
PAPUA NEW GUINEA

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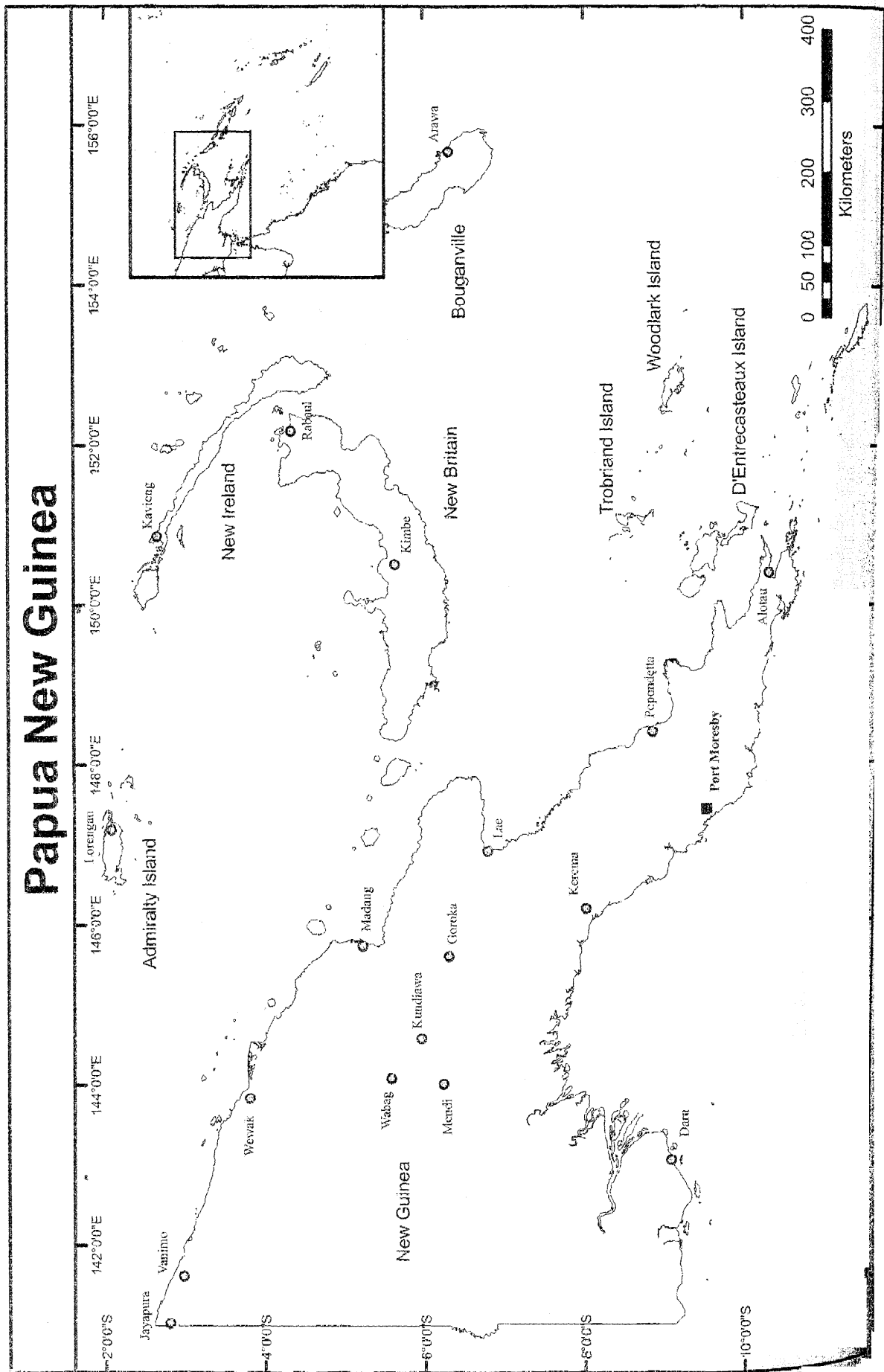
INTRODUCTION

People have lived in the islands now known as Papua New Guinea for at least 50,000 years (Rynkiewich 2004:17). Successive migrations east from Southeast Asia and west from Pacific islands have created a unique cultural diversity. In 1545 Spanish explorer Ynigo Ortiz de Retes named the main island "Nueva Guinea" because, in his view, the indigenous people looked like those on the Guinea coast of Africa. Several years earlier, Portuguese explorer Jorge de Meneses had named it "Papua," a Malay word for the frizzled quality of Melanesian hair. European navigators visited the islands and explored their coastlines for the next two centuries, but little was known of the inhabitants until the late 19th century. After experiencing the colonial presence of Germany, Great Britain and Australia, Papua New Guinea (PNG) became an independent nation in 1975.

French Catholic Marist missionaries first landed on Woodlark (Murua) Island in 1847. However, the effects of malaria on the missionaries and influenza on the indigenes soon brought an end to the project, and the surviving missionaries left in 1855. The next group of missionaries, from the London Missionary Society, arrived on the South Papua coast in 1871. They used evangelists from Polynesia (Samoa and the Cook Islands in particular). Shortly afterwards, Wesleyan Methodists arrived in the Bismarck Archipelago, and the Catholic effort began again with German and French missionaries in the islands of New Britain, Papua, and along the New Guinea north coast. They were followed by Lutherans, Anglicans, Seventh-day Adventists, and the Liebenzell Evangelical Mission. Thus in the pre-World War I period there were seven denominational groups working in PNG.

After the defeat of Germany in the First World War, much of the Lutheran missionary work was continued by the American and Australian Lutheran Churches. Also, between the two world wars, the Unevangelised Fields Mission (UFM) entered Papua.

Servicemen returning home from the Pacific Islands campaigns of World War II were instrumental in stimulating an interest in the world's 'last great unknown', and many other denominations and interdenominational missionary groups began to arrive. These included the Baptists, the Assemblies of God, the South Seas Evangelical Mission, the Christian Brethren, the Australian Churches of Christ, the Swiss Evangelical Brotherhood Mission, the Nazarene Mission, the Apostolic Church Mission, and the New Tribes Mission. Prominent among the "third wave" (Garrett 1997:311) of Pentecostal-type missions were the Four Square Gospel Church, the Christian Revival Crusade, and the Swedish Pentecostal "Philadelphia" Church. Whereas in 1927 there were 531 missionaries in the area comprising Papua and New Guinea, by 1971 there were 3,411 (Pech 1985:58). By 2001, with localisation of the churches, the number of expatriate personnel in PNG was reduced to 2,832 non-citizen church workers, including the 50 non-citizen staff in the two church-run universities (Dept. of Labour and



Employment, 2001). However, churches and church groups continue to multiply. By 1971 there were over 30 denominations working in PNG, and currently the number is difficult to ascertain, depending on how one counts local churches and fellowships. This chapter aims to shed light on the present situation of the churches and church groups in Papua New Guinea at the beginning of the 21st century.

BASIC INFORMATION

Papua New Guinea (PNG) is an independent state in the South Pacific. The country includes the eastern half of New Guinea, comprising 85 per cent of the total area, and over 600 smaller islands. The total land area is 462,840 sq km and the coastline extends for 5,152 km. The population is 5,190,786 (2000 Census), with a population density of 11 persons per sq km.

PNG is divided into 20 provinces as follows:

Province	Population	Province	Population
Western	153,304	Eastern Highlands (EHP)	432,972
Gulf	106,898	Morobe	539,404
Central	183,983	Madang	365,106
National Capital District (NCD)	254,158	East Sepik (ESP)	343,181
Milne Bay	210,412	West Sepik (WSP)	185,741
Northern	133,065	Manus	43,387
Southern Highlands (SHP)	546,265	New Ireland (NIP)	118,350
Enga	295,031	East New Britain (ENB)	220,133
Western Highlands (WHP)	440,025	West New Britain (WNB)	184,508
Chimbu	259,703	North Solomons (Bougainville)	175,160

(Source: Papua New Guinea 2000 Census. National Statistical Office.)

PNG lies just below the equator. The islands and coral atolls are mostly of younger volcanic origin, but the mainland is a massive rugged cordillera, with wide alpine valleys. There are at least 100 volcanoes, many still active. The climate is tropical, with a northwest monsoon from December to March and a southeast monsoon from May to October. The terrain includes swamps, coastal lowlands, and rolling foothills, but is mostly rugged and mountainous. Tropical and sub-tropical rainforests cover most of the country. The highest point is Mount Wilhelm (4,509m). Almost a quarter of the country is over 1,000m above sea level and temperatures can fall to below freezing in parts of the Highlands.

The capital city is Port Moresby with a population of 250,000. Roads out of Port Moresby do not connect with other major centres, so air transport is essential for travel. The government operates a national radio station and a network of provincial stations. Funding problems and non-payment of power bills have taken some of the regional radio stations off the air. There is one private commercial station and several church-run radio stations. Two daily newspapers are foreign owned. A weekly newspaper in Tok Pisin is church-owned. There is one national television channel, though reception is poor in many places because of the mountainous terrain. Telephones are available in urban areas along with Internet links. A mobile cellular phone network is being developed. Communications equipment is sometimes dysfunctional due to environmental conditions or vandalism. The average annual income is US\$510 (World Bank, World Development Indicators, 2004). The local currency is the kina with a value at the beginning of 2004 of US\$0.30 and Aus\$0.40.

Land Ownership and Tenure

Land is of high value in PNG. Customary tenure accounts for 97 per cent of the land and a large proportion of the remaining 3 per cent is land alienated by the government to provide for towns, missions, plantations, and other commercial ventures. Land is integrally related to many aspects of daily life: social, political, economic and spiritual. Total alienation of land is incomprehensible to most people. It is said, "You can't sell your land, just as you can't sell your mother." Land does not belong to people, but rather people belong to the land. PNG is made up of many different kinship based societies and each has its own customary land laws that vary from place to place. The great majority of the populace (87 per cent) lives in rural areas depending upon agricultural production. Even if living in towns, most people retain customary rights to land in their 'home' areas to which they will return at retirement, if not before.

There are two principal types of land rights in PNG. Proprietary rights give the proprietor the right to decide who will occupy or use the land, for what period of time and for what purpose. User's rights, on the other hand, are those rights obtained through occupation and use of land granted by a proprietor. Proprietary land rights are acquired principally through inheritance or by marriage. They may also be obtained through gift, purchase, exchange or conquest. In patrilineal societies a man inherits proprietorship from his male ancestors. His wife, marrying into his clan from another, generally relinquishes her rights to her father's land and gains user's rights through her husband. In matrilineal societies the woman inherits land from her mother and it is the husband who gains user's rights through his wife. Customary land is held in common but production is largely dependent upon individual effort, particularly that of women.

