development of its church structure, the church must be conscious of each Melanesian's need for cultural identity. If the gospel of Jesus is to speak to Melanesians at the deepest levels of their culture, then the church will need to call upon its Melanesian members for their assistance. It is they who understand their culture best. It is the purpose of this project to make the gospel of Jesus and the work of witnessing more understandable and meaningful to Melanesians. By training local church leaders to evaluate their culture in the light of scripture, it is hoped that they will become agents of change among their people in the development of an indigenous church.

The project will address the question of ministry, growth and nurture of the church amid cultural change in the following way. Chapter II will present New Testament patterns of leadership and structure as a model for the church in Melanesia today. Space will be given to the place of spiritual gifts in the church with emphasis on the church as a Body or community of believers. Chapter III will discuss certain sociological patterns of Melanesian communities highlighting those aspects that bear resemblance to New Testament church structure and leadership. It will be suggested that these may provide important cultural links in the structuring and ordering of the church today in Papua New Guinea. Chapter IV will present a ministry design for the project

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[1] C. Peter Wagner, Your Church Can Grow (Ventura, California: Regal Books, rev. ed. 1984), p. 139.

to be conducted over a six-week period at Homu, in Papua New Guinea's Eastern Highlands. Chapter V will discuss the implementation of the ministry with an evaluation based upon surveys taken before and after the seminar.

The primary objective of the project is to investigate methods of training local church leadership as change agents in the process of developing a truly indigenous, Melanesian church.

CHAPTER II

THE NEW TESTAMENT CHURCH

Introduction

In recent years within Christian circles, much thought has been given to define the ideal church structure and organization that will support the church for the enormous task of world evangelism. The best of Christian thought has long grappled with the problems of church leadership and institutional structures. It has debated the relationships and responsibilities of individual Christians to leadership and to participation internally within the community of the church and externally in witness. It has struggled with the universal difficulties that social, ethical and cultural issues present to a world church, all in the attempt to make the church a viable and relevant agent of change within a world that still remains largely non-christian. As David Haney says, "All paths of enquiry concerning the present and the future of Christianity and the gospel must ultimately arrive at the question of the Church, its nature and function."[1]

The task that faces the Christian church today demands that careful consideration be given to these questions for the church has yet to complete its global assignment. Because the

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[1]David Haney, The Idea of the Laity (Grand Rapids, Michigan: Zondervan Publishing House, 1974), p. 21.

mission of the church must, of necessity, be carried out in a milieu of diverse peoples, cultures, races, customs, religions and life-styles, it is imperative that it develop and shape its organization, its community and its witness to meet the specific needs of each differing situation.

The New Testament church provides a model with which all subsequent expressions of the church may be compared. In the New Testament church the first followers of Jesus are seen struggling to make their presence felt in the pagan world of the first century. Theirs was a mission that, in principle, was identical to that of the twentieth century. By observing their attitudes and practices in leadership, their structure and community, and the way they addressed their multi-cultural situations and problems, principles can be recognised and perspectives gained upon which to base the mission of the church today. Patterns of authority and models of mission are provided for today's church by reference to the New Testament church.

Power and Authority

As Jesus was about to leave his followers for the last time, he said to them, ". . . you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts 1:8).[1] By comparing Jesus' last command with his earlier statement in Matthew 24:14 that ". . . this gospel of the kingdom will be preached throughout the whole world, as a

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[1]All scripture quotations are from the Revised Standard Version unless otherwise stated.

testimony to all nations; and then the end will come," it does appear that the establishment of Christ's kingdom is contingent upon his kingdom community, the church, firstly discharging its duty in the world. However, the New Testament account of the exploits of the early church makes it clear that Jesus' commands were only accomplished through the coming of the Holy Spirit and the giving of his spiritual gifts to the church.

The Holy Spirit

At various stages through his ministry, Jesus foreshadowed the coming of the Holy Spirit. Just prior to his return to Heaven he promised that he would send the "Counsellor" (John 16:7). Through the Spirit's influence, Christ's teachings were to be recalled by his followers (John 14:26), he would be a constant revelation of truth to them (John 16:13), and he would be with them forever (John 14:16). Here in a far more intimate way than could have been possible through physical association, Christ is now to be present with his followers. During the brief years of his ministry, Jesus was with his disciples; now he is to be in them (John 14:23), forever (Matt 28:20). In Gethsemane Jesus prayed for the same intimate relation with his followers as he experienced with his Father. "I in them and thou in me . . ." (John 17:23). That prayer was answered at Pentecost.

Of the outpouring of the Holy Spirit at Pentecost, recorded in Acts 2:1-4, G. Campbell Morgan says, "It is the account of the day upon which the Church was born,"[1] and so it

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[1]G. Campbell Morgan, The Birth of the Church (London: Pickering & Inglis, 1968), p. 13.

was. On that day, through his Spirit, Christ placed his stamp of authority upon his newly-born kingdom community. In this way he legitimized his church. The Holy Spirit became the ". . . legacy which Christ bequeathed upon His disciples to supply His absence."[1] He is the unifier, the consolidator, the true power base of the church of Christ. It was through his power that the apostles bore their witness. It was through the Spirit's action alone that souls were won. As Andrew Murray so rightly observed, "Without being filled with the Spirit, it is impossible that an individual Christian or church can ever live or work as God desires."[2] No amount of preaching, and no amount of enthusiasm or fervour, on its own, could have moved the masses at Pentecost. It was only through the indwelling Spirit that the world of the New Testament was changed.

Spiritual Gifts

It is evident that Jesus did not intend the outpouring of his Spirit at Pentecost to be a one-time affair, a functional expedient for the establishment of his church. Accompanying Jesus' command to "go therefore and make disciples of all nations," was the promise of his continual presence throughout the whole existence of his church. "Stay in the city," he told them, "until you are clothed with power from on high" (Luke 24:49). Through this power they would be sustained in their witness as they

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[1]Arthur W. Pink, The Holy Spirit (Grand Rapids, Michigan: Baker Book House, 1970), pp. 91,92.

[2]Andrew Murray, The Full Blessing of Pentecost: The One Thing Needful (London: Oliphants, 1954), p. vii.

reached beyond Jerusalem to Judea and Samaria and out ". . . to the end of the earth" (Acts 1:8). This was the power that would undergird the activities of his church through succeeding centuries right down ". . . to the close of the age" (Matt 28:20). Is there evidence, then, beyond Pentecost, for the continued support of the Spirit's sustaining, enabling and enduring power within the body of his church? The apostle Paul states, that when Jesus "ascended on high . . . he gave gifts to men. . . . and his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers" (Eph 4:8,11). Elsewhere, in 1 Corinthians 12 and in Romans 12, Paul refers to these gifts, along with several others he identifies, as "spiritual gifts." These spiritual gifts (charismata), are God's gifts of grace given by the Spirit to equip the Christian community for the maintenance and growth of the church.[1]

The Holy Spirit bestows spiritual gifts to improve the church both in quality and quantity. Paul says that the gifts are for

> . . . the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ (Eph 4:12,13).

Having set his people free from the bondage of sin at Calvary, Jesus, through the Holy Spirit, now continues his work beyond conversion, to equip, to build up, and to create unity and maturity so that the church will grow into full spiritual

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[1]Howard A. Snyder, The Community of the King (Illinois: Inter-Varsity Press, 1979), pp. 57, 61.

maturity. Peter also highlights the qualitative function of the spiritual gifts. "As each has received a gift, employ it for one another, as good shepherds of God's varied grace" (1 Peter 4:10). When the Christian congregation has grown into a spiritually mature, united community, it is then ready to perform its other function--witness to the world.

The Holy Spirit betsows his gifts upon the church, not only to maintain its quality, but also to foster its growth. According to Paul, spiritual gifts are given ". . . for the work of the ministry . . . " (Eph 4:12). Imperative to the overall success of the mission of the church is that each member becomes a minister. As Peter Wagner says, "God does not bring people into the Body of Christ as spectators."[1]

Furthermore, it is not like God to call his church to global evangelism only to abandon it to accomplish the task on its own. God does not work that way. "He who calls you is faithful," God promises, "and he will do it" (1 Thess 5:24). With his call, always comes his help. Thus, to equip his church for worldwide witness, God has given his spiritual gifts for the ". . . work of the ministry" and he ". . . apportions to each individually as he wills" (1 Cor 12:11). Also ". . . grace is given to each of us according to the measure of Christ's gift" (Eph 4:7). In Howard Snyder's words, as ". . . each believer discovers God's particular manifestation of grace in his or her life for ministry, then the body grows and builds itself in love."[1] It is for this reason, then, that Christ's followers are called to be apostles, teachers,

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[1]Wagner, p. 132.

pastors, helpers, healers, administrators or any one or more of the other gifts the Spirit distributes in the church that the church may be built up in quality and growth. Thus, through the gifts of the Spirit, Christ's purpose for his church is met.

Structure and Leadership

In its beginnings, the Christian church had a loosely-structured organization led by charismatic leadership. The Christians first worshipped in the Temple (Acts 2:46) or in the homes of believers (Acts 5:42). Later, following their dispersion through persecution, Jewish Christians, along with the converted Gentiles, met in the synagogues that were scattered all over the Empire. Their form of worship in the synagogues appears to have followed the patterns that it had for centuries with the difference that it was now in a Christian context. Meeks says that ". . . Christians took over the scripture, large and basic parts of the belief system, and a great many norms and traditions, either whole or with some modifications, from the Greek-speaking synagogues."[2] Still later yet, as the influence of Christianity spread throughout the whole Empire, Christian communities became established in most of the main centres. It was to these communities that the New Testament epistles were addressed and from which an understanding of early church structure and leadership is obtained.

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[1]Howard A. Snyder, Liberating the Church (Illinois: Intervarsity Press, 1983), p. 173.

[2]Wayne A. Meeks, The First Urban Christians, The Social World of the Apostle Paul (London: Yale University Press, 1983), pp. 80,81.

Structure

Although the New Testament writers did not stop and define how the Christian church was organized, the frequent use of metaphors to describe the structures of the church and the relationship between each of its members do give an insight into its nature. The Christian community is referred to variously as the "saints" (Rom 1:7; 1 Cor 1:2); the "brethren" (Acts 6:3; 11:1); the "disciples" (Acts 6:1; 11:26); the "fellowship" (1 Cor 1:9); the "elect" (Rom 8:33; Col 3:12); and other analogies that embody an understanding of God's people living together in covenant community.[1] Meeks refers to these several metaphors of the church as the "language of belonging."[2] Again, using the terms of kinship, the church is referred to as "the Israel of God" (Gal 6:16), the "true circumcision" (Phil 3:3; Col 2:11-14), and as a community in covenant relation with God (Heb 8:8-10). Here, then, is portrayed a picture of the church as a ". . . visible community among the other human communities,"[3] welded together in a common bond in Christ, ". . . the physical form of Christ's existence, . . . the extension of the incarnation."[4] Each of the metaphors in the New Testament convey the two basic components of the

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[1]Paul S. Minear, "Church, Idea of," Interpreter's Dictionary of the Bible (Nashville, Tennessee: Abingdon Press, 1962), 1:608.

[2]Meeks, p. 85.

[3]Lesslie Newbigin, The Household of God: Lectures on the Nature of the Church (London: SCM Press, 1953), p. 26.

[4]Arthur G. Gish, Living in Christian Community (Scottdale, Pennsylvania: Herald Press, 1979), p. 32.

the present historical expression of Christ's life and ministry church; community and witness. As Snyder says, the church is "marked by community, interpersonal relationships, mutuality and interdependence."[1]

One of the more common motifs of the church is that in which the Apostle Paul likens the church to a human body.

> For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ . . . for the body does not consist of one member but of many . . . Now you are the body of Christ and individually members of it (1 Cor 12:12,14,27).

Even though the individual parts of the body may be very different from one another, says Paul, there is still a close relationship between each one of them. He highlights both the diversity and the interdependency of these different parts of the human body (1 Cor 12:15-22) and shows how extremely dependent they are upon each other. Therefore, he concludes, just as it is with the human body, so it is in the church of Christ.

> For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another (Rom 12:4,5).

Commenting on Romans 12:4,5, Paul Minear says, "Each person is not only a member of the one body in Christ; he is also, within the same body, a member of all the other Christians and all of them are members of him."[2] It is evident that the early Christian community was a close-knit, interdependent, co-existing, co-operating community. It lived and worked through its spiritual

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[1]Snyder, The Community, p. 66.

[2]Paul S. Minear, Images of the Church in the New Testament (Philadelphia: Westminster Press, 1952), pp. 194,95.

gifts and grew inwardly and outwardly from the strength of its organic, community structure, as the Body of Christ.

In addressing the subject of church structures, several recent writers have drawn attention to the koinōnia of the Christian community. Although generally translated "fellowship," they suggest that koinōnia meant far more than this in the New Testament congregations. They point out that koinōnia is best expressed in the commonality and the sharing that existed in the Christian communities.[1] There was a unity and a joint ownership of all things within the community, whether or not those commodities may have been temporal or whether they were spiritual. It is pointed out that this koinōnia of the church was experienced in two dimensions. The first was a vertical connection of fellowship and participation with God, through the blood of Christ (1 Cor 10:16). The second dimension was experienced between the members of the church. This was the horizontal dimension, an experience of unity and oneness within which each Christian shared with others the privileges and responsibilities of the Christian community.[2] Hendrik Kraemer states: "The fellowship (koinōnia) with and in Jesus Christ and the Holy Spirit is the creative ground and sustainer of the fellowship (koinōnia) of the believers

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[1]Frederich Hauck, "Koinōnia," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1964-76), 3:804. "Paul uses koinōnia for the religious fellowship (participation) of the believer in Christ and Christian blessings, and for the mutual fellowship of believers." Koinōnia denotes more than just human fellowship, there is the participation and sharing with humans that results from our connection with the Divine.

[2]Howard A. Snyder, The Problem of Wineskins (Illinois: Intervarsity Press, 1975), p. 81.

with each other."[1] Made possible only through the presence of the Spirit within the church, the early Christians experienced a closeness to God and their fellow believers unknown to non-christian communities. It was this unique fellowship which drew them together in a tight bond of community and prepared them for their mission to the communities beyond the church. Having first experienced koinonia with God and then with each other, the congregation was now ready to draw others into their fellowship. In Gardner's words,

> The whole purpose of the building up of the body of Christ was that the Church might proclaim the message of reconciliation and that Christians might become Christ's ambassadors, or agents, through whom God made his appeal to the world.[2]

To summarize then, the structure of the New Testament church was basically organic and charismatic.[3] Each congregation formed a non-institutional, non-hierarchical, loosely defined structural community where each of its members, through the enabling power of their spiritual gifts, lived in close fellowship with Christ and their fellow-Christians, co-operating with and dependent upon one another for the development of their own community and for reaching the world at large with gospel witness.

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

[2]E. Clinton Gardner, The Church as a Prophetic Community (Philadelphia: Westminster Press, 1977), p. 154.

[3]Snyder, The Community, p. 66. Snyder defines "charismatic" as that "pertaining to the working and empowering of the grace or charis of God."

Leadership

Just as the organizational structure of the New Testament church is not clearly defined, neither is the specific nature of leadership roles. However, it is possible to obtain sufficient understanding from the activities of early church leaders to draw certain conclusions about how the church was led. Probably one of the clearest statements on Christian leadership is that given by Jesus. This undoubtedly became the maxim for leadership in developing the Christian church. Jesus said:

> You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you: but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve and to give his life a ransom for many (Matt 20:25-28).

It is known from the scriptural narrative that there were several different leadership roles that functioned concurrently in the early church. First, there were the apostles. The name was originally given to the Twelve but later it was also applied to several others, including Paul, "the apostle to the Gentiles" (Rom 11:13), James, the brother of Jesus (Gal 1:19), Barnabas (Acts 14:4,14), Apollos (1 Cor 4:6,9) and Silas (1 Thess 2:1,6). The apostles took a pre-eminent role in the leadership of the church and are more frequently defined by the way they performed their function rather than by any office of authority. During the time of Jesus' ministry his followers are called apostles when they were sent out on missions of preaching and service (Matt 10:2). It is recorded in Acts 6:4 that the apostles, burdened by excessive administrative duties, deliberately delegated these responsibilities so that they might devote

themselves more fully "to prayer and to the ministry of the word" (Acts 6:4). Just how they discharged this ministry is not specifically recorded, but it is known that some, like Paul, engaged in an itinerant ministry that took them across both national and cultural boundaries in their preaching of the word and the raising up of new congregations. Others, like James in the Jerusalem church, may have provided spiritual leadership through a more permanent residence in one place.

Apart from apostles, there were other individuals who played a prominent role in leadership in the Christian community. Elders (presbuteroi) such as those mentioned attending the Jerusalem Council (Acts 15:4,22; 21:18), those appointed by Paul and Barnabas (Acts 14:23), and those who presided over the congregations scattered throughout the Roman Empire (1 Tim 5:17; James 5:14) played an important part in the rapidly growing young church. Bishops (episkopoi) are also mentioned (Phil 1:1; 1 Tim 3:1,2), as were deacons, prophets, evangelists, pastors and teachers. It appears that these latter roles involved more of a preaching ministry than an administrative leadership role, for some, like Stephen (Acts 7) and Philip (Acts 8:5-13, 26-40), combined the gift of evangelism with their serving ministry.

That there is no evidence in the New Testament of any emerging institutional or hierarchical structures such as has characterized the church in succeeding centuries, is significant. Throughout the New Testament the pattern of structure and leadership is consistent. The church is revealed as a charismatic, organic structure that is presided over by

individuals who possessed a spiritual gift for leadership that was recognized and affirmed by their congregation, and who used their gifts in the service of the Christian community. It was a ". . . leadership inspired by God's Spirit, endowed with needed graces or charisms and appropriately recognized by the believing community."[1] The leadership of the New Testament church was ". . . never a position of honour, status, or superiority, but of servanthood."[2] It was a charismatic leadership, distinguished by service to the kingdom community.

Leadership/Laity Relationships

In the discussion so far, it has been shown that the New Testament church was a community of people committed to God, who, through the power of the Holy Spirit exhibited in their lives through his spiritual gifts, witnessed to the name of Jesus Christ both in the church and in the world at large. What may be concluded, then, about the relationship that existed between each of the individual members of the church and the relationships between those members and their leaders?

From the Apostle Paul's comparison of the human body and the church, it has been shown that there was some diversity in the way the Holy Spirit distributed spiritual gifts and in the way those gifts were used to support the church. Paul says, "Now there are varieties of gifts . . ." (1 Cor 12:4). Peter agrees. He refers to the gifts as "God's varied grace" (1 Pet 4:10). Therefore, in order that the church might remain an homogeneous

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[1]Snyder, The Community, p. 84. [2]Gish, p. 211.

community with each of its needs and responsibilities cared for and carried out, the Spirit supplied to each of its individual members appropriate spiritual gifts. When exercised faithfully, those gifts provided for the maintenance and growth of the whole Christian community.

The New Testament answer to the question of priority of gifts is that they all are important for the church to fulfil its function. Using the body-church analogy, Paul says,

> For the body does not consist of one member but of many. If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. (1 Cor 12:14-16)

Regardless of the function that any part of the body plays, be it great or small, its importance to the overall well-being of the whole body is indispensible. Without its individual parts, the body ceases to be a body. So it is with spiritual gifts; all have a decisive part to play in God's church.

Although gifts of leadership, by their very nature, take a prominent position in the workings of any church community, without the support of the other ministries of the church, these ministries of leadership cannot fulfil their purposes. There can be only one leader and head of the church--Jesus Christ. All the members of his body, clergy and laity alike, work as his ministers. All gifts were given "for the work of the ministry" (Eph 4:12) and if there is to be a distinction made between those ministries, it is a distinction of function and never of office or importance. Any difference between the ministers in Christ's church " . . . exists only in the nature of one's ministry; it is

a distinction of function, not of class . . . ."[1] Spiritual gifts then, are gifts of function and not of office. According to Snyder, "status and authority based on hierarchical position are totally foreign to the kind of community Jesus forms."[2]

Unfortunately, a clergy/laity dichotomy is all too common in the hierarchically-structured institutional churches today. This dichotomy is well summarized by Avery Dulles: "The cleric accordingly comes to be viewed as a member of the ruling elite--a public officer committed to the service of the institution and empowered to represent it officially."[3] Such a distinction made between leadership and the rest of the Christian membership is not supported by the evidence of the New Testament. Gifts of leadership were given that they might be an enabling function for the other ministering members of the congregation. "The purpose of leadership is to enable all to exercise the gifts they have been given rather than take away initiative and responsibility from the rest of the community."[4] Paul plainly states in Eph 4:11,12 that those who received the gifts of leadership should use those gifts for "the equipment of the saints, for the work of the ministry."

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[1]Walter Beach and Bert Beach, Pattern for Progress (Washington, D.C.: Review and Herald Publishing Association, 1985), p. 21.

[2]Snyder, The Community, p. 111.

[3]Avery Dulles, Models of the Church (Dublin: Gill and MacMillan, 1974), pp. 152-53.

[4]Gish, p. 210.

The New Testament church had no hierarchy, no elitist leadership, no clergy and no laity, for the whole church was "the laity," the laos.[1] All Christians were ministers. All had their specific part to play in the overall ministry of the church and each ministry was given its appropriate gift so that each individual member might make his own unique contribution to the total growth of the church.

> Every Christian, young or old, man, woman, or child, possesses this ministry as a believing, baptised child of God, who by faith is a member of Christ's Church and His royal priesthood, along with all the privileges and responsibilities that accompany that station.[2]

Ellen White states the Christian's responsibilities as imperative:

> The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust with the Gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.[3]

This then was the New Testament church, a body of Christ's followers who were joined together in an organically-structured Christian community. It was made up of those who had committed themselves to become agents with Jesus for the growth of God's kingdom in the world. The church found the fulfilment of its own bodily needs and the power to witness through the gifts of the

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[1]Haney, p. 44; H. Strathmann, "Laos," Theological Dictionary of the New Testament, 4:51-56.

[2]Eugene F. Klug, "Luther on the Ministry," Concordia Theological Quarterly 47(1983): 293.

[3]Ellen G. White, The Desire of Ages (Mountain View, California: Pacific Press Publishing Association, 1898), p. 822.

Holy Spirit who distributed his power to each of the members according to the function they played in the body of the church. Members of the Christian community experienced a common bond, a unique participation and fellowship, both with Christ, and with their fellow Christians. From the assistance given each member by the Holy Spirit the church was able to develop in community and in witness in the world.

Conclusion

What is the relation of the church of New Tesament times to the nature and mission of the church today? From this study of the early Christian church it has been shown that it was created by God and that its whole existence centred around two poles--community and witness. These two fundamentals of the New Testament church also need to be the foci of special attention today. The church must regard as serious any attempt that might impede or inhibit any development in these vital areas of its existence.

Because the Body of Christ is an international body, comprising many differing constituent cultures and functions, there is a need to rely as much on the leading of the Holy Spirit today as did those early Christians in the first century. If the church is to develop as God's covenant, kingdom community, then the Holy Spirit must be allowed his divine freedom in dictating how the community of the church should be structured and how the mission of the church is to be carried forward. This is particularly so in the light of the diversities and differences that exist in a multicultural church. Here, also, the Spirit's

leading must be respected to guide and direct each of the church's representative cultures towards the fulfilment of his function and purpose. It may be expected that to meet the demands and needs of each of the differing peoples of Christ's Body, the distribution of his spiritual gifts will be peculiarly unique for each situation and for each culture. In no way should this destroy the unity of the church, for through the Spirit's gifts, individual diversity will build for ultimate overall unity. If, on the other hand, diversity of structure is not permitted within the Body and institutional autocracy is sought in governance and leadership, barriers will be placed in the way of God and control will be wrested from his Spirit.

Because the witness of the early church testifies that successful mission arises out of a healthy, unified, interacting Christian community, it is vital that denominational ecclesiology be measurable by, and in harmony with, biblical precedents. The greatest need is for absolute trust in Jesus as Head and in his ability to structure and organize his church to meet each individual situation and need. Because the foundational principles have already been laid in the New Testament for the church to become a caring, ministering community of God's saved people, it is not only a duty to follow that heritage, but also an imperative if the goal of the church is to be realized in this generation.

The Christian church faces today the greatest challenge of its entire existence--the evangelism of the world's billions. Such a task calls for the laying aside of anything that prevents

the work of the Holy Spirit, be it personal or organizational, and a determination to co-operate with God until the task is completed. Both the leadership of the church and the membership at large will achieve their aims as they unite in a joint ministry and use their Spirit-given gifts in unselfish service.

> The attention and energy of every S.D.A. Christian must be engaged and the whole machinery of church and community life utilized if the primary work of the church is to be accomplished and its witness is to be made effective. The evangelism for our age must be based on a clear understanding of life's real meaning and purpose, on a vivid apprehension of the revelation given to men by God in Jesus Christ, and on personal appropriation of the Divine power received through Him. It is born in a living experience with God as Sovereign and as Saviour, as Father and as Friend. It is inspired by the constraint of human love called forth in response to the love of God Himself, and finding an outlet for its energies in generous unstinted service.[1]

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[1]Walter B. T. Douglas, "The Church: Its Nature and Function," in Servants for Christ: the Adventist Church Facing the 80's, ed. Robert E. Firth (Berrien Springs, Michigan: Andrews University Press, 1980), p. 77.

CHAPTER III

SOCIOLOGICAL AND ANTHROPOLOGICAL IMPLICATIONS IN THE DEVELOPMENT OF THE MELANESIAN CHURCH

Introduction

The Christian church has always preached a unique message to the world. It is God's Good News to every generation and to every culture. It proclaims new life and personal fulfilment to all mankind. It is a universal message that is bound by neither time nor space. However, a problem develops when Christians seek to communicate their understanding of that universal faith across cultural boundaries that are bound by time and space.[1] It is not sufficient to preach the gospel cross-culturally in the expectation that it will be understood simply because it is the Word of God. Unless the message is understood in terms that are culturally meaningful, its impact on its hearers will be obscure and superficial.

During the 1980s the Seventh-day Adventist Church has seen unprecedented growth in Papua New Guinea. This presents the church with a twofold challenge; first, to make the gospel culturally acceptable and meaningful to Melanesians and secondly, to provide the climate for the Melanesian church to develop its own patterns

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[1]Darrell L. Whiteman, "Effective Communication of the Gospel Amid Cultural Diversity," Missiology: An International Review 12(1984): 275.

of structure and leadership that will help it grow qualitatively and quantitatively under the blessing of God's Holy Spirit.