Today the traditional subsistence economy is gradually giving way to a cash economy and there is increasing demand for individualisation of tenure. Moreover, there is increased realisation of the value to landowners of royalties from the exploitation of natural resources. Accumulation of wealth can lead to jealousy and attempts by others to reduce the entrepreneur to his or her former status. Conflict over land and resolving those conflicts plays an important role in Melanesian social life. With population growth, there is now intense pressure on land in some areas. Groups expand their claims into what were previously vacant buffer zones between groups, and disputes arise as a consequence.

In PNG a church must be legally incorporated under the Companies Act before it can hold title to land in its own name. In the past Papua New Guineans were very accommodating about releasing land for use by the churches. Nowadays, however, there are many land disputes over church-held land, with 'landowners' claiming that they were never paid for the land or that the payment was inadequate, and that the church is in unlawful occupation of all or part of it. The reasons for such claims may be genuine land shortages, bad feelings about profits people believe the church is making from the land, or disillusionment with the church or with Christianity.

The People

The population of PNG according to the 2000 census was 5,190,786. With an average annual growth rate of 2.7 per cent, the population by the beginning of 2005 will be about 5.8 million. In contrast to many other parts of the Pacific, migration from PNG to other countries is minimal.

Indigenous Papua New Guineans account for 98 per cent of the populace, with Micronesians, Polynesians, Chinese, Europeans, Australians, and other expatriates making up the remaining 2 per cent. The indigenous people are often divided into four broad ethnic groups: New Guineans from the north of the main island, Papuans from the south of the main island, Highlanders from the mountains, and Islanders from the many islands mostly east of the main island. There is, however, considerable cultural variation within each of these groupings. Papua New Guinea has thousands of separate communities, some with only a few hundred people. They are divided by language, customs and tradition.

The separatist struggle in the neighbouring Indonesian province of Papua, formerly known as Irian Jaya, prompted the flight of thousands of Papuans into Papua New Guinea from the mid-1980s onwards. Many of them remain within PNG in border-area jungle camps.

The UNDP Human Development Index for 2004 ranks PNG at 133, indicating that Papua New Guineans have a poor quality of life as measured by life expectancy at birth (57.4), adult literacy (64.6 per cent), combined primary, secondary and tertiary enrolment ratio (41) and GDP per capita (US\$2,270). The Human Poverty Index (HPI) places PNG 60th out of 90 developing countries (last amongst all Pacific countries).

Language

English has become the principal language of education, administration and commerce. Melanesian Pidgin (Tok Pisin) has developed naturally as the dominant lingua franca. It is often used for communication between members of different ethnic groups. Early colonists and their indigenous labourers developed it. It has roots in English, German, Portuguese and the local languages, particularly those of the island of New Britain. Hiri Motu is also used in many parts of the Papuan region. Linguists have catalogued more than 800 distinct languages in PNG, making it the most linguistically diverse country in the world. The languages show great genetic diversity, with a major division between Austronesian and non-Austronesian – the latter being more archaic and seemingly not related to any languages outside of the Papua New Guinea area. The country's vernacular languages are now being used in early education and adult literacy programmes. In isolated rural areas, many women and older people know only their local language. The churches have played an important role in the study and promotion of indigenous languages. The New Testament is already translated and published in 141 of these languages, with 151 translation projects in process.

Health

Christian missions have played an important role in the establishment of health services in PNG. Recognising the church contribution, the government is committed to funding a major part of the K36.8 million Church Health Services budget. While this appears generous, the government funding has been a source of tension between the government and some of the churches in recent years because of late, reduced, or non-existent funding through the province-level institutions. Financially embarrassed, some church health services have had to close for long periods.

In 2002 health facilities in Papua New Guinea comprised:

- 18 Provincial hospitals
- 189 Health Centres
- 1,506 Aid posts of which 18 per cent were closed and many not staffed.
- 48 Urban clinics
- 319 Sub Health Centres

The churches run 46 per cent of health facilities in the country. In 2002 the distribution of the 2,964 church health worker positions was as follows: Catholic 41 per cent, Lutheran 11 per cent, United Church 10 per cent, ECPNG 7 per cent, Baptist 5 per cent, Anglican 4 per cent, SDA 4 per cent, 17 other church agencies making up 18 per cent (calculated from data from the PNG Ministry of Health, Church Health Services, 2002 Budget, 2002)

Despite the efforts of many dedicated people, the health situation in the country is worsening:

- Life expectancy at birth 54 (lowest in Oceania – e.g. Fiji 67)
- Infant mortality ratio 73 per 1,000 live births (highest in Oceania – e.g. Fiji 19)
- Under 5 mortality ratio 102 per 1,000 live births (highest in Oceania – e.g. Fiji 23)
- Maternal mortality ratio 370 per 1,000,000 births (highest in Oceania after Solomon Islands)
- Percentage of GNP expended on health 2.3 per cent (lowest in Oceania – e.g. Solomon Islands 11.6 per cent)
- Expenditure per head US\$27 (lowest in Oceania – e.g. Fiji \$55)
- Doctors per 100,000 people 7 (lowest in Oceania – e.g. Fiji 37).

Five major issues contributing to this situation are the following:

- a) People, particularly rural women and children, are dying from easily preventable and treatable diseases. Currently in Papua New Guinea 15,000 babies less than 1 year old die every year; 13,000 children from 1 to 4 years old die each year before reaching their fifth birthday; and 220,000 out of the possible 560,000 children under 5 years are not receiving proper nutrition. 3,700 mothers die each year from complications of childbirth.
- b) Resources are limited. Real per capita spending on health is declining.
- c) Management is inefficient.
- d) Accessibility to basic health services is inadequate.
 - Half of all children are not immunized.
 - 60 per cent of pregnant women are not supervised during childbirth.
 - 70 per cent of rural communities do not have access to safe drinking water.
- e) Community support for health services is generally poor and individuals and communities are not encouraged to improve and maintain their own health.
 - In some places, health staff are frequently harassed, equipment stolen and facilities vandalized.
 - Many parents do not bring their children to receive basic health services such as immunization.
 - Health workers do not frequently undertake public awareness and community education.

(Source: PNG Ministry of Health, National Health Plan 2001–2010, Vol 1).

Leading causes of mortality (1997–99) are the following: pneumonia (16 per cent), malaria (12 per cent), perinatal conditions (12 per cent), tuberculosis (7 per cent) and meningitis (5 per cent), accidents and violence (4 per cent). (Hospital admissions for accidents and violence amount to 8 per cent).

Malaria, filariasis, dengue fever and Japanese encephalitis are diseases transmitted by mosquitoes and constitute major health problems in PNG. Malaria is causing much suffering and death in increasing numbers and severity in all regions. Malaria control measures have been on the decline since the mid-1980s. Three out of every four patients with *Falciparum* malaria are resistant to commonly used drugs such as chloroquine.

Tuberculosis-related morbidity and mortality have increased due to inadequate case detection and treatment compliance, poor sanitation, overcrowding and poor nutrition. Drug supply is unreliable and resistance to commonly used antibiotics is increasing. Typhoid is the most serious of food and water-borne diseases and is endemic in a number of provinces throughout PNG.

HIV/AIDS was first identified in PNG in 1987 and is rapidly spreading. As of June 2003, 7,587 people had been diagnosed with HIV/AIDS (National AIDS Council Secretariat and Department of Health HIV/AIDS Quarterly Report, June 2003). However, the National Consensus Workshop held in January 2000 estimated that the total number of HIV infected persons in PNG was in the range of 10,000 to 15,000 or even 20,000. Statistics depend on testing practices in each province and their manner of reporting, and therefore many cases are not recorded. AIDS is already a leading cause of adult medical admissions and deaths at Port Moresby General Hospital. In PNG, HIV is affecting young, sexually active adults who are also in the most economically productive age groups. This has major socio-economic implications for the nation. As more parents die of AIDS, more children are orphaned. Diagnoses and quality treatment are hampered by a lack of laboratory services.

Until recently lifestyle diseases were not a public health problem in PNG, but there is now an increase in diseases associated with excessive consumption of alcohol and of foods and drinks high in sugar, fat and salt. There is an increase in diabetes, heart attacks, strokes and certain cancers, especially in urban populations with their changing diet and activity patterns.

Mental health services are inadequate. Many people are living with added stress due to the breakdown of traditional norms and family ties. The increasing rate of substance abuse such as marijuana and alcohol, the high incidence of domestic violence against women and the deteriorating law and order situation, bear evidence to the difficulty experienced by individuals and the community in adjusting to this changing environment.

Economy

The PNG economy is small in global terms but relatively large in the Pacific context, with a Gross Domestic Product (GDP) in 2002 of US\$2.8 billion. With substantial mineral deposits, plentiful forests, and bountiful tropical waters, PNG could be a rapidly developing country. However, in economic terms the nation has made little progress in the past decade. The local currency (kina) dropped from par with the Australian dollar in 1996 to Aus\$0.40 in 2002, and the per capita income only increased from Aus\$1,200 in 1970 to Aus\$1,340 in 1999. There has been a steady decline in infrastructure and services in recent years, particularly in rural areas.

These economic problems have resulted principally from indiscipline in government fiscal practices and the inability of the State to effectively address problems such as lack of road maintenance, surging crime rates, and a declining interest in mineral exploration activities. Money has been spent on projects that do not generate growth, or in inefficient ways that have hampered growth. The 2004 Transparency International Corruption

Perceptions Index ranks PNG at 102 along with the Philippines, Uganda and Vietnam. The PNG government has been plagued by a large debt burden. In 2001 the PNG government expected to raise concessional loans of some K559 million, which was little more than the K478 million needed to service external debt payments. The inflation rate hovers around 10 per cent. Total foreign aid in 2001 was expected to be about one third of the total 2001 budget. The government has resorted to domestic borrowing with a high Treasury Bills rate, leading to high domestic interest rates (around 15 per cent), a scarcity of loanable funds to the private sector, and consequent adverse impacts on income creation and employment generation. With only 200,000 people having wage employment, income tax is not a major income earner, so taxes have increased to pay for basic government services. Recent budgets have included anticipated proceeds from the privatisation of state enterprises such as the national airline and the telecommunication services — actions that did not eventuate.

In 2003 and 2004 there were signs of improvement in the national economic situation, with stabilisation of the exchange rate, a budget surplus, an increase of 2 per cent in the GDP, and growth in both the mining and petroleum sector accompanied by recovery in agriculture, forestry and fisheries. Nevertheless, while there is evidence of growth, the economy remains fragile. In the provinces local level governments appear to have little financial backing, and many families are feeling great hardship, faced with increasing food bills and high school fees.

Mineral deposits, including oil, copper, and gold, account for 72 per cent of export earnings. PNG's agricultural exports (principally copra, coffee, cocoa, and tea) have been stagnant for the last 10 years or more (with the exception of oil palm), but in the past year there has been a resurgence in commodity prices. Agricultural and marine products and other non-mineral exports, excluding forestry products, accounted for 19.8 per cent of total merchandise exports in 2003. Forestry products accounted for about 5 per cent of merchandise exports.

In the 2000 census 18.4 per cent of respondents over 15 years old said they took part in money sector activities. The majority worked in gardening and fishing for money. 7.9 per cent said they had a job with a wage. The 79.4 per cent over 15 years who said they were involved in non-monetary activities mentioned gardening and fishing for their own use, helping their families, housework, and studies. (3 per cent did not state their role in economic activity).

The traditional Melanesian economy was based on forms of exchange. Exchange expresses and cements a relationship, with a meaning beyond the material worth of the goods exchanged. With the introduction of cash and the modern economy, the pig has remained an important item of wealth, but other valuables have gradually been replaced by cash. As cash is more readily available, there has been an inflationary trend in traditional exchanges such as bride-price and compensation payments. In this process PNG communities are losing their economic self-sufficiency and are becoming vulnerable to fluctuations in the world market. Increasingly there are disparities between rich and poor, leading, potentially at least, to new forms of social conflict. One witnesses the emergence of a class system based on access to resources. The question of economic justice and the distribution of economic benefits is a very real one for the churches in PNG today.

Education

Formal education was introduced by early missionaries in both Papua and New Guinea. Commenting on education prior to World War II, John Kadiba says, "What little education the Colonial Administration achieved was through the mission agencies, which were solely responsible for educational work until 1941" (Kadiba 1989:279). The government has since gradually taken on the responsibility of providing educational facilities. However, it was not until 1985 that government school enrolments were higher than those in the mission schools (Fergie 1993:15). At present the two work in partnership, and mission agency schools provide services in primary, secondary and tertiary education, including two church-run universities.

In the year 2000 the number and percentage of church agency schools within the 7,000 schools in the country was as follows: Elementary 1,312 schools (47 per cent); Primary 1,664 schools (53 per cent), Secondary 50 schools (30 per cent); Vocational 57 schools (41 per cent), Technical colleges 2 (25 per cent); Teacher education institutions 6 (67 per cent). There are also church-run schools for the disabled. Within the church agency itself, the Catholic agency in the year 2000 provided 54 per cent of the staff for primary schools. The contribution of staff to the church agency at primary level from other denominations is as follows: Lutheran 15.3 per cent; Evangelical Alliance 11.7 per cent; United Church 10.4 per cent; Anglican 5 per cent; Seventh-day Adventist 3 per cent. (Education Statistics of Papua New Guinea 2002, charts 16 and 27).

The education development budget amounts to about K100 million each year (about 2 per cent of GNP), funded mostly by donors outside of PNG, the largest share coming from AusAID. In 1996 PNG began the phased introduction of a new education system across all provinces, 2004 being the target date for completion. The intention of the reform was to have an education system which would better promote integral human development and at the same time preserve and improve standards of education throughout the nation.

The reformed system also aims to adequately prepare school leavers to return to their communities where there should be traditional work and opportunities for community-based employment. This applies to approximately 85 per cent of the population. The major source of employment for these citizens will be their own subsistence and small-scale, community-based commercial enterprises. Education should prepare them and their parents for this reality. Only 15 per cent of the population find paid employment in the government, business, and service industries. Their education will have provided them with the academic and technical skills to allow them to partake in tertiary education.

The structure provides for nine years of basic education (three years elementary and six years primary), and four years of secondary education. Grades 9 and 10 (lower secondary) have parallel provision for vocational education. Technical training for employment is located in technical colleges. Tertiary education includes universities and a range of colleges, including teacher education institutions and technical colleges. Also, open learning is provided through the College of Distance Education and other distance education providers.

Through the education reform there is now recognition of PNG vernacular languages as media of instruction for elementary education, with bilingual provision to grade 5. Unfortunately orthographies and other important linguistic tools are available for only a small proportion of these languages. In 2004 there were 410,000 children in elementary schools, 48 per cent of the students being girls.

Implementation of the reform has been hampered by lack of adequate resources, political interference, shortage of teachers, communication and transport problems, community apathy towards education, and low teacher morale, especially in remote schools where there is a high level of teacher and pupil absenteeism. Many young people finish their formal education with a feeling of having failed. At the secondary level there have been outbreaks of disturbing social patterns of behaviour, including the use of drugs and alcohol and an interest in the occult.

School fees are a burden for many parents. In the 2002 election year the national government provided additional education subsidies, which meant that most parents did not have to pay school fees. With the elections over, school fees are a nightmare for school administrators and a heavy burden for parents. Children attending elementary school pay at least K100. Secondary school students pay over K1,000, and university students pay between K3,500 and K15,000. Understandably, certain churches and faiths (Islam) that are known to assist with school fees are appearing as a tempting proposition for both students and parents.

Government

In 1884 Germany claimed the northeastern quarter of New Guinea and Britain claimed the southeastern part. German New Guinea was placed under Australian military administration in 1914. After the Pacific War, Australia took over the administration of both territories, Papua and New Guinea. The first House of Assembly was established in 1964, self government was declared in 1973 and independence on 16 September 1975.

PNG is a constitutional monarchy with a 109 member unicameral national parliament elected for five years by universal suffrage. The parliament has been styled on the British Westminster system, using a single-vote simple majority to elect members of parliament. Parliament elects the prime minister, who then heads a government that normally comprises an uneasy coalition of small unstable parties and independent MPs. For 20 years after independence the government existed at three levels: national, provincial and local. Provincial governments were abolished in 1995 and replaced with a local government structure headed by governors. The Chief Justice is appointed by the Governor General on the proposal of the National Executive Council.

The protracted Bougainville conflict dominated PNG politics for a decade (1989–1998). The conflict began over the Panguna copper mine and developed into a secessionist war. The Bougainville Peace Agreement signed in 2001 calls for regional autonomy and promises a ballot (about independence) at an unspecified date in the future.

Politics is business. Rural Development Funds (slush funds) are allocated to each MP for expenditure in his or her electorate (K1.25 million as 'project funds', and K250,000 to use at their own discretion). Corruption and the culture of exploiting public office for personal gain seems to have become entrenched. There is also a growing culture of compensation demands for land used for schools, missions, airstrips, roads, and other public infrastructure.

Attempts to reform the political system include the Integrity of Political Parties Bill (December 2000) and a change to preferential voting. The Integrity of Political Parties Bill provides for the registration of political parties, the public funding of registered parties, limitations on contributions to party funding, the rights of independent MPs, financial

incentives to encourage parties to nominate women candidates, and restrictions on 'party hopping.' Unfortunately the system does not seem to be working. The capacity of most local-level governments is weak and in most provinces planning and budgeting is dominated by national MPs. The introduction of preferential voting to replace the first-past-the-post system is designed to allow for wider representation for MPs. In recent times some candidates were winning with less than 10 per cent of the vote in their electorate.

Politics and religion are distinguished but not separated in Papua New Guinea. Churches, particularly the established mainline denominations, are involved in the political education of the people and in reminding the political world that its real task is the attainment of peace and justice and the development of a more human world.

Spirituality

Scholars and missionaries have become increasingly interested in how Papua New Guineans themselves understand and interpret the religious dimension of their lives. Bernard Narokobi, philosopher, lawyer, and former Speaker of Parliament, claims that Melanesians do not differentiate between religious and non-religious experience. The Melanesian worldview tends to be an integrated one, not divided into religious and non-religious, or natural and supernatural as it tends to be in Western rationalism. Papua New Guineans are born into a spiritual and religious order and much of their lives are devoted to the maintenance and promotion of that order. Departure from that received spiritual order is thought to lead to some form of punishment upon oneself or one's children.

The traditional worldview is changing today with the influence of Christianity and modern education. Nevertheless, the Melanesian worldview continues to influence people's values, emotions and behaviour. In growing crops and in fishing, in warfare and trading, in seeking good health and fertility and in the building of happy social relationships, skill is necessary, but efficacy comes primarily from the spiritual realm. Christian prayers may be substituted for traditional ones to ensure success in fishing. Christian blessings replace charms for protection from malicious spirits. But to a large extent the traditional function of religion continues — to ensure well-being and success, or 'blessing' in the various tasks of life.

The salvific concern of traditional spirituality in Papua New Guinea is not centred around issues such as how to come to terms with the sinful nature of human beings. Rather, salvation is seen as fulfilment in every aspect of life, be it health, success, fertility, respect, honour or influence over others. Ultimately it is the absence of such negative forces in life as sickness, death, defeat, infertility, or poverty. It is the evident possession of abundant life and effective living showing itself in harmonious relationships. It is somewhat akin to the Old Testament idea of 'shalom.'

THE RELIGIOUS SITUATION IN PAPUA NEW GUINEA

Papua New Guinea (PNG) is called a 'Christian' country. The preamble to the PNG Constitution pledges to "guard and pass on to those who come after us our noble traditions and Christian principles that are ours now." However, the term 'Christian' is a general term that needs study and explanation, since there are almost 200 Christian churches and organizations in the country, many having very different beliefs and practices. The last official census in PNG was in July 2000.

The National Statistical Office (NSO) has released official figures, and in addition the writer has obtained other unofficial data from the NSO, both of which will be considered in this study. The official figures given for religion refer to citizens in 'Private Dwellings', with a total population given of 5,140,476. However, there were also 50,310 people who are either non-citizens or living in non-private dwellings, who are included in the official total population figure of 5,190,786, but not included in the official figures given for religion and religious affiliation. Though the difference between the official figures of citizens in private dwellings and the total population is not very significant, amounting to less than 1 per cent, the writer will at times refer to these figures from the total population (See especially Table 2).

Official and Unofficial Data

Official figures for Citizen Population in Private Dwellings are shown in the following table.