Contextualizing the Gospel in Melanesia

The application of the behavioural sciences has contributed significantly to present understandings of the planning and managing of outreach in missions. Although the principles of anthropology and sociology cannot replace theology as the foundational discipline of mission, what they teach should be carefully considered as the Seventh-day Adventist Church prepares for the future in Papua New Guinea. They must be allowed to guide the church in the interpretting of mission contexts and the planning of mission strategies.[1]

The behavioural sciences clearly show us that each of the world's societies has its own unique system of thought and logic. Each has its own peculiar culture that has grown out of its own man-made environment and which is reflected in all of its attitudes and customs. All of life is viewed from the perspective of a person's culture. Therefore, whenever the gospel is preached it will inevitably be understood in the framework of each listener's culture, having been filtered through his own cultural concepts, prejudices, definitions and previous experiences.[2] Thus there exists an imperative for the Seventh-day Adventist Church

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[1]Lois McKinney, "Contextualizing Instruction: Contributions to Missiology from the Field of Education," Missiology: An International Review 12(1984): 311.

[2]Rene Padilla, Mission Between the Times (Grand Rapids, Michigan: William B. Eerdmans, 1985), p. 81.

to examine carefully the differences that exist between the systems of thought and logic that it is using to teach the gospel message and those systems of thought and logic that Melanesians are using to receive them.

Missions and Culture

The method used to transmit the gospel across cultural barriers is known as contextualization. The process, which ensures that none of the meaning nor relevancy of the gospel is lost in its transmission, involves the changing of the symbols and word forms used to express gospel truths in the first culture into those symbols and word forms that are culturally equivalent in the new culture. It is the process of translating the gospel into that form in which "the Lordship of Jesus Christ is not an abstract principle or a mere doctrine but the determining factor of life in all its dimensions and the basic criterion in relation to which all the cultural values that form the very substance of human life are elevated."[1]

Missionaries have not always considered the effects they have had upon host cultures by their failure to contextualize the Christian message into culturally understandable terms. Often the form and vehicle of expression used in cross-cultural ministry has been the same as that employed with Western listeners and thus it has not had the impact it might have had on the host culture. Had it been stripped of its Western cultural trappings and reclothed in their familiar cultural forms, it would have been

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[1]Ibid., P. 83.

more readily received. Christian missionaries have been inclined to concretize the gospel into the forms and symbols that are congenial to their own cultural understandings while at the same time opposing the attempts of new converts to do the same with theirs.[1] Missionaries often strive to bring about changes in their host culture that will make those people and their worship like their own.[2] Such attempts need to be avoided if the newly planted churches are to grow into genuine indigenous Christian communities. Furthermore, the gospel, and not the cultural norms of the missionary, should be the judge of what must and what must not be retained as acceptable to Christian practice. As Darrell Whiteman points out, "Christians in every culture must hold in creative tension the dual need for their faith to become rooted in their culture and the need for that faith to challenge their culture."[3]

Here is the balance that Melanesian Christians need to hold as they move towards a wholly indigenous church. While on the one hand they should not violate supracultural biblical principles, on the other hand, they should be drawing on the wealth of Melanesian custom and culture to make their worship and witness as meaningful and relevant as possible. As Peter Wagner

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[1]Russell L. Staples, "Seventh-day Adventist Mission in the '80s," Servants for Christ: The Adventist Church Facing the '80s. ed., Robert E. Firth (Berrien Springs, Michigan: Andrews University Press, 1980), p. 115.

[2]Michael Griffiths, The Church and World Mission (Grand Rapids, Michigan: Zondervan Publishing, 1980), p. 41.

[3]Darrell Whiteman, "Introduction: Culture and Mission," in An Introduction to Melanesian Cultures, ed. Darrell Whiteman (Goroka, Papua New Guinea: Melanesian Institute, 1984), p. xi.

suggests, certain "aspects of Christian life and ministry--such as lifestyle, theological formulations, worship patterns, music, ethics, leadership structures, and others, should be free to take on the forms of each new culture which Christianity enters."[1]

What then should be the form of the emerging church in Papua New Guinea? How should worship and witness find expression? What shape should its structure take? What should be the role and function of leadership? Before any attempt is made to answer questions like these, the total effect of local culture on the ultimate structure of the developing church needs to be anticipated.

Culture and Church Structure

Throughout history, the form and expression of the church has varied dramatically according to the societies and the cultural settings in which it has been established. The expressions of worship and the differing structures and forms the church has assumed has been more a cultural phenomenon than a theological development. To a large extent, the church, once established in a certain setting, has tended to have its structure, its worship forms, and its leadership patterns moulded into the forms and expressions of the prevailing culture.

Down through time, God has sought to make himself intelligible to the world through the church. However, it must be remembered that each of the cultures through which the church has expressed God's revelation in the past has been fully human and

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[1]C. Peter Wagner, On the Crest of the Wave: Becoming a World Christian (Ventura, California: Regal Books, 1983), p. 147.

was not made sacred because God chose to work through it.[1] Nor are the forms and symbols by which the gospel is expressed sacred, for forms and symbolic usage can vary considerably from culture to culture. That which is sacred is the biblical absolute, that core of the Christian message, which stands unchanged regardless of the cultural form in which it is expressed. Therefore, there should be no feelings of guilt, nor any hesitation to change established Western thought forms and modes of expressing the gospel if they are not understandable to Melanesians. Just as the Western Church has had to take Judaeo-Christian truths and re-express them in its own understandable terms and symbols, so the church in Papua New Guinea must be allowed to dig into its ceremonial and ritually wealthy culture to find modes of expression that will make the gospel alive and meaningful to their understanding. Church leadership, both expatriate and Melanesian, should recognise and respect its own nation's culture, accepting that whatever is expressible in one culture must be allowed to be expressed in another.[2]

Charles Kraft expands the understanding of the validity of expressing the gospel in the different forms of the local culture. He points out that God's revelation of himself throughout history has been a dynamic rather than a static process.[3] As his revelation has led to the establishment of his church within differing cultures, there has been wide variation in the nature,

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[1]Charles H. Kraft, Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective (Mary Knoll, New York: Orbis Books, 1979), p. 319.

[2]Ibid. [3]Ibid.

structure, practice, form, and expression of the church. Although there is considerable variation in the form the world church has taken because of the different cultures in which it has been planted, it still fulfills its dynamic role in its expression of the revelation of God. Even though indigenous churches may differ widely in form and expression from patterns established in biblical times, this does not mean that they are not a true representation of God's revelation to the people they serve today. The form and expression of the gospel may differ from culture to culture. However, so long as the Bible remains the absolute rule of faith and practice, and the church in that place operates as a ministering community of redeemed sinners, then that church will be, as Kraft has termed it, a "dynamically equivalent"[1] expression of God's biblical church. Even though the present form and structure of the church may differ from the biblical pattern, in principle and function, it performs an equivalent role.

As the church in Papua New Guinea enters a new phase of development, every encouragement needs to be given to assist it in becoming a truly Melanesian church. Just as Jesus, through the incarnation, entered into human culture and became a Jew, so today he seeks to be made flesh and to dwell in Papua New Guinean society as a Melanesian. Here, too, his church must express its faith in Jesus through its own unique culture. As Rene Padilla says, ". . . the only possible communication of the Gospel is that in which the Gospel becomes incarnate in culture in order to put itself within the reach of man as a cultural being."[2]

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[1]Ibid., p. 318. [2]Padilla, p. 92.

Sociological and Cultural Backgrounds

Christianity is a living faith that demands radical changes from its followers. As the gospel traverses cultural boundaries, the question is asked, how much of the culture should change and how much should be retained? When the church was first planted in Papua New Guinea sweeping changes took place in the life-styles of those first generation Christians. They adopted the same forms of worship and the same modes of expressing their faith as had been used for centuries in Western churches. Outwardly, as symbolised by their newly adopted Western styles of dress, converts did appear to have changed. However, the question may well be asked, did they really change or more pertinently, were the people Christianized, or were they merely Westernized?

A Call for Change in the Church

Now that the church contains large numbers of second and third generation members, many are asking seriously whether they needed to make all the changes they did. Since Independence in 1975, many nationalistic Seventh-day Adventist voices have claimed that the church still smacks of foreignness and that it has been largely insensitive to surrounding culture. Many claim that Western forms of worship are inappropriate to the real needs of Melanesians and that the church should be restructured to allow its people to contribute some of the wealth of their own culture in new and meaningful forms of Christian faith and worship.

As the Seventh-day Adventist Church membership in Papua New Guinea moves past the 100,000 mark in 1987, serious questions concerning structure and leadership need to be answered. For

instance, will the present church structure be sufficient to meet the needs of the burgeoning church membership? How will the church answer the call by many of its members for more participation and control in the affairs and planning of the church's future? Answers to these questions and many like them will be forthcoming, partly through a willingness by expatriate leaders in Papua New Guinea to understand Melanesian ways and thinking and partly from Melanesians themselves, who under the guidance of the Holy Spirit, work towards that type of church structure and leadership that will meet the needs of their own people.

Future planning in the church will need to reflect Melanesian social, economic, and religious thought patterns. Choice of leadership at all levels will need to reflect Melanesian concepts of power and authority. Present Western forms, symbols and liturgy will need to be replaced by Melanesian forms, symbols and expressions of salvation to meet the soul needs of a people rich in rituals and ceremonies. Some of these aspects of Melanesian society will now be considered with the view to developing a more relevant and acceptable form of structure and leadership for the church.

Kinship Systems

In Melanesia the relationships that exist in its widely influential family structures provide an index to understanding the thought patterns and customs of society. Melanesian families are linked together by somewhat complex kinship systems which form networks of people who are joined by common genealogical descent.

Kinship systems determine the nature of interpersonal and intrapersonal relationships that exist between clans. They determine the tenure of land, the distribution of wealth, and individual and corporate family loyalties.[1] They determine whom a man may marry and whom he may not marry. They control social protocol and provide the important link between this world and the spirit world through the ancestors.

Melanesian society operates in a very different way from its Western neighbours. Western society is made up of numerous small nuclear families, while the family in Melanesian society is large and extended to include the whole community. Loyalty in Western families is primarily reserved for those within its nucleus, while in Melanesia loyalty is to all members of the extended family, to all with kinship ties. This results in closeknit, sharing, participative and protective communities. All kinship members are bound by an underlying kinship morality that requires their loyalty and assistance to all members of their community. All members of a kinship community work together to support and sustain one another and individual desires and preferences are surrendered for the corporate good. The greatest value within Melanesian society is the maintenance of family and community, for within its boundaries is found security, love, acceptance, health, food, protection, and access to spiritual power--in short, life itself.

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[1]Kenneth McElhanon and Darrell Whiteman, "Kinship: Who is Related to Whom," in An Introduction to Melanesian Cultures, ed., Darrell Whiteman (Goroka, Papua New Guinea: Melanesian Institute, 1984), p. 107.

Kinship systems are concerned with relationships and each person within the community has his own role to play in maintaining those relationships.[1] Good community relations are vital if a united front is to be presented against whatever may threaten the strength and the quality of life in a community. Surrounded by hostile clans and the continual threat of treachery, sorcery and poison, internal unity is vital to survival. Because the environment is pervaded with spirits, care should be taken not to alienate the community from their favour.[2] Good relations with the ancestors is also important. Dead ancestors, although living in a different realm, are still present and they form an important link between this life and the spirit world.

Melanesian society today is still controlled by kinship loyalties whether people live in a tribal environment or in urban communities. Despite the inroads of Western life-styles and values into Papua New Guinea, Melanesian traditional values still govern the lives and thinking of its people.

If missionaries and indigenous pastors were to take time to understand the network of biological and sociological relationships that are reflected through a community's kinship system, they would avoid much frustration and they would find a ready avenue for making the gospel meaningful in that area. As McElhanon and Whiteman have noted,

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[1]Enio Mantovani, "Traditional Values and Ethics," in An Introduction to Melanesian Cultures, ed. Darrell Whiteman (Goroka, Papua New Guinea: Melanesian Institute, 1984), pp. 202-3.

[2]Ibid., p. 202.

> . . . an understanding of kinship systems is the key that unlocks the door to a greater understanding of how Melanesian societies function. Once one thoroughly understands a given society's kinship system, . . . then one can better understand and appreciate that society's values and ethics, economics and politics, marriage and family life, and even, its religion.[1]

Grunlan and Mayer apply such an understanding to missionary success:

> Being able to understand and analyze kinship systems is very important to missionary endeavour. An effective strategy of evangelism and church planting cannot be laid without an understanding of a society's social structure.[2]

Concepts of Power and Authority

All traditional Melanesian belief and ritual focuses on man's attempt to control his environment for his own material benefit.[3] This conforms with the central value of Melanesian culture, to nurture, protect, maintain and celebrate the life principle within the community. Unlike Westerners who compartmentalize reality into the secular and the sacred, Melanesians have an integrated world view that encompasses not only the world of reality, but the whole cosmos, whether seen or unseen. Their cosmos includes man, animals, plants, and the elements of wind, sky and fire. And whether animate or inanimate, alive or dead, all exist together, along with the spirits and

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[1] McElhanon and Whiteman, p. 108.

[2] Stephen A. Grunlan and Marvin K. Mayers, Cultural Anthropology: A Christian Perspective (Grand Rapids, Michigan: Zondervan Publishing House, 1979), p. 173.

[3] Darrell L. Whiteman, Melanesians and Missionaries: An Ethnohistorical Study of Social and Religious Change in the Southwest Pacific (Pasadena, California: William Carey Library, 1983), p. 67.

ancestors in an animistic continuum.[1] The ultimate ideal in life is to seek that knowledge which maintains balance in the cosmos and brings spiritual and physical well-being to the whole community.

The ability to possess the kind of knowledge that has influence over the powers of the universe comes through the possession of mana.[2] Mana is the supernatural power or force by which the spirits perform their activities, and which can be possessed to a greater or lesser degree by most males to perform deeds of personal or communal benefit. Leadership in Melanesia is given to those men who give evidence that they are in possession of great mana.

A Melanesian tribal leader, or Big Man, assumes leadership as a result of his superior personal qualities. His aggressive, commanding personality, his ability to amass personal wealth, his skills in gardening, fishing, hunting, or in fighting, healing or oratory, are all evidences that he has access to exceptional sources of mana. According to Whiteman, "A man becomes a leader of the people, not because he automatically inherits the role, but because he has demonstrated conclusively and empirically to his fellows that he has mana."[3] Because it is believed that mana can flow from person to person through association, a Big Man is assured of followers. However, a Big Man must continually give evidence of his possession of mana or he will lose his following.

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[1] Ibid., p. 65.

[2] R. H. Codrington, The Melanesians: Studies in their Anthropology and Folk-lore (Oxford: Clarendon Press, 1891; reprint ed., New York: Dover Publications, 1972), p. 118.

[3] Whiteman, Melanesians and Missionaries, pp. 73-4.

Unlike the tribal chiefs of Polynesia whose position is an hereditary rank or institutionalized office, the Melanesian Big Man is dependent on the continual endorsement of his followers to keep him in leadership. Big Men, therefore, work hard in gardening and in the arrangement of exchanges. They accumulate more wealth by increasing their number of pigs and by forming further economic alliances through exogamous marriages to more wives.[1] It is the exhibition, maintenance and recognition of mana exhibited through the life and actions of a Big Man that assures his authority in leadership. As will be shown later,[2] mana and "Big Man" leadership have a direct relationship to Seventh-day Adventist Church organization and structure.

An Indigenous Church in Melanesia

From this brief account of Melanesian social and leadership structures and practices it becomes apparent that the introduction of Christianity, surrounded still in all of its Western forms and cultural trappings, is likely to make only minimal impact on Melanesians whose culture and world view is so radically different. It also becomes apparent that much benefit in terms of meaningful worship and witness could be achieved through carefully restating Christian concepts and restructuring church worship and leadership patterns in terms that are culturally more relative.

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[1] M. John Paul Chao, "Leadership," in An Introduction to Melanesian Cultures, ed. Darrell Whiteman (Goroka, Papua New Guinea: Melanesian Institute, 1984), p. 134.

[2] See below, p.41.

Praise and Worship

Melanesian family kinship systems may well serve as a useful model for restructuring church organization and worship. There exist in the Melanesian culture many similarities between early Christian community structure and church organization. The emphasis in Melanesian communities on sharing and caring, the encouragement of participation, the underlying value of loyalty, the recognition given to the vital contribution of individual roles, and the protection and support afforded by the community for each of its members, are attributes that need to be encouraged. Melanesian communities provide a place of belonging and warmth that is seldom emulated in Western communities and often not present in some churches. It is this type of Melanesian koinōnia that could be so important to new converts, who, after severing some of their family and tribal ties at conversion, need a new community that can provide the same care their tribal affiliations afforded.

Helpful changes could also be made in the liturgy of Sabbath services. Most Seventh-day Adventist Church architecture and design and most forms and practice during worship services still adhere to Western patterns of worship and design. None of the forms of worship--the singing, the sermon, prayer terminology, or the physical distribution of lined seats facing a lecturn--are Melanesian in the least. Although most of these forms have now been accepted as correct norms for worship, much could be done to enhance the meaning of praise and worship by the substitution of Melanesian forms of religious expression and worship. Music, much

of which is sung in English, could be replaced with Melanesian dialectic singing and instrumentation. The sermon could be made more meaningful to story culture people if, rather than a discourse, it was at times acted out in mime or drama with the whole congregation participating in the way of the Melanesians. More input from the congregation during the service would make worship more culturally meaningful. The celebratory qualities of Melanesian ritual could also add new dimensions to the ordinances of Baptism and Communion. So much life and meaning could be added to the services of the Church if the people were encouraged to express more of their own cultural forms in their worship.

Church Structure and Leadership

Parallels in traditional Melanesian attitudes to power and authority with Christian belief and practice are not difficult to discover, especially in the role played by the tribal Big Man. Big Men, whose possession of mana gives them abilities in leadership might, in fact, provide a realistic cultural model for a type of "spiritual Big Man" that is needed to provide leadership in local church congregations. Although not all Big Man qualities should be emulated, their willingness to work hard on behalf of the community, their consciousness that they are endowed with spiritual power, their striving after excellence in oratory, and their willingness to lead according to the corporate will of the people, are attributes that those whom the Holy Spirit has singled out as leaders in his church, may emulate. In doing so, they will be recognised and accepted culturally as Big Men by their congregations.

The underlying Melanesian value that all members of the community have their prescribed role to play in society and that mana gives them the power to fulfill that role, renders the Melanesian mind open to the concept of spiritual gifts. Just as the maintenance of the community is paramount in Melanesian thinking and the role of the individual is vital for the quality of communal life, so in a Christian context that same communal responsibility and loyalty can be appealed to in Melanesian congregational life and witness.

Conclusion

Throughout this chapter the question of cross-cultural ministry has been considered. How can the Word of God, which comes clothed with all the trappings of the expatriate missionary's culture, be re-expressed so that it becomes understandable, meaningful and acceptable in forms and symbols with which Melanesians are familiar? The answer lies in the contextualization of the gospel, the indigenization of God's Word, so that it takes on the lifestyles, worship patterns, music, ethics, leadership roles, and the integrated spiritual and physical framework within which Melanesians think and live.

Culture is the outward expression of a person's comprehension of the world around him. Therefore it is only through the medium of his culture, through his familiar thought processes that his centre of understanding can be reached. The gospel will make an impact on the inner being of a person, only when it is received and expressed in his cultural thought forms. Therefore, the time has come for Melanesian Christians to make a

careful appraisal of their lifestyle, worship and church structure and evaluate for themselves whether the forms in which they are expressed are truly meaningful within the terms of their culture.

Because of the great divergence of Western and Melanesian cultures, and because many Melanesian Christians are calling for more participation in the structural and theological development of their church, the time is overdue to introduce the kind of changes that will make the church in Papua New Guinea adequate to meet the needs of all Melanesians. The development of a church structure and leadership that is sensitive to the need for Melanesians to be able to celebrate in culturally identifiable worship will greatly assist in bringing the church ". . . to mature manhood, to the measure of the stature of the fulness of Christ" (Eph 4:13).

CHAPTER IV

MINISTRY DESIGN

Introduction

The major thrust of this project is to suggest that the permanence and future stability of the church in Papua New Guinea depends upon a leadership and a church structure that encourages the development of an indigenous church. If the church is to speak with meaning and relevance to Melanesian Christians, then the gospel must penetrate to the deepest level of their culture. The strength of the church in this rapidly changing new nation depends upon priority being given to the contextualization of the gospel and the indigenization of God's Word in the life and practice of all church members. This project it designed to show that through careful training, local leaders can be equipped to become agents of change among their own people in a development process that will assist church members to discover their real Christian identity at this time of rapid cultural change.

Agents of Change

A strong, viable basis for the contextualization of the gospel and the indigenization of the church, exists in the training of local leadership to play the role of agents of change in their local communities. Through the careful selection of representative lay leaders, people are brought together for a

period of training. Later they return to their local churches to be agents in the process of culture change.

This period of training involves the development of skills appropriate to local church leadership and nurture and equips local leaders to provide a lay ministry role in their churches. However, it is also envisaged that this training will assist these lay leaders first to evaluate their own culture in the light of God's Word, and then, through interaction, discussion and reflection, to discover means by which they can assist their individual churches through the difficult process of cultural change. This directed approach to cultural change and contextualization opens the way for an expression of Christian community, worship and witness that is meaningful and relevant in all cultural contexts.

Melanesians know their own culture far better than any missionary. They are aware of the deep meanings of their customs and their significance in their culture. They are therefore in a much better position to critique and evaluate their culture and their customs than is the expatriate missionary. The missionary, however, can still play a vital role in this change process. Providing a strong biblical basis for the training program, he can encourage local church leaders to develop principles and attitudes that will help in a full acceptance of the Christian gospel as meaningful and relevant to all cultural situations. He will seek to lead these local leaders to an acceptance of both the substance and the value of the gospel message that will fit within the context of their own local cultural setting. This will ensure

the gospel's relevance and assist in its application to felt Melanesian needs. It will also help fill previously imposed cultural vacuums that have come about through the attempts of some missionaries to supply, as Charles Kraft has described them, "prefabricated alternatives" to their previous cultural understandings.[1] Through directed and uncritical questioning of local cultural themes and traditions, the missionary can help local leaders discover for themselves those areas of culture and custom that need changing and those which do not. Thus, as agents of cultural change, these local leaders, on their return to their local churches, will introduce this process of evaluation and cultural assessment as the basis upon which church members will learn to cope with cultural change and the basis upon which an indigenous church will be built.

Backgrounds and Objectives for Training

It was planned to operate the training program envisaged in this project at Homu in the Eastern Highlands of Papua New Guinea. One of the initial incentives to run such a lay training program grew out of the serious shortage of regular ministers caring for congregations in the Eastern Highlands, Simbu Mission of Seventh-day Adventists. In this local mission, sixty-six ordained and licensed ministers care for a membership of 29,589 baptized church members.[2] This represents a ratio of one minister to approximately 450 members. During 1986 the Eastern Highlands

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[1]Kraft, p. 161.

[2]"South Pacific Division of Seventh-day Adventists Statistical Report," Record Supplement, June 13, 1987.

Simbu Mission membership increased by 3,933, whereas the total number of ministers increased by only two. These figures provide reason in themselves to consider training local church leaders for ministry among their own people.

Because of the size of each minister's parish, serious limitations have been placed on the frequency with which he is able to meet his congregations. Some ministers have up to ten churches in their care. As a result, time available for instruction, training and counselling has been severely limited. Instruction and nurture of new converts has also been a cause for concern as the minister/member ratio increases. These serious restrictions on effective ministry are further reasons for the training of a lay ministry.

Due to the enthusiasm that many church members have shown in sharing their Christian faith with others in their communities and because of the church's underlying commitment to world mission, there has been a strong desire to provide guidance to the church's evangelistic outreach. Basic to the aims and objectives of such a training program is the desire to provide a guide to local leaders that will assist them, as agents of change, to help people find in the gospel a relevant and meaningful lifestyle that relates to every aspect of Melanesian culture.

In summary then, the objectives of the training program are:

1. to provide training in leadership and ministry appropriate at local church level, thereby complementing and relieving those pastors employed by the mission in full-time ministry

2. to provide basic skills in biblical studies, communication and leadership for ministry in the local church for the encouragement of scriptural understanding and growth in Christian maturity
3. to develop skills in witnessing methods
4. to direct, through discussion, investigation and reflection, methods by which Christian values can be contextualized into local culture for the purpose of encouraging an indigenous church

These project objectives are expected to be met in a training seminar that will major in four main areas of instruction. It is planned to make the seminar as practical as possible. Special attention will be given to the reactions and the opinions of the trainees who participate in the seminar. Indigenous opinion is expected to be a definite guide to the styles and procedures of leadership that will eventually be adopted for the local church. It is expected that the seminar will be a mutual learning experience.

Leadership

In this course, several biblical models of leadership will be discussed. It is planned that the trainees will become aware of their possible potential as leaders. This will be accomplished by first helping them to discover their spiritual gifts and then to develop those gifts through participation in practical exercises.

The course will cover a brief history of the Seventh-day Adventist Church and a discussion of its organizational structure.

Procedures of local church government and matters of church discipline will also be discussed along with the work and duties of local church officers. Through an awareness of the structure and procedures that operate in the church at large, it is hoped that the trainees will be able to suggest adequate adaptations that will be suitable to their Melanesian context.

The trainees will be taught methods of visitation, instruction and counselling. They will be encouraged to assist their own congregations in both the discovery of their individual spiritual gifts and in their usage toward the development of meaningful worship, witness and Christian fellowship. It is the goal of the Leadership course to assist each trainee to an awareness of his potential as an agent of change and to train him for participative leadership of the growth and nurture of his churches.

Prophecy

A course in Bible Prophecy will give the trainees an understanding of the historical development of the Seventh-day Adventist Church. It will focus on the eschatological role of the church. A cursory overview of the books of Daniel and Revelation will be attempted with emphasis given to the spiritual themes of these books. Special attention will be given to helping each trainee gain an understanding of these prophetic themes to ensure their accurate and relevant presentation in their home churches. The goal of this course on prophecy will be to instil a faith in the sovereign God of history and in His will for His people in all ages as expressed through His Word.

Bible Doctrines

The course in Bible Doctrines will cover twenty-one biblical themes. It will be the main purpose of this course to give each trainee a firm grounding in the scriptures and to encourage dependence upon them as a guide to the fulfilment of every personal and community need within the Melanesian church. Trainees will be encouraged to test everything by the principles of the Word.