Table 1: PNG Citizen Population in Private Dwellings by Religion (2000 Census)

	Total	Males	Females
Citizens in Private Dwellings	5,140,476	2,659,394	2,481,082
Christian	4,934,098	2,550,114	2,383,984
Anglican	166,046	87,096	78,950
Evangelical Alliance	266,598	134,548	132,050
Evangelical Lutheran	1,001,005	523,363	477,642
Roman Catholic	1,391,033	724,242	666,791
Salvation Army	10,377	5,401	4,976
Seventh-day Adventist	520,098	266,690	253,408
United Church	591,458	307,711	283,747
Pentecostal	440,904	221,424	219,480
Baptist	130,987	67,625	63,342
Other Christian	415,592	212,014	203,578
Other Religions	72,406	37,253	35,153
Bahá'í	15,408	8,211	7,197
Church of Christ	20,516	10,464	10,052
Jehovah's Witnesses	20,625	10,427	10,198
Other religion	15,857	8,151	7,706
No Religion	30,733	17,813	12,920
Not Stated	103,239	54,214	49,025

Source: National Statistical Office, 2000 Census Basic Tables – National Level, Table A6

It should be noted that the official figures in Table 1 are misleading and use different categories from those of previous census results, making comparison and analysis very difficult.

Unofficial data from the National Statistical Office giving more detail on churches in PNG is shown in Table 2.

Table 2: Religion – PNG Citizens and Non-Citizens. Total

1	None	31,397	30	Asia Pacific	590
2	Anglican	167,534	31	Australian Church	2,570
3	Evangelical Brotherhood	101,646	32	Bamu River	230
4	South Seas Evangelical	48,981	33	Brethren	49,057
5	Church of Papua	99,146	34	Many Lands	313
6	Wesleyan	11,533	35	Union Mission	21,262
7	Church of Manus	6,728	36	Nazarene	32,870
8	Lutheran	974,136	37	Faith Mission	5,870
9	Gutnius Lutheran	29,610	38	Hohola Mission	31
10	Roman Catholic	1,406,299	39	Independent	838
11	Salvation Army	10,427	40	New Guinea Gospel	276
12	Seventh-day Adventist	522,661	41	New Life Mission	7,547
13	United Church	586,006	42	New Tribes	27,549
14	Kwato Church	9,061	43	Paliau (Makasol)	401
15	Assemblies of God	138,532	44	Plymouth Brethren	690
16	Revival Crusade	61,971	45	Presbyterian	141
17	Life Centre	27,080	46	Tiliba Mission	14,892
18	Lighthouse Church	1,237	47	Village Mission	8,026
19	Four Square Gospel	76,558	48	Other Christian	143,252
20	Rhema Fellowship	2,520	49	Bahá'í of PNG	15,480
21	Wewak Fellowship	473	50	Buddhism	800
22	Other Pentecostal	134,902	51	Churches of Christ	20,619
23	Baptist	130,524	52	Islam	756
24	Boroko Baptist	67	53	Jehovah's Witnesses	20,850
25	Sepik Baptist	323	54	Judaism	46
26	Sovereign Grace	249	55	Hindu	475
27	Tokarara Christian	104	56	Other Religion	15,287
28	Western Highland	1,086	57	NR (Not Reported)	110,747
29	Apostolic	101,053	58	NA (Not Applicable)	7,477

Source: Printout from NSO

The list in Table 2 provided by the NSO is not exhaustive. This writer has found more than 180 different churches and church bodies in PNG. Some names and categories in the above table call for further explanation.

- The 'None' category may be a place for respondents who follow traditional Melanesian religious beliefs and practices, since there is no such category provided in the list of religions (Zocca 2004: 63).
- With the Lutheran entries in #8 and #9 there is obviously some confusion since in the Enga Province column, the numbers for Gutnius Lutheran are lower than those for Lutheran. Since in Enga the majority of Lutherans are members of the Gutnius Lutheran Church it is obvious that many Gutnius Lutheran respondents simply gave their Church as 'Lutheran' and thus were counted in the wrong category.
- The official census total for Seventh-day Adventists is 522,661 (#12). However, Seventh-day Adventists themselves claim only half that number. Possibly the SDA number is inflated in the census because census workers counted all members of an SDA-led household whether they attended Sabbath School or not. This raises the issue of how churches count their members. Seventh-day Adventists count the number attending

Sabbath School. Some churches count adult baptized members. Other churches, particularly those that baptize infants, count adults and children.

- It is difficult to know how census officers assigned responses to the general 'Other Pentecostal' category (#22). In fact, the coding list used for processing the 2000 census responses has many inadequacies. It appears that churches with 'Pentecostal' in their name were assigned to the Pentecostal category, those with Evangelical in their name were assigned to the 'Evangelical' category, and all the rest were put in the 'Other' category. In Table 3, (E) indicates membership in the Evangelical Alliance, and (P) indicates that the church is a Pentecostal church. Thus at least one church in the 'Other Christian' column could be classed as Pentecostal. Moreover, 10 churches in the 'Other Christian' column and 5 churches in the Pentecostal category are members of the Evangelical Alliance. Classification into single categories is difficult because churches may be members of several of those categories. It should be noted that in PNG there are 22 churches, 13 missions, 17 agencies, and one observer in the Evangelical Alliance.

Table 3: 2000 Census Code Divisions of Evangelical Alliance, Pentecostal and Other Christian

Evangelical Alliance	Pentecostal	Other Christian
Evangelical Brotherhood	Assemblies of God (E)	Australian Churches of Christ Mission (E)
South Seas Evangelical	Christian Revival Crusade	Bamu River Mission
Evangelical Church of Papua	Christian Life Centre (E)	Hohola Christian Mission
Evang. Wesleyan Church	Gospel Lighthouse Church (E)	Independent Christian Mission (P)
Evangelical Church of Manus	Four Square Gospel (E)	New Guinea Gospel Mission
	Rhema Fellowship	Apostolic Church of PNG (E)
	Wewak Christian Fellowship (E)	New Life League Mission (E)
	Other Pentecostal Churches	Plymouth Brethren
		New Tribes Mission
		Christian Union Church (E)
		Faith Mission (E)
		Church of the Nazarene (E)
		Asia Pacific Christian Mission (E)
		Christian Brethren Church (E)
		Paliau Christian Native Church
		Presbyterian Reformed Church
		Christian Missions in Many Lands (E)
		Tiliba Christian Mission (E)
		Village Church Mission
		Others

Source: Printout from NSO

- In the 2000 official census results, Baptist churches are amalgamated under one name 'Baptist'. This is new, as in the 1990 census results they were grouped into the 'Other Christian' category. This is just one example of discontinuity between the 2000 census codification and previous ones. In Table 2, #23–28 and possibly #39 are Baptist churches. However, if the names of Independent Baptist churches are included the number surpasses 35.

- 'Asia Pacific' #30 stands for the Asia Pacific Christian Mission (the former Unevangelised Fields Mission) which is now amalgamated with the Evangelical Church of Papua (#5).
- 'Australian Church' (#31) presumably stands for the 'Australian Churches of Christ.' This in itself presents a problem because there are several different Churches of Christ in PNG. However, further on (#51) there is a major error in assigning the category 'Church of Christ' to the Mormons (The Church of Jesus Christ of Latter-day Saints). How is one to know whether those in the 'Church of Christ' category are in fact members of one of the Churches of Christ, or are from the Latter-day Saints (Mormons)?
- Moreover, why are the Church of Jesus Christ of Latter-day Saints and Jehovah's Witnesses (#53) assigned to the 'Other Religions' category in the official results in Table 1? Admittedly these churches have doctrinal differences with the other major Christian churches, but this is hardly reason to include them in a non-Christian category along with Bahá'í (#49), Buddhism (#50), Islam (#52), Judaism (#54) and Hinduism (#55).
- The category 'NA' (#58) meaning 'not applicable' refers to persons in non-private dwellings such as prisons, hotels, hospitals, and persons on board ships. Their numbers were recorded but not their religious affiliation.

These comments illustrate how one must be critically discerning in using data, both official and non-official, from the PNG 2000 census.

Interpreting Census Results over Time

The National Statistical Office of PNG has released figures from the censuses of 1966, 1980, 1990 and 2000. Difficulties with the 2000 census data have been noted above. Such discrepancies only increase when one tries moves to diachronic analysis of data on religion.

The 1966 and 1980 censuses asked about religion only in urban areas (Urban = <500 persons). Only samples were used for rural areas as the respective statistics reveal the great variance in church affiliation in the different provinces of PNG. These are largely due to historical factors and early comity arrangements whereby some missions co-operated in not encroaching on another's territory. Thus the Northern Province is predominantly Anglican (60 per cent), while the majority of the population in the Morobe province are Evangelical Lutheran (70 per cent). The historical territorial factor could well bias the results of sampling in rural areas.

The NSO admits that because of differences in the nature of questions asked in the censuses and also the non-uniformity in the coverage in terms of population and geographical areas, it is not possible to carry out a valid comparative analysis at the national level for the 1966, 1980 and 1990 censuses. Only the data for 1966 and 1990 can be compared at the national level. The 1980 data for urban areas can be compared with the urban area data of the 1966 and 1990 censuses. The NSO notes that data for rural areas in 1966 were subject to sampling errors (National Statistical Office 1994:174).

Moreover, there are inconsistencies in recording names of religions and churches throughout the censuses from 1966 until the present day. The names from the four censuses are set out in Table 4 on the following page. The 1966 census results attempt to list most of the churches known at that time. It is the only one to include ancestral beliefs. The 1980 and 1990 lists are not so exhaustive but include some new groups which were not listed in 1966. For example, Jehovah's Witnesses and Gutnius Lutheran appear in 1980, and Pentecostals and Bahá'í appear in 1990. Some churches appearing in the 1966 list, such as

Papua Ekalesia and Methodist, had by 1980 become part of the United Church of Papua New Guinea.

Table 4: List of Religions/Churches in Different Censuses

1966 Census	1980 Census	1990 Census	2000 Census
<i>Christianity</i>	<i>Christianity</i>	<i>Christianity</i>	<i>Christianity</i>
Church of England	Anglican	Anglican	Anglican
Baptist	Baptist		Baptist
Evangelical Alliance	Evangelical Alliance	Evangelical Alliance	Evangelical Alliance
Lutheran	Lutheran	Evangelical Lutheran	Evangelical Lutheran
Roman Catholic	Roman Catholic	Roman Catholic	Roman Catholic
United Church	United Church	United Church	United Church
Salvation Army	Salvation Army	Salvation Army	Salvation Army
Seventh-day Adventist	Seventh-day Adventist	Seventh-day Adventist	Seventh-day Adventist
		Pentecostal	Pentecostal
Congregational			
Methodist			
Papua Ekalesia			
Brethren			
Presbyterian			
Church of Christ			
Orthodox			
	Gutnius Lutheran		
	Jehovah's Witnesses		
Protestant (undefined)			
Other Christians	Other Missions & Churches & Faiths	Others	Other Christian
<i>Non-Christians</i>		<i>Other Religions</i>	<i>Other Religions</i>
Indigenous Religion			Church of Christ Jehovah's Witnesses Bahá'í
		Bahá'í	
		Hinduism	
		Buddhism	
		Jewish	
		Islam	
Other Non-Christians		Others	Other Religion
Indefinite	Not Asked		
No Religion	No Religion	No Religion	No Religion
No Reply	Not Stated	Not Stated	Not Stated

The 1966 census counted both 'indigenous' and 'non-indigenous' persons. From 1980 onwards census results give religious data for both 'citizens' and 'non-citizens.' In the 1990 and 2000 official census results, data for both citizens and non-citizens is available, though official summary tables list figures for the citizen population only.