Evangelism

The course in Evangelism will be essentially practical. It is envisaged that this course will provide scope for a practical outworking of the theoretical principles discussed in the other three courses. At the commencement of the course the trainees will be led to an awareness of their spiritual gift(s). They will be trained in leading others in their church to discover their gifts. Then, with the awareness of their own spiritual gift(s), each trainee will work to develop those gifts in practical exercises.

Methods and techniques of voice production, public speaking, the preparation and presentation of sermons and Bible studies, visitation and counselling along with other forms of evangelistic outreach and church procedure will be taught and practised. Through their involvement in the churches and villages of the local community around Homu where the seminar will operate, "hands on" situations will be experienced and practised. A full week of practical training will also be provided in the course. During this week, conditions similar to those that will be

experienced in the communities from which each of the trainees has come, will be simulated. Thus, through an exposure to the different aspects of leadership, ministry and witness, trainees will be able to develop skills that will equip them for effective work in their local churches.

Throughout the course, discussion and reflection on the material presented will be encouraged. It is hoped that the trainees themselves will be able to formulate methods and techniques that will be appropriate and relevant in the differing cultural situations from which each has come.

CHAPTER V

IMPLEMENTATION AND ASSESSMENT

Backgrounds

In 1981, the Eastern Highlands Simbu Mission Executive Committee appointed me as Lay Training Director to locate at Homu, a quiet, rural centre some twenty-five miles to the south of Goroka. Being in severe financial difficulties and concerned over the small number of regular ministers caring for a rapidly expanding membership, the Committee envisaged that I should train selected local leaders for a lay ministry role in their home churches. The guidelines of the program were somewhat loosely defined at first but followed generally the objectives adopted for this present project.[1] The program was to be made available to selected lay leaders, who, after a six-week training period, would return to their churches to support the local minister in his duties.

Between the years 1981 and 1986, sixteen such programs were conducted with some 250 people receiving training in leadership and lay ministry skills. Because the program was considered an experimental project, the curriculum and the methods of training tended to develop somewhat through trial and error. However, by 1985, a textbook containing the curriculum and course

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[1]See list of objectives for this project on pp. 47,48.

outlines of the seminar was completed.[1] The seminar with which this project is concerned follows the content of the Church Leaders' Manual and is based on a seminar conducted at Homu which ran from October 6 to November 25, 1986.

Selection of Trainees

Experience gained from previous programs had shown that the right selection of trainees was important to the overall objectives of the training seminar. Therefore, certain restrictions were placed on the acceptance of trainees for the seminar. First, persons who were not sponsored financially by their local church and did not have the approval of their church board were not accepted. The purpose of this requirement was to instil a measure of responsibility within trainees to meet the expectations of their sponsoring churches, both during the training seminar and on their return to their local church. Secondly, churches were asked to select only those who showed spiritual maturity, those who had proven their leadership ability in church office, and those who had a minimum education of grade six. Thirdly, it was required that only those who had the support and confidence of both church and community as leaders in their local areas should come. This last requirement was of particular importance, for it was found that unless those who underwent training were recognised as Big Men in their community, they did not have the prestige nor authority to effect real change and development in their local churches.

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[1]D. E. Robertson, Church Leaders' Manual (Ukarumpa, Papua New Guinea: S. I. L. Press), 1985.

Several weeks prior to the training seminar, application forms and information sheets were distributed to church pastors throughout the Eastern Highlands Simbu Mission requesting that they arrange with the churches in their area for one trainee to attend the seminar. The church pastors showed a good degree of enthusiasm in assisting local churches choose persons for training. They also cooperated well in the receipting of seminar fees and in assisting trainees with travel arrangements to the seminar. Thirty-nine men arrived on October 6, 1986, to begin training.

An Overview of the Seminar

The training seminar at Homu ran for six weeks. The Eastern Highlands Simbu Mission has excellent facilities at Homu and these were made available for the duration of the seminar. The thirty-nine men were boarded in the centre's dormitory. Because it was necessary to fully board and feed the trainees, all were asked to co-operate in the daily responsibilities of caring for such a large scale program. The daily program began with morning worship and was followed with morning classes.[1] In the afternoon, the men worked for two hours in the gardens or about the campus. This served a twofold function. It helped in the production of food for the seminar, and it also provided the men both with exercise and an excellent opportunity to discuss and reflect upon the work covered during the morning classes. These afternoon work periods, during which ideas and opinions were

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[1]See the Teacher's Daily Subject Timetable, appendix 1.

shared between themselves, proved to be as beneficial to the overall learning process as did the time spent in the classroom.

Evenings also were important times for development. These were purposely left unregimented so the men could spend their time either pursuing private study, or preparing practical ministry assignments for the next day. In actual fact, what eventuated was a division into small discussion groups where the men keenly interacted in the planning and developing of ideas and projects for the growth and development of their people. These groups frequently became times of prayer and Bible study and many personal commitments to the service of Jesus were made during these evening discussions.

Although no classes were conducted on Sabbath, the trainees generally spent the day visiting the surrounding churches and villages. There they participated with church members in the Sabbath services and visited the homes of the other people of the community practising the witnessing techniques learnt in the classroom. Throughout the duration of the seminar, emphasis was given to the practical demonstration of all theoretical concepts discussed in class. It was an objective of the course that each trainee should complete his training, proficient in those areas where his spiritual gifts lay. Opportunity was given to all to discover their individual gifts and to practise and develop them in "true to life" situations.

While much of the seminar was didactic in nature and spent in a classroom atmosphere, the teachers were encouraged to seek the reactions and responses of the trainees and to stimulate

discussion around the topics being covered. It was of primary concern that each subject being taught should have meaning and application within each of the cultural contexts represented by the trainees present. For this reason, four classes only were taught each morning and often equal time was given to both didactic presentation and discussion. This gave the men opportunity to formulate and identify for themselves those roles that would be applicable for them to play in the Christian development of their people.

Because of the workload of the seminar, it was deemed wise to seek help in its organization and operation. A request was made to the Executive Committee to nominate a senior pastor to act as Dean to the men. It was suggested that this appointment could serve a dual role. First, this person could take the oversight of the daily organization and duties of dormitory life and also be available for counselling and spiritual support of the trainees. Secondly, his presence would provide a mature, moderating influence on the flow of ideas of the often younger, less experienced trainees. It was envisaged that he would play a vital part in the discussions that would take place in the dormitories using his experience to help the trainees formulate roles, ideas and methods that they could follow upon their return to their local churches.

The Homu church pastor was also seconded to assist in the teaching of Bible Doctrines and in the organization of local visitation among the church members and villagers. His local knowledge was invaluable and his ability to contemporize his

teaching with local situations was helpful to the trainees' grasp of the topic. Departmental leaders from the Eastern Highlands Simbu Mission headquarters in Goroka also attended, presenting practical material relative to their particular areas of expertise. This gave the trainees the opportunity to learn from their own Melanesian leaders rather than from an expatriate alone. The assisting pastors were perceptive of the learning needs of the trainees and gave valuable indigenous input into the seminar. A local church member was also employed to supervise the preparation of meals.

Implementation

The seminar was based on four major areas of learning which were taught partly in the classroom and partly through practical demonstrations and participation in the field. These four areas were in Leadership, Evangelism, Bible Doctrines and Prophecy.

The following is a weekly account of the instruction given during the seminar indicating the procedures taken and the areas of major emphasis. Specific topics in each of the four areas of training are listed in appendix 1.

Week One

The first week of the seminar became a settling-in time for everyone. For many of the trainees, the seminar represented the first formal education they had received apart from primary school. With this awareness, the teachers spent some time clarifying their expectations of the trainees. It was decided

beforehand that no written examinations would be taken during the course and that each person would be accountable only for the gifts that God had given. This was conveyed to the men at the outset and they were encouraged to take every opportunity the seminar provided to develop their gifts. From the beginning each was encouraged to see himself as an agent of change who would use the knowledge gained during the seminar to help direct his home congregations towards Christian maturity in a Melanesian church.

From the outset a strong scriptural foundation was established in the training process. The Bible classes emphasized the priority of scripture in all facets of life. The great God who had revealed himself in history through other nations had a destiny prepared also for the Melanesian people. Each one of the trainees was part of that destiny. The New Testament teaching of spiritual gifts was introduced in the Evangelism class and each was encouraged to prayerfully seek an understanding of his gift(s) and consequent potential. As a variety of evangelistic methods were to be investigated and tried during the duration of the seminar, each trainee was encouraged to open himself to the Spirit's leading as to which was God's area of ministry for him. Each was helped to see himself as being able to make a unique contribution in God's overall plan for the salvation of man.

The Leadership class introduced the trainees to biblical leadership models and encouraged them to discuss and discover a Melanesian application. The subject of Public Speaking was approached with basic rudiments of voice production being discussed. Voice production exercises were prescribed and

practised. An introduction to sermon preparation was begun during the first week also.

In the first week, the trainees were divided into groups of four or five. These groups served two purposes. First, they formed a team that would work together on practical exercises such as village visitation or a Branch Sabbath School. Secondly, they formed a spiritual unit that would interact in Bible study and prayer providing encouragement for each other. It was suggested that each in these groups should share with one another their hopes for their local churches and pray together for God's blessing on their plans. This suggestion was readily acted upon and the groups proved to be fertile ground for ideas and suggestions as well as the centre of much prayer and encouragement.

Week Two

Different aspects of the doctrine of salvation were discussed in the Doctrines class. This topic raised considerable discussion as the men worked through for themselves a meaningful explanation of the life, death and resurrection of Jesus. In Leadership the qualities of spiritual Big Men were considered with emphasis given to communion with Christ as the source of true mana. Chapters in the Book of Daniel were studied in Prophecy and although the men had problems relating to the time elements of the prophecies, the underlying principles of God's prevailing power over the nations and his exaltation of the faithful were readily accepted and identified with. In the Evangelism class, emphasis was given to the preparation of sermon outlines and the development of Bible studies. Each of the men prepared and

presented a talk and was evaluated as a speaker. The men were required to prepare a new sermon or Bible study outline each day. Assistance was available from the teachers in this task. The emphasis was on practice.

Week Three

During the third week the Leadership classes took the men through the history and development of the Seventh-day Adventist denominational organization. The function and duties of elders, deacons and church clerks was discussed. Care was taken to ensure that Melanesian leadership styles were encouraged in the outworking of each of these functions.

In the Prophecy class, emphasis was placed on the spiritual applications of judgment and urgency in the seventh and eighth chapters of Daniel. In the Evangelism class further attention was given to the development of preaching styles. The place of personal testimonies in the witnessing process was introduced and each was required to prepare and present a brief personal testimony.

Week Four

The fourth week was considered to be important to the whole seminar in that it was during this week that the theory and practice of the previous weeks were applied in a typical village setting. Arrangements were made with the church members of the Keakasa church, some thirty kilometres south of Homu, to billet the trainees for the week. During the week they would use the Keakasa area as their target community. Classes were held in

the church building during the first half of the morning after which each of the men moved out into the surrounding villages to meet the people. A major part of the day was spent in visitation. Some approached the people with a Community Religious Survey, others gathered the children together and told a Bible story from the picture roll, thus attracting the adults. Throughout the week, as the men experimented with various approaches in meeting the people, several good interests and relationships developed. Many were happy for the Bible to be read and studied in their homes.

In the afternoon, following the visitation, a time of reflection and discussion was held in which the day's activities were reviewed and evaluated. Points of view and opinions were heard and useful suggestions adopted. In the evening, a series of evangelistic meetings were held. The best of the speakers in the group had been previously chosen and given an assigned topic. They were encouraged to stay with the topic but to develop it according to what they felt was appropriate to the needs of the people. Music and singing groups were organized by the men for the evening program. In my dealings and interactions with the men, I attempted to interfere as little as possible in the running of the program. The organization of the evening meetings was given into the hands of a meeting co-ordinator. The men were encouraged to involve and interact with the church members as much as possible during the week, seeking their reactions and suggestions, which were then shared with the rest of the trainees. The men were led to understand that the week's program was in

their care to be organized and run as they saw fit. It was a learning experience in which all grew together.

On the Sabbath, a special effort had been made to invite as many as possible from the surrounding community. Appropriate services were held in which all were encouraged to make decisions to follow Jesus. In the afternoon a baptism was held and following an appeal, many made decisions to join the Pastor's baptismal class.

Week Five

During the fifth week, the seminar continued back at Homu as before. Discussions centred around discipline in the church, explanations of the first few chapters of the Book of Revelation and methods of gaining decisions for Christ. Special attention and emphasis was given to the important subject of establishing and nurturing new church members. Trainees were encouraged carefully to consider culturally acceptable methods of building fellowship and community in the churches to provide a place of friendship and understanding for members. Also during the fifth week, Kila Rupa and Matipit Darius from the Eastern Highlands Simbu Mission headquarters in Goroka gave instruction in the operation of church finances and the philosophy and leadership of youth groups.

During this week, the men were particularly encouraged to begin to think seriously of how they would use the information and techniques learned in the seminar back in their local churches. Some had already begun to see a pattern of ministry opening for them.