Because of the Bougainville crisis, the people of the North Solomons Province were not included in the 1990 census. The North Solomons Province was estimated to be 75 per cent Catholic at the time. David Vincent has adjusted the figures to estimate a Catholic population overall of 30.2 per cent, rather than 28.3 per cent based on the official 1990

census figures (Vincent 1993: 40–41). Researchers must take into account that Bougainville was not included in the 1990 census, since a direct comparison of results for 1990 and 2000 in which Bougainville was included could produce biased results.

Growth and Decline of Church Affiliation

The only valid way to compare non-mainline Christian Churches aside from the Salvation Army and Seventh-day Adventists is to include them all together. This would need to include also the Latter-day Saints and Jehovah's Witnesses who are classed as non-Christian in the 2000 census data.

The results are compared in Table 5:

Table 5: Religious Affiliation (citizens) in PNG (1966–2000)

Religions	1966	1990	2000	Growth
Citizens	2,078,560	3,582,333	5,171,548	x2.5
Christian	1,913,110	3,458,577	4,934,098	x2.6
Anglican	104,336	141,082	166,046	x1.6
Lutheran (1)	592,936	831,598	1,001,005	x1.7
Catholic	619,814	1,012,091	1,391,033	x2.2
United (2)	301,897	455,689	591,458	x1.9
Salvation Army	417	7,441	10,377	x24.9
Seventh-day Adventist	64,545	289,446	520,098	x8.1
Other Christian (3)	229,165	721,230	1,275,222	x5.6
Non-Christian	262	10,319	32,772 (30,764)	x125.0
Bahá'í	n.a.	6,834	15,408 (14,924) (4)	
Islam	n.a.	440	756 (476)	
Buddhism	n.a.	459	800 (256)	
Hinduism	n.a.	460	475 (40)	
Judaism	n.a.	40	46 (43)	
Other	n.a.	3,524	15,287 (15,025)	
No Religion	161,298	91,761	30,733	x(-)19.0
Not Stated	3,890	21,666	103,239	x25.7

Source: Various census reports from the NSO

- 1) Lutheran includes both Evangelical Lutheran and Gutnius Lutheran
- 2) United includes Methodist, Papua Ekalesia, and United Church
- 3) Other Christian includes Evangelical Alliance, Baptist, Pentecostal, Jehovah's Witnesses, Mormons, and Other Christian Churches such as Brethren, Presbyterian, Orthodox, and Protestant undefined.
- 4) It appears that figures available for non-Christians in 1990 include both citizens and non-citizens. In order to be consistent, the figure including both citizens and non-citizens is given, with the figure for citizens only in parentheses.

It is obvious from Table 5 above that between 1966 and 2000 some churches have increased faster than the population growth (x2.5 or 250 per cent), while other churches have not kept up with population growth and have consequently decreased relative to the population. The four 'mainline' churches (Anglican, Lutheran, Catholic, and United) are all in this latter category. Their membership in 1966 amounted to 77.8 per cent of the

citizen population, while in 2000 it is only 61.2 per cent, a decrease of 16.6 per cent over the 34 year period.

The number of people in the 'No Religion' category has declined since 1966. By contrast the percentage of those identifying as Christian has increased from 92.0 per cent in 1966 to 96.2 per cent in 2000.

The situation may be summarized as follows:

Table 6: Percentage of PNG Population Belonging to the Four Mainline Churches and to the Others

Churches	1966	1980	1990	2000
Mainline (Anglican, Catholic, Lutheran, United)	77.8	74.8	68.1	61.2
Other Churches	14.2	18.2	27.8	35.0

Source: Adapted from NSO figures

Zocca (2004: 67–68) notes how the decline in percentage for the mainline churches tends to increase as time goes by: 3 per cent between 1966 and 1980, 6.7 per cent in the following decade, and 6.9 per cent between 1990 and 2000. The contrary happens for the non-mainline churches, which pass from an increase of 4.0 per cent between 1966 and 1980 to an increase of 7.2 per cent in the last decade.

Taking a closer look at the change over the ten years between 1990 and 2000, and excluding the 2000 census figures for the North Solomons Province so as to make a more accurate comparison, since the North Solomons Province was not included in the 1990 census, the percentage increase is as follows.

Table 7: Percentage Increase in Citizen Population from 1990 – 2000 (excluding NSP)

	1990	2000	Pop. increase	%
increase				
Total Citizen Christian pop.	3,458,577	4,806,003	1,347,426	40
Anglican	141,082	165,726	24,644	17
Lutheran	831,598	1,000,823	169,225	20
United	455,689	566,271	110,582	24
Catholic	1,012,091	1,272,268	260,177	26
SDA	289,446	509,008	219,562	76
Other Churches ¹	728,671	1,291,907	563,236	77

¹ Other Churches include all Christian churches other than those listed above.

Source: Adapted from various census figures released by NSO

The overall population has increased 40 per cent during the period between 1990 and 2000. The table shows that the 'mainline' churches such as Anglican, Lutheran, United and Catholic have increased in numbers at a much lower rate than the overall population, while churches like the Seventh-day Adventist and 'Other' churches (mostly Evangelical Alliance and Pentecostal churches) have increased at almost twice the rate of the general population and are growing at almost three times the rate of the 'mainline' churches. Some Pentecostal churches are increasing at a very rapid rate. For example, the Assemblies of God Church in PNG has increased by 413 per cent over the 15 years between 1989 and 2004 — an average of 28 per cent a year!

Trends and Implications

The statistical data showing how the historic 'mainline' churches are steadily losing ground to other churches in PNG must surely raise questions as to the cause of this trend and the implications for the future of those churches. A student at Martin Luther Seminary commented that if the trend continued there would come a time when his church would exist "in name only." The alarmed comment is hypothetical, but through interviews and questionnaires the writer has found that many members of 'mainline' churches feel threatened by other newer churches because they compete with them for people's allegiance. Church rivalry can bring discord within families, clans and villages. Underlying these divisions is a change to a more individualistic lifestyle. Individualism can be expressed in a personal faith commitment and also in a weakening of ties with traditional customs and values. A student from the Catholic Theological Institute commented: "They belong to the Melanesian community, but act as foreigners condemning Melanesian community values. They only believe in their church community and so form new church tribes."

The National Churches in Papua New Guinea

PNG churches with more than 100,000 members according to the year 2000 census:

- Catholic 1,406,299 (27.09%)
- United 586,006 (11.29%)
- Anglican 167,534 (3.2%)
- Baptist 132,353 (2.5%)
- Apostolic 101,053 (2%)
- Lutheran 1,003,746 (18.77%)
- Seventh-day Adventist 522,661 (10.06%)
- Assemblies of God 138,532 (2.7%)
- Evangelical Brotherhood 101,646 (2%)
- Evangelical Church of Papua New Guinea 99,146 (2%)

Roman Catholic Church

The first Catholic missionaries came to Woodlark (Murua) Island in 1847 and Rooke (Umboi) Island the following year. They were members of the Marist (SM) congregation. However, the effects of malaria on the missionaries and influenza on the indigenes soon brought an end to the project and the surviving missionaries left in 1852. The Missionaries of the Foreign Missions of Milan (PIME) took up the work begun by the Marists, but ill health forced them to leave also. The mission ended with the murder of Fr Giovanni Mazzuconi in September 1855. Political developments, namely the German and British proclamations of colonial sovereignty over parts of New Guinea, meant that further Catholic mission efforts drew upon personnel from different nations. German and French Missionaries of the Sacred Heart (MSC) came to the islands of New Britain (Matupit:1882) and Papua (Yule:1884), and the (German) Society of the Divine Word (SVD) began along the New Guinea north coast in 1896. The (French) Marist Missionaries made another attempt, this time in Bougainville in 1901. During this first period missionaries studied the languages and the life of the people, constructed roads and plantations, and provided education and health facilities. The first of many congregations of national sisters, FMI, was founded in 1912.

The mission cost the lives of many early missionaries. Malaria was a serious problem but not the only one. In 1904 ten missionaries and seven lay Christians were killed by the local people in the Baining area of New Britain. The fratricidal war of the so-called 'civilized' nations in the Second World War had shocking effects on the missionary enterprise. The Catholic SVD missionaries lost 122 (over half) of its pre-war missionaries, particularly in

two instances in which 102 missionary prisoners died on the Japanese ships *Akikaze* and *Yorishime Maru*.

Missionary work acquired new energy with the discovery of the large populations in the highlands region in the 1930s. The Second World War had brought great destruction to New Guinea in the 1942–1945 period. Subsequent reconstruction involved the internationalisation of missionary personnel and the arrival of new congregations of priests, brothers and sisters. The first indigenous priest (later Bishop Louis Vangeke) was ordained in 1937. Since then there have been over 290 national priests ordained, and in 2004 there are six national bishops. Lay catechists have played an important part in evangelization. The best known of these catechists is Blessed Peter To Rot, killed by the Japanese in 1945 and beatified by the church in 1995.

The Catholic Church in PNG is now organized into 19 dioceses, each with a bishop and in some cases an auxiliary bishop. The Catholic Bishops' conference meets annually and its executive council meets more frequently. The basic pastoral unit is the parish, of which there are 380 in the 19 dioceses. Most parishes have 'parish councils' and 'finance committees'. A smaller unit — basic Christian communities — based on clan or village structures, is becoming increasingly important. Aside from the diocesan structures the Catholic Church has 'religious congregations' of priests, brothers and sisters. There are 48 women's congregations, and 31 men's congregations. Some of these are fully national congregations. Others include both national and expatriate members.

Early missionaries tried to make the church self-supporting with coconut and later cocoa and coffee plantations, and other business ventures. In recent years there has been pressure on dioceses to divest themselves of extensive land-holding ventures, such as plantations and trade store activities. Many dioceses now gain income from investments. The other main sources of income are offerings from the local congregations each Sunday, funds for specific projects by overseas church agencies, and an annual subsidy of approximately US\$35,000 to each diocese from the Missions office in Rome. The 19 dioceses operate independently, and the financial arrangements (salary for indigenous priests and full-time pastoral workers, health insurance, subsidies to parishes, etc.) vary from one diocese to another. Some dioceses are struggling. In the 1990s the Catholic Diocese of Port Moresby was practically insolvent with banks claiming back land that had been set aside for schools and other social activities. The situation has now improved slightly.

The Catholic Church continues to be heavily involved in health and education, being responsible for 19 per cent of the health facilities in the country (PNG Department of Health, Church Health Services, 2002), and about 15 per cent of education services, with a higher percentage in elementary and primary education (Education Statistics of PNG, 2002). Other church agencies with national offices include the Catholic Bishops' Conference, women, youth, Family Life apostolate, Liturgy and Catechetics, Social Communications, and Caritas, which promotes Peace, Justice and Development. After the tsunami near Aitape on the North Coast in 1997, the Catholic Church co-ordinated a 14 million kina (US\$4 million) relief effort.

Training of Papua New Guineans for the priesthood began in earnest only after World War II. Prior to that students had to study overseas in Australia and Madagascar. Several seminaries were established for pre-theology studies. Then, in 1963, Holy Spirit Regional Seminary was erected in a merger of two pre-existing institutions. Gradually the seminary

system has expanded, so that now there are three seminaries teaching theology with a total of 170 students, four seminaries teaching pre-theological studies, with a total of 301 students, and one high-school seminary with 100 students, preparing candidates for the grade 12 exam so that they can qualify for seminary training. Studies for ordination to the priesthood in PNG usually take between seven and nine years following grade 12. Up to the end of 2003 there have been 297 Papua New Guineans ordained as priests in the Catholic Church. Not all have continued in the active ministry. As of 2003 there were 544 priests serving in PNG, approximately one third of these being national priests. Also in 2003 there were 305 brothers, of whom a majority are national, and 962 sisters, 63 per cent of whom are national. As of 2004 there were 63 national Papua New Guinean priests, brothers and sisters either studying or on mission assignments in various parts of the world.

In 1973–74 the Catholic Church in PNG conducted a self-study, involving the whole church from bishops to church members in parishes and parish communities. The self-study was not only a fact finding exercise, but also helped develop a sense of identity (“We are church”) a year before the nation gained independence. Thirty years later, as a follow up to the self-study, and motivated by the 1998 Synod for Oceania in Rome, the Catholic Church in PNG has begun a General Assembly. The intention is to involve all the Catholic people of PNG in a year long process of planning for the new millennium. The opening gathering of the General Assembly was held at Good Shepherd College, Banz, in January 2003, with 91 participants. Since then all sectors and levels of the church have been invited to participate in discussion of issues affecting the church that require planned responses for the new millennium. The fruits of this discussion were presented at the closing gathering in Rabaul in July 2004. The primary expectation of the General Assembly was that it should generate renewal in the church through a celebration of the unity and identity of the Catholic Church of PNG. Having established a national vision, mission and priorities, church leaders are now working towards a national pastoral plan.

The Catholic Church in PNG is facing many issues at the present time. Pastoral and social issues include: ecumenism, the dignity and status of women, the pastoral care of those facing difficulties in marriage, tribal and ethnic related violence, polygamy and other aspects of marriage, and land compensation claims.

Localisation of the priesthood is proving slower and more difficult than expected, and there are related problems with regard to the spirituality and community life of the priests. Some priests have defied the bishops’ ban on entering politics; they are standing in elections and being elected as members of parliament.

Related issues are greater national and lay Papua New Guinean participation in decision making and leadership, and collaborative ministry at the community level. There are many ‘movements’ within the church offering charismatic expression and various forms of piety. Consequently, there is a need for ministers of unity to ensure that these movements and all the other ministries and gifts in the community co-operate in a harmonious and integrated way. At the same time there is recognition of the need for such leadership to have a firm theological base to ensure that it does not collapse because it lacks an in-depth and mature understanding of freedom and responsibility.

Lutheran Church

Lutheran missions started evangelization in Papua New Guinea in 1886 on the Huon Peninsula. Pioneer missionary Johannes Flierl from the Neuendettelsau Mission Society preferred to stay at Simbang some distance away from Finschhafen, the colonial headquarters. The first years were spent in learning the local languages and cultures of the people. Upon realising that the main language spoken in the area around Finschhafen was Jabem, the missionaries decided to take this one as their first language to learn "...to establish a friendly relationship with these people" (Flierl 1999:139). Later, when the inland tribes had been contacted, the Kâte language became the second main language for the Lutheran Mission. Flierl baptized the first two Lutheran converts in 1899, 13 years after his arrival. In 1891 the colonial government left the area in haste following a disastrous epidemic, and for the next 20 years the Lutheran community and missionaries around Finschhafen were left on their own.

Another well-known missionary, Christian Keysser, arrived in 1899. He learned the Kâte language quickly and saw that in many ways fear, mainly caused by sorcery, controlled the lives of whole communities. This was one reason why he changed from the appeal to individuals used by Flierl to a community-centred approach, using community social structures for addressing problems. The communities became responsible for organising their own congregational life and even mission work. The first big group baptism took place at Sattelberg in 1905. From 1908 the first local congregations commissioned their own missionaries and sent them to the Hube people. By 1930 over half of the Morobe Province's population had become Christian.

Lutheran missionaries from the Rhenish Mission Society came to the Madang area in 1887. Their work was hampered by their close association with the German colonial order. A more promising beginning on Karkar Island near Madang was cut short by a massive volcanic eruption in 1895, followed by a smallpox epidemic. By 1895, of the 20 missionaries sent out, 10 had died, others had retired with ill health and just five couples remained. In 1904, after discovering a plan by the local people to revolt and kill all expatriates in government and mission, the Rhenish missionaries decided to follow more closely the community-oriented methods of Christian Keysser. They were joined by Samoan missionaries who made a substantial impact. From 1919 onwards the group conversion approach was employed. Success owed much to the Samoans, the Neuendettelsau Kâtes and long term contacts with Methodists on the Gazelle Peninsula.

During this first period, the Lutheran missionaries from Germany were financially supported by the American and Australian Lutheran churches. After the First World War, the Australian Lutheran Church received permission to "take control of the Lutheran missions in the Territory of New Guinea" (Wagner and Reiner 1986:147). In 1921 missionaries from the American Lutheran Church arrived, and the mission in the Madang area was given over to them in 1932. In 1936 mission work with the Siassi island group was entrusted to the Evangelical Lutheran Church of Australia, and in 1951 the same group expanded into the Menyamya area of the Morobe Highlands.

From as early as 1920 the Lutheran Mission started to explore the Highlands, with the work resting entirely on the shoulders of the New Guinean missionaries. Later the first mission stations were built, starting with Kambaidam in 1931 (Gadzup area) and then throughout the Highlands, often in competition with the Catholic Church.

During the Second World War the Lutherans suffered along with other missions. They lost a great number of personnel and their properties were almost totally destroyed.

The Evangelical Lutheran Church of New Guinea (ELCONG, later ELCPNG) was formed as a local autonomous church in 1956. The change from mission to church was complete in 1976 when the New Guinea Lutheran Mission was dissolved. The church is organized at national, district, circuit, parish and congregation levels. There are 16 districts in PNG, each with a District President as head.

The ELCPNG has business ventures under Kambang Holdings (including Lutheran Shipping). However, these ventures are actually generating little finance for church support, so the church relies on partner churches overseas for special projects. There is limited financial support for chaplains and pastors in official positions, and no support for pastors working in rural areas. They must rely totally on the local congregation or their own efforts to generate an income.

The Lutheran Church runs two evangelist training centres, with 80 students, and three seminaries for pastors, with around 300 students. Martin Luther Seminary requires matriculation and takes six years leading to a Bachelor of Theology degree. The other seminaries have a course of studies lasting four to five years leading to a Diploma or Certificate. Women are not ordained in ELCPNG. The church is also heavily involved in teacher training, secondary, primary and elementary schooling, medical care with nurse training and various hospitals, health centres and other facilities.

In the post-war period, with expansion into the Highlands, the Missouri Synod Lutherans of the USA came to evangelize the Enga Province. Beginning in 1948, they gradually expanded through the Enga Province, following traditional trade routes. In 1961 the Wabag Lutheran Church was officially formed with Engan Waima Waesa as the first president. In 1978 its name was changed to 'Gutnius Lutheran Church – Papua New Guinea' (GLC), signalling an intention to expand beyond the Wabag/Enga area. At one time there were 120 expatriate Lutheran missionaries in the Enga District, but in 1978, with the change of name, expatriate membership on the church council ceased. Numbering about 138,000 members, the GLC runs Timothy Seminary for the training of pastors. In recent times the GLC has faced a number of challenges, including the internal struggles of the Missouri Synod Lutherans in the USA, leadership struggles within their own ranks, and the development of 'spirit-filled' congregations with their charismatic manifestations.

ELC Bishop Wesley Kigasung sees the emergence of renewal/revival movements as not so much a threat as a challenge (Kigasung 2002, interview by author). (There are several different groups involving about 100,000 people, some groups promoting a second baptism by immersion.) In 1994 the ELCPNG officially closed the doors on renewal movements, with the result that many Lutherans split away from the church. The renewal movement started at an evangelist training centre in the Highlands, in Kambaidam. Students engaged in periods of fasting and prayer and experienced the anointing of the Spirit, and felt a change in their lives. They gave tithes, organized crusades, and expected wonders, miracles and God's blessings, both physical and spiritual. Breakaway churches sprang up, such as the Galilee Church – a group of Lutherans who wanted to worship God without the restrictions of the Lutheran book of worship.

After his election in 1998, Bishop Kigasung reversed the former decision to exclude renewal movements and started an office for dialogue with such movements. From 2001, two pastors from the office for dialogue visited renewal groups throughout the country.

This work culminated in a “Coming Together Conference,” with more than 2,000 people gathering in Lae in 2003. As a consequence there is hope that the breakaway renewal movements will be reunited with the ELCPNG and represented by a Department for ministry to such movements. This may still not satisfy the Melpa Lutheran Church near Mount Hagen, which has separated over political issues.

Other challenges facing the Lutheran Church at this time include: how to be an autonomous independent PNG church while still maintaining Lutheran identity, how to be a missionary church (there has been pastor ‘exchange’ with Europe but the sending of missionaries to Australia has been suspended in the past four years because of lack of funds), and how to develop theological training that prepares pastors for the changing PNG reality.

United Church

The United Church in Papua New Guinea resulted from a merger of the churches that grew from two missions and some associated congregations, the two missions being the London Missionary Society (LMS) and the Australasian Methodist Mission.