Week Six

The major emphasis of the last week of the seminar was to help each trainee develop a plan of ministry suitable to his abilities that was workable and could be pursued in his own local church. The different aspects of ministry studied during the seminar were reviewed and each trainee was asked prayerfully to consider which he felt he could best relate to. Each was encouraged to seek the considered opinion of the Director and that of fellow trainees in making his choice. Once each had made his choice of proposed ministry, he was asked to prepare a plan for implementing that ministry in his local church. He was asked to consider such details as his approach to his local pastor, to the church board and to the members. He was asked to consider the territory in which he hoped to encourage evangelistic outreach, suggested dates for the major events entailed in his proposed ministry, and a definite plan for the inclusion and involvement of his fellow members.

The goal sought for each trainee was that he should know what kind of ministry he would pursue, how he would pursue it and in what way it would involve the other members of his church. It was interesting to note that there was a variety in the different ministries chosen. There was also a polarizing into two different types of ministry. The older men opted for those ministries which would consolidate and nurture the members, while the younger men showed a preference for ministries related to outreach and witness.

On the Sabbath a graduation service was held in which the men were encouraged to return to their people to pass on the help they had received through the seminar. Each was presented with a Certificate of Attendance[1] and they returned to their homes the following day.

Evaluation

In an attempt to assess whether or not the Lay Leaders' Seminar was a success, each of the trainees was surveyed. The survey was in two parts, the first being taken during the first week of the seminar, the second, six months after its completion. Such information as the marital status, the age, the type of church from which the trainee came, his office and involvement in the church, his soul winning success and his awareness of his own spiritual gift(s), was gathered on both occasions. A comparison of the two surveys gave an indication of the impact of the seminar on each trainee. It also provided some information that was not directly sought but which gave an indication of the perceptions and reactions to the trainees by pastors and church members in the churches from which the trainees came. The information gathered in the surveys will now be dissussed in detail.

The First Survey

During the first week of the seminar, all 39 of the trainees were surveyed. The initial questions attempted to provide information which would give the marital status, the age, the number of years baptized and the size and nature of church

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[1]See appendix 2.

from which the trainee had come.[1] From this could be assessed the type of person the trainee was relative to his spiritual maturity and social status in his home community.

Of the thirty-nine men questioned in the first survey, twenty-nine or 74 percent were married and ten or 26 percent were single.[2] The questions relating to the age of the trainees indicated that the majority, twenty-six men, or 68 percent, were in the eighteen to twenty-five year age group. The remaining thirteen men, or 32 percent, ranged from twenty-six to fifty years.[3]

An analysis of the question relating to the number of years each of the trainees had been baptized indicated that although fifteen, or 38 percent, had been baptized more than four years, ten men, or 26 percent had been baptized only in the previous twelve months and eight men, or 21 percent, in the last two years. This meant that 47 percent, or nearly half of those attending the seminar, were very new Christians. Two of those attending were yet to be baptized.[4]

The questions which related to the nature of the church from which the trainees had come indicated that the majority, 66 percent, were involved in branch churches rather than in organised, well-established churches. Roughly half, 49 percent, came from churches with a membership of less than forty and 51 percent from churches of more than forty. Regarding their involvement in the church, the largest number, 41 percent,

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[1]See appendix 3 for details of the first survey.

[2]See appendix 4. [3]Ibid. [4]Ibid.

indicated that they were leaders in the Sabbath School. The rest indicated that they were variously active in the other departments of the church. However, there was no concentration of involvement with any one department. Only five men or 13 percent, were in leadership as elders and three men, or 8 percent, indicated they were branch church leaders. Two men indicated no involvement at all.[1]

Opportunity was given to the trainees in the survey to indicate their involvement in soul winning activities prior to their attending the seminar and their success in helping people toward the point of baptism. The highest percentage, 66 percent, indicated their involvement in Branch Sabbath Schools. A further 33 percent indicated they were involved in giving Bible studies and 23 percent indicated they were involved in conducting or preaching evangelistic meetings. Participation in other witnessing activities was indicated; however, 13 percent indicated they were not involved in any outreach. Over half of the trainees, 54 percent, claimed some responsibility in the baptism of between one and fifteen persons while the others had yet to lead a soul to Christ.[2]

The final question of the first survey asked whether the trainees were aware or not of some spiritual gift that had been given to them. The majority, thirty-five, or 90 percent answered in the affirmative. One person answered in the negative and three indicated they were in doubt.

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[1]See appendix 5.

[2]See appendix 6.

Assessment

Several factors relating to the maturity and social standing of those who attended the seminar become apparent from the first survey. First, it was clear, that in the majority of cases, the men who attended were not the leaders of their churches. While most were married men, many were single and all, with the exception of two men, were under thirty-five years of age. In Papua New Guinea it is the older men who hold positions of leadership and authority, and who therefore have the greatest potential to become agents of change within the church. Secondly, it was apparent that the majority of those who attended the seminar were new Christians, some 51 percent having been baptized within the last three years. Because of the relative lack of Christian maturity among these men, it was unlikely that they would provide adequate leadership in the church.

Thirdly, questions in the survey relating to their involvement in the church prior to their training indicated that while many of the men were actively participating in church office and outreach activities, others indicated that they had little or no experience in either of these areas. Christian maturity and experience in local church leadership were considered to be prerequisites to meeting the objectives of the seminar, therefore, future seminars will need to provide more guidance and control in the choice of those who come for training.

The Second Survey

Six months after the completion of the seminar, a survey identical to the first, was sent to each of the trainees for

completion. Twenty-five of these were returned. It is probable that the isolation of some of the trainees prevented them receiving the survey. A comparison of the results of the two surveys will reveal whether or not the seminar met its objectives. The results of the second survey are based upon the 25 replies to the survey. Because the number of those participating in the second survey is less than those participating in the first, percentages will be compared rather than raw numbers.

Because the two surveys were given to the same individuals, details of age, marital status and size and nature of the church in the second survey may be considered to be the same as in the first. However, questions relating to participation in church leadership and outreach activities reveal differences. A comparison of the number of those influenced for baptism and individual awareness of spiritual gifts also shows differences. The trend in the area of leadership activity and involvement in the activities of the church indicates greater participation in those areas by those who attended the seminar.

Comparison of the Surveys

A comparison of the two surveys[1] indicated that after their time of training there was an overall greater involvement by the trainees in leadership and witnessing activities in their local communities than there was prior to their training. Of significance is a 15 percent rise in those serving as local church Elders. There is a 13 percent rise in those now serving as Lay

[1]See appendix 7.

Activities Leaders. There is also a 17 percent rise in those involved in running public evangelistic meetings, a 31 percent rise in those giving bible studies and 35 percent rise in those working to reclaim backsliders.

Because the development of an indigenous church involves a lengthy process, the results from the surveys cannot be considered to be conclusive. Such a process will take time. However, there are indications from the surveys that show a greater involvement in the leadership and witness of the church. While it would have been extremely difficult in the survey to make any assessment as to the extent to which the acculturation of the gospel had been accelerated in the churches to which the trainees had returned, it is hoped that these men will use their newly acquired skills to aid the process of cultural change toward the establishment of an indigenous church.

CHAPTER VI

CONCLUSION AND RECOMMENDATIONS

Over the last 100 years of its history, the Seventh-day Adventist Church has always shown a keen interest in mission. The church has taken seriously the evangelistic mandate given by Jesus to go ". . . and make disciples of all nations" (Matt 28:19). Today, a growing interest is being taken in the New Testament models of the church with their emphasis on the ministry of all believers (Eph 4:11; 1 Pet 2:9), and church members are responding in dedication and involvement in the outward spread of the gospel.

Also within the church is another phenomenon that is affecting the development of the people of God in some areas. In the church's outreach to the different nations of the world, there have been occasions when the gospel has been presented as a cultural package. As a result the impact of the gospel has been limited because those who have taught it have failed to present it in such a way that it penetrates to the core of the local culture. Because of the failure adequately to contextualize the gospel, its power has failed to find meaningful expression in the life of the church in those areas.

It is this problem which has been addressed in this study. The major thrust of the project has been to provide direction for the development of an indigenous church in Melanesia. By

providing local lay leaders with the skills to evaluate their own culture in the light of Holy Scripture, it is hoped that they will now be able to give guidance to their congregations that will eventuate in a meaningful and culturally relevant Christian life-style. As agents of change, it is hoped that these men will become the catalysts for the emergence of a strong, wholly Melanesian church.

Recommendations

As indicated by the survey that was taken, the aims of the project were partially met. These showed a shift toward an increased involvement in leadership and in the activities of the church by those who attended the training seminar. Several observations arise out of the seminar which will be presented as recommendations for future seminars or training programs that may be conducted in lay leadership training.

Instruction time. Even though it was a major consideration of the seminar to make instruction times as practical as possible, even more time could be allocated to role-playing and the practising of applied skills in future seminars.

Discussion time. While much discussion eventuated from the regular class periods, still more time could be given for the careful directing of the participants in non-condemnatory evaluation of local culture and in the development of skills for making the gospel real and readily expressible at their cultural level.

Assessment instrument. The value of the seminar was assessed from data gathered from a self-evaluation questionnaire that was participated in by approximately two-thirds of those who attended the seminar. Because of several discrepancies which surfaced in the surveys, and because of the unfamiliarity of most rural Melanesians with written surveys, it is recommended that a more suitable assessment instrument be developed for future seminars.

Training seminars and materials. As has already been mentioned, the development of an indigenous church in Papua New Guinea is a process that will continue for some time to come before real results are realised. It is recommended that study be given to the role that regular church pastors may play in this process. It is suggested that materials be prepared and training be provided for ministers that the process may be continued at the local church level.

Choice of trainees. It was clearly indicated in the survey that the majority of those who participated in the seminar were not, in fact, the real leaders of their community and church. In future seminars, for the sake of authority and credibility, it is recommended that those who are to be trained as agents of change, need to be selected from among the recognised leadership of the local churches.

It is God's fashion to reveal Himself to mankind through the medium of human culture. It is at the cultural level that man understands his world of reality. It is at this level, also that

understands his world of reality. It is at this level, also that man understands God and salvation. This project has concerned itself with helping Melanesians understand God and His saving grace via the medium of their culture. It has been an experiment seeking better ways to make Jesus Christ more accessible and His salvation more understandable. Such experimentation is justifiable for it was Paul who said,

> For though I am free from all men, I have made myself a slave to all, that I might win the more. To the Jews I became as a Jew, in order to win Jews; to those under the law I became as one under the law . . . that I might win those under the law. To those outside the law I became as one outside the law . . . that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some (1 Cor 9:19-22).

APPENDIX 1

TEACHER'S DAILY SUBJECT TIMETABLE

WEEKS ONE TO SIX

TEACHER'S DAILY SUBJECT TIMETABLE

WEEK ONE

SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
BAIBEL DOCTRINES 7.30 - 8.30 am	Arrival and Registration.	"Paua Bilong Baibel" p 85	"Nambatu Kambek Bilong Jisas." pp. 86,87.	"Mak Bilong Kam Bilong Jisas." pp. 88,89.	"The Millenium - Wan Tausan Krismas." p. 90.
LIDASHIP 8.30 - 9.30 am	Arrival and Registration.	Introduction p. 2.	"Lida Emi I Wasman." p. 3.	"Lida Emi Man Bilong God." p. 4.	"Lida Emi Man Bilon Baibel." p. 5.
DANIEL & REVELATION 10.30-11.30 am	Arrival and Registration.	Bible History -see Chart.	Introduction to Daniel. p. 116.	"Symbols & Themes of Daniel." pp. 117 - 119	Daniel One. pp. 120,121.
EVANGELISM 11.30-12.30 pm	Arrival and Registration.	"God i givim Presen" p. 48.	"Public Speaking." pp. 49 - 51.	"We bilong Redim Tok" pp. 52,53.	"Sampela we bilong Skelim tok." p. 54.
STUDY PERIOD 7.00 - 8.30 pm			Practise exercises.	Redim Sermon Outline.	Redim Sermon Outlin

WEEK TWO

SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
BAIBEL DOCTRINES 7.30 - 8.30 am	"Nupela Heaven na Nupela Graun." p. 91.	"Sin." pp. 92,93.	"Rot Bilong Winim Sin." pp. 94,95.	"Rot Bilong Bon Nambatu Taim." pp. 96,97.	"Kristen Baptais." pp. 98,99.
LIDASHIP 8.30 - 9.30 am	"Lida emi man Bilong Lavim ol Pipol." p. 6.	"Lida emi Stretpela Man." p. 7.	"Lida emi Man bilong Visit." pp. 8,9.	"Church History." pp. 10,11.	"Church Organization" pp. 12,13.
DANIEL & REVELATION 10.30-11.30 am	Daniel Two. p. 122.	Daniel Three. pp. 124,125.	Daniel Seven. pp. 126 - 128. Four Beasts	Daniel Seven. pp. 126 - 128. Discuss History of Kristen Sios	Daniel Seven. pp. 126 -128. Little Horn - 1844
EVANGELISM 11.30-12.30 pm	Check Sermon Outlines done for Homework. Demonstrate a new Sermon Outline. Begin "ACTION TEAMS"	Ask Men to Practise their Sermon Outlines before the class. Ask class to skel o criticise Sermons given.	Practise Public Speaking before the class. Give suggestions for "Action Teams"	Demonstrate how to Prepare and present a Bible Study to be given in a home.	Practise giving Bible Studies in groups. Give practical suggestion to help.
STUDY PERIOD 7.00 - 8.30 pm	Prepare Sermon Outlin ready for presentatio before the class.	Preparation of new Sermon Outline.	Preparation of new Sermon Outline.	Preparation of a Bible Study to given in group.	Preparation of Sermon / Bible Study Outline.

SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
BAIBEL DOCTRINES 7.30 - 8.30 am	"Kristen Prea." pp. 100,102	"Angels" p. 101	"Lo Bilong God." pp. 103,104.	"Sabat." p. 105.	Preparation for Practical Week
LIDASHIP 8.30 - 9.30 am	Local Sios Organisation pp. 14,15.	Work Bilong Sios Offisa. p. 16.	Wok Bilong Elda/ Dikon. pp. 17,18.	Wok Bilong Sabat Skul Lida/Kuskus. pp. 25,26.	Preparation fro Practical Week.
DANIEL & REVELATION 10.30 - 11.30am	"Kot Bilong God." p. 129.	Daniel 8 p. 130.	Daniel 8 2300 days. p. 130.	Test on Book of Daniel.	Leave for Practical Week in Village.
EVANGELISM 11.30 - 12.30pm	Practise Sermons / Baibel Stadis. Allocate Evangelistic Sermon Topics to 8 Laymen to prepare ready for next week.	The Personal Testimony p.56.	Demonstrate and Practise Community Survey. Makim ol man bilong doim duties long Evangelistic Mitings	Practise: 1. Baibel Stadis 2. Personal Testim. 3. Comm. Survey.	Travel to Place for Practical week
STUDY PERIOD 7.00 - 8.30 pm	Preparation of Evangelistic Sermons.	Prepare and Practise Personal Testimony.	Check up on men who will give Evangel. Sermons at Meetings.	Check up long ol Equipment to be used on Practical Week.	

WEEK FOUR

SABBATH	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
SABBATH SERVICES	FREE TIME	BAIBEL DOCTRINES "Senis Bilong Sabat." p. 106.	BAIBEL DOCTRINE "Sande Long Buk Baibel." p. 107.	BAIBEL DOCTRINES "Olsem wanem taim man i Dai Pinis". p. 109	BAIBEL DOCTRINES "Ol Spirit Nogut." p.110.	MARKET O STREET WITNESSING	SABBATH SKUL 9.30 - 10.40
	FREE TIME	LIDASHIP "Lotu Bilong Lotsapa"	LIDASHIP "Lotu Bilong Bartais"	LIDASHIP "Lotu Bilong Planim Man"		BIBLE STUDIES	SIOS SERVIS EVANGELISTIC MEETING TOPIC: "PRODICAL SON p. 63.
		VILLAGE VISITATION	VILLAGE VISITATION COMMUNITY SURVEY	VILLAGE VISITATION COMMUNITY SURVEY	BIBLE STUDIES (In homes of interested people.)		1.00 pm BAPTISM
PREPARATION FOR EVANGELISTIC MEETING	PREPARATION FOR EVANGELISTIC MEETING 4.00 - 6.00 pm.	PREPARATION FOR EVANGELISTIC MEETING.	PREPARATION FOR EVANGELISTIC MEETING.	PREPARATION FOR EVANGELISTIC MEETING.	PREPARATION FOR EVANGELISTIC MEETING.	PREPARATION FOR EVANGELISTIC MEETING.	
EVANG. MEETING "Jisas Bai I Kam Bek Gen."	EVANG. MEETING "Jisas emi namba wan nid bil. yu	EVANG. MEETING. "Mak bilong kam bilong Jisas"	EVANG. MEETING "Gutnius na Nius nogut"	EVANG. MEETING "Jisas i ken win long prait."	EVANG. MEETING "Sabat bilong God".	EVENG. MEETING. "Husat inap Bapais.:"	

Stat 6:00 pm

WEEK FIVE

SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
BAIBEL DOCTRINES 7.30 - 8.30 am	"Wok bilong Sios Treasurer." pp. 19,20. (Invite Local Mission Sec - Treasurer to come and teach this subject)	"Wok bilong Sios Klak" pp. 21, 22. (Local Mission Sec - Treasurer)	"Spirit of Prophecy." p.111	Pasin Bilong Lukautim Bodi. p. 112	„Tithing Tenten" p.113
LIDASHIP 8.30 - 9.30 am	"Wok bilong Sios Treasurer." pp. 19,20 (Local Mission Sec - Treasurer)	"Wok bilong Sios Klak" pp. 21,22.)Local Mission Sec - Treasurer)	„Church Discipline" pp. 30,31	"Church Discipline pp. 30 31	Disfellowship pp. 32,33
DANIEL & REVELATION 10.30-11.30 am.	Youth pp. 28,29, (Invite in Local Mission Youth dir. to assist in this section)	Youth p.28,29. (Local Mission Youth Director)	Introduction to Revelation p. 131	Seven Seals p. 133.	Revelation 12 p. 134.
EVANGELISM 11.30-12.30 pm.	Youth pp. 28,29. (Local Mission Youth Director)	Youth pp. 28,29 (Local Mission Youth Director)	Making Friends For Christ. p. 56	How Long Winim Man p. 57	Rot Bilong Holim Man p.58

WEEK SIX

SUBJECT	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
BAIBEL DOCTRINES	"Sios Bilong God" p. 114.	Revision	Revision		
LIDASHIP	Christian Home pp. 39-46	Christian home pp. 39 - 46	Christian Home pp. 39 - 46		
DANIEL & REVELATION	Revelation 13 pp. 135,136	Mark & 666 p. 137	Revelation 14 p. 139.		
EVANGELISM	How Long winim Bekslaida	Plen bilong Village Evang..	Choosing Territory Work Plen	Present Work Plen For Personal Villag Evangelism.	
		Seal & the Mark p. 138	Last Day Events p. 140		

APPENDIX 2

CERTIFICATE OF ATTENDANCE

CERTIFICATE OF ATTENDANCE

LAYMEN TRAINING SCHOOL

EASTERN HIGHLANDS, SIMBU MISSION OF SEVENTH-DAY ADVENTISTS

CERTIFICATE

THIS IS TO CERTIFY THAT:

Has completed a course in Lay Leadership and has proved proficient in study and is competent to assist the Ministers in the leading and training of fellow laymen for the advance of God's work in Papua New Guinea.

....

DIRECTOR *PRESIDENT*

APPENDIX THREE

LAYMAN QUESTIONNAIRE 1

LAYMAN QUESTIONNAIRE 1.

1 NAME .....

2 NAME OF YOUR PASTOR .....

3 Married ☐ Single ☐

4 Age: 18-25 ☐ 26-35 ☐ 36-50 ☐ over 50 ☐

5 How long baptised? 1 yr ☐ 2 yrs ☐ 3 yrs ☐ 4 yrs ☐ over 4yrs ☐

6 NAME OF YOUR CHURCH .....

7 ORGANISED CHURCH ? ..... BRANCH CHURCH ?.....

8 WHAT CHURCH OFFICE DO YOU HOLD NOW?

Elder	☐	Pathfinder Leader	☐
Deacon	☐	Good Samaritan Leader	☐
Treasurer	☐	Lay Activities Leader	☐
Clerk	☐	Branch Church Leader	☐
Sabbath School Leader	☐	No Office	☐
A.Y. Leader	☐	Other	☐
Youth Club Leader	☐		

9 HOW MANY CHURCH MEMBERS IN YOUR CHURCH NOW?

10 - 20 ☐ 20 - 40 ☐ 40 - 60 ☐ over 60 ☐

10 WHAT WITNESSING PROGRAMS ARE YOU HELPING IN?

Branch Sabbath School	☐	Market/street witnessing	☐
Evangelistic meetings	☐	Prison visitation	☐
Giving Bible Studies	☐	Visiting backsliders	☐
Hospital visitation	☐		

11 HOW MANY PEOPLE HAVE JOINED THE KLAS REDI IN THE LAST SIX MONTHS?

1 - 5 ☐ 5 - 10 ☐ 10 - 15 ☐ OVER 15 ☐

12 WHICH OF THE FOLLOWING GIFTS DO YOU THINK GOD HAS GIVEN TO YOU TO HELP YOU IN YOU CHURCH LEADERSHIP?

Preaching ☐	Teaching ☐	Encouragment ☐	Faith ☐
Helping ☐	Organising ☐	Healing ☐	Giving ☐

13 Do you think God has given you some gift(s) to help you to lead people to Christ?

Yes ☐ No ☐

APPENDIX 4

RESULTS OF FIRST SURVEY

RESULTS OF FIRST SURVEY

Marital Status

Married	29	74%
Single	10	26%

Age Grouping

18-25 yrs	26	68%
26-35 yrs	11	29%
36-50 yrs	2	3%
over 50 yrs	0	0%

Years Trainees Baptized

1 yr	10	26%
2 yrs	8	21%
3 yrs	2	5%
4 yrs	2	5%
Over 4 yrs	15	38%
Not baptized	2	5%

APPENDIX 5

INVOLVEMENT IN LOCAL CHURCH LEADERSHIP

INVOLVEMENT IN LOCAL CHURCH LEADERSHIP

Elder	5	13%
Deacon	6	15%
Treasurer	4	10%
Church Clerk	3	8%
Sabbath School Leader	16	41%
A. Y. Leader	5	13%
Youth Club Leader	2	5%
Pathfinder Leader	1	3%
Good Samaritan Leader	1	3%
Lay Activities Leader	1	3%
Branch Church Leader	3	8%
No Office	2	5%

APPENDIX 6

PARTICIPATION IN SOUL WINNING

PARTICIPATION IN SOUL WINNING

Outreach Activity		
Branch Sabbath School	26	66%
Evangelistic Meetings	9	23%
Giving Bible Studies	13	33%
Hospital Visitation	0	0%
Market/Street Witnessing	8	21%
Prison Visitation	3	8%
Visiting Backsliders	8	21%
None	5	13%

Persons Influenced Toward Baptism		
1 - 5	11	28%
5 - 10	6	15%
10 - 15	2	5%
Over 15	1	3%
None	18	46%

APPENDIX 7

COMPARISON OF SURVEYS

COMPARISON OF SURVEYS

Church Office	Survey 1	Survey 2	Increase/ Decrease
Elder	13	28	15%
Deacon	15	16	1%
Treasurer	10	16	6%
Church Clerk	8	4	-4%
Sabbath School Leader	41	48	-7%
A. Y. Leader	13	20	7%
Youth Club Leader	5	4	-1%
Pathfinder Leader	3	0	-3%
Good Samaritan Leader	3	0	-3%
Lay Activities	3	16	13%
Branch Church Leader	8	16	8%
No Office	5	16	11%
Outreach Activity			
Branch Sabbath School	66	72	6%
Evangelistic Meetings	23	40	17%
Giving Bible Studies	33	64	31%
Hospital Visitation	0	28	28%
Market/Street Witnessing	21	20	-1%
Prison Visitation	8	8	0%
Visiting Backsliders	13	48	35%
None	5	8	3%
Persons Influenced Toward Baptism			
1 - 5	28	16	-12%
5 - 10	15	24	9%
10 - 15	5	12	7%
Over 15	3	32	29%
None	46	4	-42%

Perceived Spiritual Gifts

Preaching	80%	Teaching	40%	Encouragement	52%
Helps	14%	Healing	16%	Organization	40%
Faith	24%	Giving	28%		

APPENDIX 8

LETTER: SURVEY TWO CO-ORDINATOR

LETTER: SURVEY TWO CO-ORDINATOR

26 Lindfield Ave
Cooranbong
N.S.W 2265
Australia
March 21, 1987

Pr. G. Humble,
President
Eastern Highlands, Simbu Mission
P.O. Box 966,
Goroka E.H.P.
Papua New Guinea

Dear Graeme,

Greetings. Hope this letter finds you in health, despite your recent aquisition to the chair of the E.H.S.M. I sincerely hope that you have settled in well and that the responsiblity is not too great for you.

Graeme, I am in need of your assistance in a venture that should be to our mutual benefit. As you know, I am working on a project for my M.A. that is based on the Laymen's Training Program at Homu. Before leaving last year, I ran a survey of those laymen who attended the October seminar and now I need to do a second survey to determine how they have faired since returning to their villages.

In the accompanying package is an envelope to be distributed to each of the Pastors serving the areas from which the laymen came. In their individual packages are the following:

a) Laymen's Questionnaire

b) Pastor's Questionair e 1.

c) Pastor's Questionnaire 2.

d) Addressed Envelope for returning surveys to yourself.

e) A list of Laymen who attended the school with their addresses and name of their pastor as of October last year.

I have attached a copy of each of these surveys to this letter for you to look over.

Could I enlist your help in the following way:

a) Check the names of each of the pastors on the individual packages to insure that the pastor who receives it is in the right location to survey the right laymen.

b) Place a stamp on each of the addressed return envelopes and charge through the cost to me here.

c) Distribute each of the packages as soon as possible. Maybe this could be done when they call to collect their pay each month.

d) Place a reminder notice in next month's pay for those who have not returned their surveys.

e) Parcel the completed surveys and return then to the above address as soon as they all come to hand.

I am conscious that this will mean extra work for you but I do ask that you will help me as the information that comes from the survey will help future Training Programs to be more effective. So, I thank you in anticipation for your assistance.

Our thoughts are constantly with you all up there. We are sadly missing all our friends and would wish that you would convey our greetings to them all.

Again I thank you for your help in this important matter at the same time wishing you and Kay and the children much of God's blessing for this year.