The London Missionary Society, composed mostly of Congregational church members, was founded for the specific task of preaching the Gospel among newly discovered peoples of the Pacific Islands. British missionaries came to the Pacific and later to PNG, accompanied by South Sea Islands teachers and evangelists. The first LMS evangelists to Papua were led by a Cook Islander, Ruatoka, who was part of the original missionary party that landed at Manumanu village in November 1872. Two years later William Lawes began work among the Motu people at Hanuabada. The early missionaries began to train local evangelists, using Motu as a lingua franca. In 1877 they were joined by James Chalmers, who, with Ruatoka and the Polynesian teachers, opened mission stations from East Cape to Daru, covering 1,600 km of the Papuan coastline. Missionaries preached, taught, learned the language and began Bible translations. The Polynesians introduced some of their own customs and singing, thus giving rise to the Peroveta (prophet) style of singing heard today.

The Australasian Methodist Church began mission work in the Duke of York Islands in the New Guinea Islands in 1875. The first missionary group was composed of George Brown and Fijian and Samoan missionaries with their families. In 1878 four of the Fijian missionaries were killed and eaten. More missionaries came and particularly through the work of the South Sea Islands teachers the Methodist Mission spread through New Britain and New Ireland. Times were not easy. There were conflicts with European traders who came to the area looking for plantation labourers. From 1881 to 1883 over 11,000 islanders from the New Hebrides, Solomon Islands and New Guinea were taken by ‘blackbirders’ to Queensland, Australia.

The Methodist Mission in the New Guinea islands acquired land to establish mission stations with houses, church buildings, clinics and schools as well as plantations. So much land was alienated in the Gazelle Peninsula, by Methodists, Catholics, and planters and traders, that by 1914 the Tolai people had lost 39 per cent of their land. In the 1920s the Methodist Mission moved toward ‘self-propagation, self-support, and self-control’, depending less on South Sea Islands missionaries and more on national pastors and teachers.

In 1890 Administrator Macgregor met with representatives of the LMS, Methodist Mission, Anglican Mission and Sacred Heart Mission (MSC) in an effort to reduce conflict and improve efficiency in mission work in Papua. The MSC would not be restricted and

refused to be part of the agreement. However, the other missions agreed to work in separately defined areas of Papua (known as 'spheres of influence'). That is how the Wesleyan Methodist Mission came to the Papuan islands (Milne Bay). William Bromilow with a party of 10 Australians and 65 Pacific islanders, including women and children, began their mission at Dobu in 1891. With Dobu as the centre, the church spread throughout the islands. Ten years after the commencement of the mission, the synod reported 525 full members and 15,502 attending worship (Kaikuyawa 2001:17).

The early missionaries suffered many hardships. Some died from diseases. Others were martyred. Chalmers lost two wives before himself being killed and eaten along with another missionary and nine students from Kiwai at Goaribari in 1901. Over 100 South Sea Islands missionaries, wives and children died in the New Guinea islands region and are buried there.

The church was decentralized with local congregations and districts moving ahead on their own. An example was Charles Abel's development of the Kwato mission in the East Papuan region along the lines of an industrial community. The idea was to have a boarding school where vocational education and sports would lead children away from the old life and into the new. Kwato rejoined the LMS in 1962 to form the Papua Ekalesia but separated out again from the United Church in 1975.

After World War II the Regional Synods of both the New Guinea Islands and the Papuan Islands decided to send missionaries to the newly opened Highlands, specifically the Southern Highlands.

In 1968, the Solomon Islands, the New Guinea Islands, the Papuan Islands, and the Highlands Regions of the Methodist Church, together with the Papua Ekalesia (from the LMS) and two related English-speaking United Church congregations in Port Moresby (Ela and Boroko) joined to form the United Church in Papua New Guinea and Solomon Islands. This marked the birth of an autonomous indigenous church from two missions of slightly different traditions. In 1996 the Solomon Islands part of the church separated from the larger body. The United Church in PNG is now organized into nine regions, each with its local bishop elected by its synod. A minister or pastor is responsible for a congregation. Congregations are grouped into circuits supervised by a superintendent minister. Then there are the regions and at the top an Assembly headed by the Moderator.

For the most part the United Church is an independent national church. The church is completely localized, the last overseas missionaries having left in the 1980s. The LMS brought nationals into the ordained ministry from the beginning. The widespread use of South Sea Islands teachers and the rapid development of Papuan pastors contributed to the indigenisation of the church, leading to the establishment of the Papua Ekalesia. The Methodist Church also promoted the training of national pastors right from its early stages of development. Today United Church ministers are trained at Rarongo Theological Seminary on the Gazelle Peninsula of New Britain. Students follow a six year course leading to a Bachelor of Divinity degree. The Bachelor of Theology was introduced in 2004. As of 2004 there were 72 students, most with wives at Rarongo. The United Church does accept women ministers but there are currently no female pastoral students. Only two lecturers' wives are pursuing post-graduate studies.

Medical services were provided by the LMS missionaries right from the beginning. The first hospital was built in 1923. Today the church runs 7 health centres, 19 sub-health centres and 37 aid posts. The Wesleyan missionaries began an educational programme in New Britain in 1878. Education in the Papuan region improved with the first qualified

educational missionary, Percy Chatterton, at Hanuabada School in 1924. Today, as well as Rarongo Theological College, the church runs over 20 primary schools, several high schools, Malmaluan Lay Training Centre, Gaulim Teachers College and four regional pastors' colleges.

The United Church is for the most part self-supporting. Pastors are supported by their congregations. In the urban centres because of the regularity of income people are encouraged to give tithes and offerings. At the village level, annual thanksgiving collections (*Boubou*) are taken to run the circuit, region and central administration. The offering day usually involves much celebration, singing and dancing and some degree of competition. There are congregations that are very active and alive at the local church level. Nationally, the United Church would be struggling to maintain and fund its other programmes if it was not for the aid given by sister churches overseas.

There are a number of challenges facing the United Church in Papua New Guinea. The church from the very beginning has enjoyed its independence, flexibility and diversity. It respects certain church traditions that were practised prior to the 1968 merger. Also important though is the rediscovery of the Melanesian indigenous spiritual heritage. While appreciating its 35 years of existence the church recognizes that it is time to redefine its teachings and ministries to take stock of its Melanesian identity. This is important lest the church's teachings be obscured by its flexibility and diversity. In 2003 the church was in the process of evaluating the curriculum for training given to ministers in order for the training to be more relevant to current realities.

There is also the challenge to come out from traditional ministry and face social issues like HIV/AIDS. Likewise, the church recognizes the importance of social support programmes for the economically needy and the socially deviant at the community level. It is taking steps to strengthen these areas of ministry.

Also, it seems that minister's wives (*maramas*) who are widowed lose their 'usefulness' after their husband dies or is incapacitated. The church could help ministers' wives to develop their gifts so that they could support themselves or continue some form of ministry if their husband is no longer there.

Another important challenge is to find ways to stem the flow of people leaving the church to join Pentecostal movements. Although there is a turnaround with some people returning, Moderator Samson Lowa recognizes that at present many people feel that the church is not meeting their needs, particularly their spiritual needs (Lowa 2002, interview by author).

Seventh-day Adventist Church

In 1906 the Seventh-day Adventist Church in USA entrusted its mission to the churches of Australasia. Two years later, Pastor S.W. Carr and his wife, along with Fijian Peni Tavodi, arrived in Port Moresby. Gordon Smith and his wife and Solomona, a Cook Islands missionary, joined the PNG mission in 1910.

Due to the comity arrangement in force in Papua, the SDA missionaries could not stay around the coast, but instead settled inland and found their first converts among the clans of the Kokoda Trail and later among the people of Vailala 16 km to the west and Aroma 130 km to the west. The SDA Church has since spread into every province in PNG. It is particularly strong in the Eastern Highlands Province. In accordance with their messianic faith, SDA villages, schools, medical services, workshops, farms, and businesses were intended to

serve as working models of the coming kingdom, and of SDA efficiency and healthy living.

Doctrines that distinguish the SDA Church include its teachings about the Sabbath, the non-immortality of the soul and healthy living. SDAs believe that the prophetic clock is signalling the end of time. Christ will come soon and these last days will be a time of widespread apostasy. However, they consider themselves to be a remnant called to keep God's commandments and the faith of Jesus. This remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of his second advent. This proclamation is symbolized by the three angels of Revelation 14.

Initial growth was slow. Carr and Tavodi worked for six years before they saw their first convert baptized in 1914. After initial slow growth, church growth started to gain momentum after World War II. The SDA Church has since grown rapidly in PNG. From 1975 to 2000 the annual growth rate has been consistently around 7 per cent. There is no doubt there are many reasons why people are attracted to becoming SDA. The church gives the impression of being suited to those wanting to live in a healthy way and to get ahead in life. Other factors include the 'grow one' concept by which every local church is expected to develop one new congregation, and the use of television and radio evangelism. The SDA Acts 2000 programme was aired through FM radio stations, and EMTV the national TV station broadcast it at lunchtime free of charge. According to government census 2000 figures, 522,661 claimed to be SDA, an increase of 71 per cent over the 290,070 in the 1990 census. However, official SDA figures are much lower as they include only baptized adults. Nevertheless, even the lower official figures still show an increase of 62 per cent over the past 10 years, which is almost twice the rate of the natural PNG population increase (38 per cent) during that period.

Decade	1960-1970	1971-1980	1981-1990	1991-2000
Net gain in baptized members	13,922	35,105	69,002	89,549

(Chart from Lopa 2003: 4)

Except for co-operation through the Bible Society and the Melanesian Association of Theological Schools (MATS), the SDA Church prefers to stay separate and evangelize the world in its own way. The SDA school system, with 88 primary schools, four high schools and one teachers' college, is not integrated into the government system of education. The church administers several health centres and aid posts. The SDA have an arm called ADRA which serves as the church's development relief agency.

The Seventh-day Adventist Church in Papua New Guinea is part of an international hierarchical structure, whose main decision making body is the General Conference. Sections of the General Conference form 12 divisions, each with administrative responsibility for a particular geographical area. The Papua New Guinea Union Conference is part of the South Pacific Division. Within this Union are local conferences made up in turn of a number of local churches. Each level is representative in that it reflects a democratic process of formation and election. Local churches elect their own officers and church boards by majority voting. Churches elect delegates to the conferences which meet every two or three years. The Union President is the head of the church in PNG.

There are three levels of theological education: Omaura in the Highlands provides training for village ministry, with an entrance level of grade 8. Sinoma, near Rabaul, has an entry level of grade 10 or grade 12. Some attend Pacific Adventist University (PAU) near Port Moresby. Students from PAU may graduate with a Bachelor's degree. As of 2001 there were 240 ordained ministers and 156 licensed ministers in PNG. Licensed ministers are not permitted to officiate at weddings or baptisms but may officiate at communion services (celebrated four times a year in conjunction with foot-washing). Those graduating as ministers are expected to go out and generate church growth.