Sincere Christian regards,

D.E. ROBERTSON

APPENDIX 9

LETTER: NATIONAL PASTORS

LETTER: NATIONAL PASTORS

Pr. D.E. Robertson
Avondale College
Cooranbong, N.S.W
Australia 2265
March 19, 1987

Dear Pasta,

Mi amamas tru long raitim dispela pas igo long yu tude. Olsem wanem? Yu i stap gut? Mi i stap long Australia nau, long hap bilong Avondale College na mi save wok hat long stadim ol buk long trai long kirapim moa save, tasol, het bilong mi i olsem sement liklik na save ino save kamap hariap.

Wantok bilong mi. Mi rait long askim helpim bilong yu. Long dispela krismas wok bilong mi emi bilong kisim M.A. degree long skul hia. Hap wok bilong mi bilong redim sampela program bilong mekim Laymen Skul Program i kamap strong moa yet. I no ken strong insait long Eastern Highlands na Simbu Mission tasol. Emi mas strong long olgeta hap bilong Papua New Guinea Union Mission. Olsem, na mi redim sampela ripot bilong givim ol bigman long mission long soautim wok yumi save mekim long Homu Laymen Training Program.

Long mun Oktoba, 1986, sampela laymen insait long hap bilong yu i bin go long kisim trening long Homu. Nem bilong dispela lain emi olsem:

.....

.....

Emi wok bilong mi long skelim dispela lain man. Mi laik luksave, dispela lain oli save wok olsem wanem nau. Na, bikos mi no save stap klostu long ol nau, mi nidim helpim bilong yu long redim dispela ripot.

Insait long dispela pas bai yu lukim tripela pepa. I stap olsem:-

1. LAYMEN QUESTIONNAIRE.

Dispela pepa yu mas givim long ol laymen i gat nem i stap long en na layman yet i mas raitim ansa long ol askim. Askim ol long stretim pepa ariap na givim i kambek long han bilong yu.

2. CHURCH PASTOR'S QUESTIONNAIRE No. 1.

Dispela pepa emi save askim sampela askim nabaut long laymen BIPO emi bin go kisim trening long Homu. Yu yet bai yu stretim dispela pepa.

3. CHURCH PASTOR'S QUESTIONNAIRE No. 2.

Dispela pepa emi wankain arapela Church Pastor Questionnaire No 1. Tasol, i no wankain olgeta. Emi save skelim wok na pasin bilong

layman nau, taim emi KAMBEK PINIS long trening. Yu tu bai yu stretim dispela pepa.

Orait, yu kisim klia ol dispela tok? Harim gen. Wanpela pepa igo stret long han bilong layman bilong stretim. Tupela arapela pepa yu yet yu stretim. Bipo yu ansaim olgeta askim, tingim gut olgeta askim pastaim. Taim yu bin skelim pinis, orait, makim wanem hap insait long askim emi stret tasol.

Laspela samting. Plis, Brata. Inap yu ken stretim tripela pepa long dispela mun tasol na putim tripela wantaim insait long envelope na salim igo long Pasta Humble, President long Goroka. Sapot bilong yu long dispela samting emi bai i help long kirapim wok bilong God insait long P.N.G.

Tenkyu tru long sapot bilong yu. Arare long dispela krismas bai mi pinisim skul na bai mi kambek long Kainantu.

God i blessim yu wantaim femili bilong yu.

Mi brata bilong yu wantaim Jisas,

D.E. ROBERTSON.

APPENDIX 10

APPLICATION: TRAINING PROGRAM

AVONDALE COLLEGE LIBRARY

Bikos Spirit bilong God i save wok moa yet insait long Eastern Highlands na Simbu Provinces, na Bikos Pasta na Minista bain i liklik long kirapim ol nupela bain i kam insait long Sios, Eastern Highlands Misin i bin kirapim pinis wanpela Skul. Dispela Skul i kolim EASTERN HIGHLANDS MISIN LAYMEN TRAINING SKUL. *Dispela Skul bai i givim trening long tripela samting:-*

1. *Save long Baibel Doktrin na Profesi.*
2. *Save long kamap Kristen Lida long Local Sios.*
3. *Save bilong bidim Sios long Outreach na Evangelism.*

SAMPELA TOK SAVE

Man i kam long Skul, emi mas:-

1. Inap rit na rait long Tok Pisin.
2. Baptais pinis.
3. Stronpela Sios mamba na save liklik long pasin bilong Sevende lotu.
4. Man pinis. Yanpela boi ino inap kam long Skul, bilong wanem, tingting bilong em ino strongpela yet na ino inap lidim man taim i kam bek gen long ples. Man i gat sampela experience pinis long Sios wok, emi fit long kam, tasol.
5. Gat respekt na sapot bilong Sios. Wanpela man ino ken kam long Skul long laik bilong em yet, nogat. Sios i mas sindaun long wanpela Sios Bisness Miting na skelim gut husat man i rait long go.
6. Redi long gobek long ples na usim save i kisim pinis long Skul bilong kirapim wok bilong God. Man ino ken kam skul nating. Emi kisim trening bilong wok.
7. Redi long lusim famili taim i stap long Skul. Bikos Skul ino gat spes bilong lukautim meri pikinini wantaim, man i mas stretim pastaim sindaun bilong famili bipo i lusim em na kam long Skul.

SKUL PROGRAM

Skul program bai i ran inap six wiks na emi gat tupela sait long en. I gat taim bilong stadi long klasroom na i gat liklik taim tu bilong wok long gaden. Skul bai i askim olgeta student long wok 2 - 3 hours long wanwan de long gaden, bilong strongim bodi na bilong kirapim gutpela kaikai bilong Skul.

DISCIPLINE

Eastern Highlands Laymen Trening Skul emi wanpela Kristen Skul. Sapos wanpela man ino laik bihainim Kristen pasin insait long Skul, o emi no laik bung wantaim long stadi/wok program bilong Skul, Skul Discipline Committee i gat paua bilong askim dispela man long lusim Skul na gobek long ples.

KAIKAI

Skul bai givim gutpela kaikai long man taim i stap long Skul. Sapos yu laik bringim sampela kaikai moa bilong yu yet emi samting bilong wanwan man. Homu i gat wanpela Misin Stoa i stap, sapos yu laik baim samting.

BRINGIM WANEM SAMTING LONG SKUL?

1. Bedroll, mat o matres.
2. Blankets
3. Plate, spoon, naip, kap.
4. Soap, tit bras, Omo.
5. English Baibel na Nupela Testament.
6. Piksa Roll, Moning was, Buk sing, na pen.
7. Sampela poket moni. (K10.00 samting)

APPLICATION PEPA

Yu ken kisim application pepa long:

1. Sios Pasta/Minista
2. Goroka misin opis
3. Homu Layman Training Skul

SKUL FEE

Skul fee i olsem :-

Local Sios yet bai i sponsorim man inap	K 10.00
Student yet bai i painim	K 10.00
TOTAL	K 20.00

Moni bilong dispela Skul Fee i mas stret wantaim Sios Pasta bipo man ken kam long Skul. Sios Pasta bai i givim yu wanpela risit long moni na mas pasim dispela risit wantaim Application Form bilong yu na salim ariap long :-

Co-ordinator of the
Homu Laymen Training School,
Seventh-day Adventist Mission,
P.O.Box 966,
GOROKA, E.H.P.

TAIM BILONG NEXT SKUL

Narapela Skul bai i stat long :-

Sande ...Oct....5.....

Na go inap Sande ..Nov...16..

TOK SAVE LONG TRANSPORT

Ples bilong bungim Misin trak — Goroka Misin Opis

Taim stret bilong bungim trak — 4 O'klok
Yu mas redi long dispela taim.
Trak bilong Misin bai i pikim yu long :-

De ..5.. na Mun ..October 1986

APPLICATION PEPA
MAS STAP LONG OPIS BIPO
DE...1.....MUN Sept. 1986.

EASTERN HIGHLANDS MISSION OF SEVENTH-DAY ADVENTISTS

LAYMEMBERS TRAINING PROGRAMME

APPLICATION FORM

1. PERSONAL

Nem bilong yu . . . . . ._____

Nem bilong Papa . . . . . ._____

Yu haumas krismas . . . . . ._____

Yu marit . . . . . *Yes/no*

Yu got haumas pikinini . . . . . ._____

Village . . . . . ._____

District na province . . . . . ._____

2. EDUCATION

Yu pinisim wanem grade long Skul? . . . . . *GRADE*____

Nem bilong primary Skul? . . . . . ._____

Nem bilong high Skul? . . . . . ._____

Wanem krismas yu bin lusim Skul pinis? . . . . . .*19*____

Sapos yu no bin go long skul, yu save rit na rait Tok Pisin? . *Yes/no*

3. SIOS

Yu memba bilong wanem organais Sios? . . . . . ._____

Sapos yu stap long han Sios, nem bilong en? . . . ._____

Yu baptais long wanem krismas? . . . . . .*19*____

Yu save holin wanem kain wok long sios bilong yu? _____

4. PROMIS BILONG YU

Bikos Layman Training Skul i bin kirup bilong trenim Kristen lidas bilong strongim wok bilong Bigman, mi laik PROMIS long sowtim Kristen pasin taim mi stap long dispela Skul. Mi PROMIS tu long givim olgeta sapot bilong mi long olgeta progrem bilong Skul na tok bilong tiss.

*Sainim nem bilong yu hia*_____ *DAT* __/__/*19*____

5. SIOS BISNES MITING

Sios Bisnes Miting yet i votim man i kam long Skul? . . . *Yes/No*

Nem bilong Elda _____ *Elda sainim nem hia*_____

6. PLES BILONG PASTA/MINISTA LONG STRETIM

Yu skelim pinis ol arsa bilong layman na olgeta arsa i stret pinis? . . *Yes/No*

Yu skelim pinis pasin bilong layman na yu lingim em i strongpela Kristen Man? . . *Yes/No*

Yu lingim dispela man inap long kamtek long ples na kamap strongpela layman, na wokim wok bilong Bigman? . . *Yes/No*

Ol sios memba i save respectim em? . . . . . *Yes/No*

Yu risitim pinis skul fee? . . . . . *Yes/No*

*RISIT NAMBA*_____

Nem bilong Pasta/Minista _____

Pasta/Minista sainim nem hia _____

APPENDIX 11

LAYMAN QUESTIONNAIRE 2

LAYMAN QUESTIONNAIRE 2.

1. NAME .....

2. NAME OF YOUR PASTOR .....

3. NAME OF YOUR CHURCH .....

4. ORGANISED CHURCH ? ..... BRANCH CHURCH ?.....

5. WHAT CHURCH OFFICE DO YOU HOLD NOW?

Elder	☐	Pathfinder Leader	☐
Deacon	☐	Good Samaritan Leader	☐
Treasurer	☐	Lay Activities Leader	☐
Clerk	☐	Branch Church Leader	☐
Sabbath School Leader	☐	No Office	☐
A.Y. Leader	☐	Other	☐
Youth Club Leader	☐		

6. HOW MANY CHURCH MEMBERS IN YOUR CHURCH NOW?

10 - 20 ☐ 20 - 40 ☐ 40 - 60 ☐ over 60 ☐

7. WHAT WITNESSING PROGRAMS ARE YOU HELPING IN?

Branch Sabbath School	☐	Market/street witnessing	☐
Evangelistic meetings	☐	Prison visitation	☐
Giving Bible Studies	☐	Visiting backsliders	☐
Hospital visitation	☐		

8. HOW MANY PEOPLE HAVE JOINED THE KLAS REDI IN THE LAST SIX MONTHS?

1 - 5 ☐ 5 - 10 ☐ 10 - 15 ☐ OVER 15 ☐

9. WHICH OF THE FOLLOWING GIFTS DO YOU THINK GOD HAS GIVEN TO YOU TO HELP YOU IN YOU CHURCH LEADERSHIP?

Preaching ☐	Teaching ☐	Encouragment ☐	Faith ☐
Helping ☐	Organising ☐	Healing ☐	Giving ☐

10. PLEASE SIGN YOUR NAME BELOW.

.....

APPENDIX 12

COMMUNITY RELIGIOUS SURVEY

COMMUNITY RELIGIOUS SURVEY

A. Sait bilong God na Buk Tambu:	Yes	No	Mi no save
1. Olsem wanem? Yu tingim i gat wanpela God i stap?	[ ]	[ ]	[ ]
2. Taim yu dai pinis, yu tingim yu inap kirap bek gen?	[ ]	[ ]	[ ]
3. Yu tingim Jisas bai i kambek gen?	[ ]	[ ]	[ ]
4. Long tingting bilong yu, Jisas emi husat?			
[ ] Pikinini bilong God?			
[ ] God bilong sevim man?			
[ ] Man bilong wokim dispela graun?			
[ ] Mi no save.			
5. Yu save liklik long tok bilong Baibel?	[ ]	[ ]	[ ]

B. Sait bilong Lotu:

1. Papamama bilong yu, emi bilong wanem lotu? _____

2. Wanem lotu bilong yu? _____

3. Yu save go long lotu:-

   olgeta wik _____ Wan wan Mun _____ sampela taim _____

   Nogat _____

4. Yu tingim olgeta sios bai i bung wantaim na kamapim wanpela sios?	[ ]	[ ]	[ ]

C. Bilong skelim tingting bilong yu.

Olsem wanem long tingting bilong yu:-

Sapos wanpela man i laik kamap wanpela Kristen, emi mas mekim wanem long laip bilong em pastaim?

_____

_____

_____

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