At the local level, congregations are independent financially. Three of the ten local conferences are entirely self-supporting. The other seven require some financial assistance from headquarters. The national office receives half its funds from overseas and half from within PNG, mostly from tithes and offerings.

With the church growing at such a rapid rate in PNG, there is ample opportunity for members to serve as missionaries within the country. At present, missionary energy is focused within PNG rather than overseas.

A challenge for the SDA Church in PNG is taking into consideration the relationship between church and culture. Traditional Adventists did not consider this a serious issue, but today they are starting to realize that cultural factors do play a part in conversion and perseverance or lack of it (Cole and Thiele 2002, interview by author).

Another challenge is generational. Lukewarmness and nominalism can creep in after the first generation of converts. Paradoxically, another challenge to the church comes through its rapid growth. How does one keep the church together when it is growing so fast?

The SDA Church in PNG has remained fairly much intact. However, in recent times there have been some groups breaking away to pursue independent ministries. Some of these independent ministries emphasize church discipline in an effort to live a purer form of Adventism. Others, finding that Pentecostal or charismatic phenomena are considered 'false revival' by the church, become independent in order to continue Pentecostal practices.

Anglican Church

The establishment of Papua as a British Protectorate in 1884 made it seem only proper to have a British church in a British colony. The first Anglican missionaries arrived in Papua in 1891 and, following the 'comity agreement' worked out by Governor MacGregor, the Anglicans received the Northern District of Papua, where the administration, plantation developers and gold miners had yet to make an impact.

The Reverends Copeland King and Albert Maclaren, followed soon afterwards by lay missionaries Samuel and Elizabeth Tomlinson, arrived at Kaieta near Dogura on 10 August 1891. Maclaren was Anglo-Catholic and King more Evangelical, but, even though he died within five months of his arrival, it was Maclaren who set the future direction of the mission. The first bishop, Montagu Stone-Wigg, continued Maclaren's Anglo-Catholic tradition.

The emphasis of the early mission was on village-based Christianity. Industrial education and business were kept at a modest level. The growing church was encouraged to be self-supporting and self-governing. Community leaders were encouraged to decide for themselves which customs should be retained, which should be modified or adapted to Christian practice, and which should be discarded. The ideal was to change as little as possible. One result was that the Anglican mission tended to overlook the fact that great social changes were occurring and tended not to be a self-conscious agent of development itself.

World War II saw the loss of 12 Anglican missionaries and workers, both nationals and expatriates, four women and eight men, which was a significant number considering the number of serving personnel at the time. After the war, the church began to grow again under the direction of Bishop Philip Strong, who had been bishop in New Guinea since 1937, assisted from 1950 by Bishop David Hand. However, a serious setback occurred in 1951 when Mount Lamington erupted and 30 members of the mission staff, including all but two of the teacher-evangelists, were killed. In all some 4,000 people, mostly Anglicans, died.

Once again the church recovered, and in 1960 George Ambo was named as the first Papuan Assistant Bishop. In 1977 an independent Province of five dioceses was established, removing PNG from Australian Church control, with David Hand as its first Archbishop. At the time of the 2000 census, the Anglican Church in PNG numbered 167,500 persons. As an autonomous province of the Anglican Communion, its bishops are invited to the ten-yearly meeting of the Lambeth Conference. In terms of structure, the Province is governed by a Provincial Council. Each diocese has its own Diocesan Council of clergy and laity elected by a Diocesan Synod which meets every two or three years. Parishes form the local Christian community, each with its own elected Parish Council. The church is almost completely localized, with expatriate missionaries being in administrative or specialized teaching positions. However, in 2004 two of its diocesan bishops were expatriates. The provincial seminary, Newton Theological College at Popondetta, had 21 male students in 2004 pursuing a four-year course of study and formation leading to either a Certificate or Diploma in Theology.

The church continues to receive the majority of its financial support from overseas. However, in recent years, with changes in the policy of the Anglican Board of Mission in Australia, there has been a concerted effort to become more self-supporting.

Along with direct evangelisation, the Anglican Church in PNG has been committed to education and health care. Anglican policy was to teach basic literacy in the local language at village level before moving on to further primary education in English. Those who did well might go on to high school – originally the boys to Martyrs' (Popondetta) and the girls to Holy Name (Dogura), although both schools are now co-educational. Medical work played a big part as a means of gaining the trust of the people. Today the Anglican Church administers two health centres including a nursing school, 10 sub-health centres, and 11 aid posts.

Religious orders have played an important part in the development of the church — the Melanesian Brothers and the Sisters of the Visitation are both indigenous orders. There are about 500 Papua New Guineans in the Melanesian Brotherhood at the present time. The Society of St. Francis (Franciscan) has been in the country since 1958.

Revival movements and various cults are not new to Anglicanism in PNG. David Wetherell notes how at one stage “the sweeping progress of the Taro cult through the Orokaiva villages contrasted with the halting advance of Anglicanism” (Wetherell 1977: 189); and how in the Asisi cult in Collingwood Bay, where men would cast out spirits and heal and raise the dead, people would sniff the air before each house in order to detect evil (Wetherell 1977: 191). Renewal and revival movements still confront the church today. The idea of ‘renewal’ is widely accepted in the Anglican Church as a renewal of a person’s commitment to God. However, such movements have caused some division within the Anglican Church. Listening to the preaching of some other churches, some people claim that if “Jesus is the

answer”, then he should help a person to be more successful and more prosperous. In the eyes of some, being poor indicates a weak faith. A challenge for the Anglican Church is to accommodate renewal movements so that people do not have to move to join new religious groups. The current Primate, Archbishop James Ayong, notes how some of these people tend to miss the liturgy and sacraments of the Anglican Church and wish to come back, but feel blocked by shame (Ayong 2002, interview by author). Young people are invited to camps run by other churches and return with ideas of being ‘prayer warriors’ and the like. These youths are the future leaders in the church and so need room to grow and also teaching that will develop their identity as Anglican Christians.

Assemblies of God

The Assemblies of God Church (AOG) came from Australia to Papua New Guinea in 1948. The first missionaries, Don Westbrook and Hugh Davidson, came to Ilingita in the East Sepik Province (ESP). This was the first of what would be a number of Pentecostal movements in the country. The original plan was for Davidson to stay for about a year and once other missionaries had come he would return to Australia to join his wife and family. When no one else offered to come, Agnes Davidson, along with their children, came to join her husband in the field. The first baptisms into the AOG Church were at Maprik in the ESP in 1950. Soon other missionaries came, and by 1958 there were five mission stations in the Maprik district, each with its school, church and medical aid post. In addition there were 18 village churches. Priorities for the missionaries at that time were preaching, conducting open-air meetings in villages, building programmes, language learning, teaching literacy so that people could read the Bible, and medical work. The first trained nurse to work for the mission arrived in 1959. At the time, infant mortality in the area was around 50 per cent (Forbes 2001: 64).

Up until 1959, converts had been baptized but no one had received the Pentecostal blessing of the baptism of the Holy Spirit. This changed with the arrival of Tom Evans and his wife, former missionaries in India. Soon people were experiencing the baptism of the Spirit. Evans’s ministry sparked off a revival. As George Forbes writes,

A Holy Ghost revival hit Malamba. The church was packed to overflowing and a tremendous conviction fell upon the people. They began confessing their sins. Many saw visions and prophesied. Folk would run out of the building when the power of God became too much for them. They would roll on the grass calling on God for mercy (Forbes 2001: 89).

Manifestations of the Spirit have become an important part of AOG life. In a later section of his book, Forbes refers to crusades by the PNG evangelist Joseph Walters:

During the times of preaching and even before the preaching when the people would worship and praise, the power of God was so strong that people were falling by the hundreds all over the place. The tangible manifestation of the Spirit of God was as though there was a live electric wire in that place. People could feel pins and needles and all kinds of manifestations like that in their bodies. People were just falling down all over the place without a hand being laid on them. ... People were getting healed and demons were being evicted from people so he just preached a short message. It was very hard to preach because of the noise...” (Forbes 2001: 281–82).

Since the 1960s the AOG has joined the Evangelical Alliance Education Agency and co-operated with the National Education Department. As of 2001 the AOG Education

Agency in the ESP had 24 schools, one vocational centre, 138 teachers and 4,942 students. Also, in the Western Highlands Province, there was one primary school with 8 teachers and 460 students. There are five regional Bible colleges in five regions: Northern, Central, Highlands, New Guinea Islands, and Southern. There is also a degree level college — Jubilee Bible College in the capital Port Moresby — for preparing Pentecostal pastors, evangelists, teachers, apostles and leaders for the urban and semi urban centres, and plans for the establishment of an AOG university. At the moment there are 43 students at Jubilee College. Other regional Bible colleges produce 150 graduates each year, with the intention that they go out to 'plant' churches.

Pastor Emmanuel Fave is of the opinion that the AOG Church has been relatively stable and suffered less 'breakaway' activity than many other Pentecostal churches because of its stable and flexible organizational structures and effective leadership training programmes (Fave 2004, pers. comm.).

There is a National Executive Council with national superintendents and superintendents representing the five regions. Under this are regional, district and sub-district structures. Each level of the structure has its own conference every year except for the national conference which occurs every two years.

Radio ministry with preaching and gospel music has helped evangelisation efforts and now there are AOG centres in almost all the provinces of PNG. Another factor in the church's expansion has been the migration of believers from the Sepik to other provinces. The AOG have a policy of 'church planting' so that migrating people form local churches wherever they go. Now in Wewak, the provincial capital of the East Sepik Province, the AOG Full Gospel Harvest Church has around 700 members. Expansion has been rapid in the capital Port Moresby. The large church there was originally called the Port Moresby Evangelistic Centre and later renamed Harvest Centre. From this centre they have started 'daughter' churches in the suburbs. By the end of 1999 there were some 90 AOG churches in the southern region of the country. Another method of expansion has involved the acceptance of other local churches into the AOG. In the highlands the 30 churches of the Filadelfia Kristen Kongrigesen, led by missionaries from Sweden, came under the AOG. Other local churches in the Southern Highlands and from the Enga province applied to join the AOG. The government 2000 census data lists 138,532 people as members of the AOG. The AOG Research Office gives a figure of 160,500 members in PNG in 2002. However, the AOG in PNG prefer to count churches rather than people. At the end of 1989 AOG PNG had 357 registered churches. By October 2001 there were 1,080 registered churches and by March 2004 there were 1,475. This represents a growth rate of 413 per cent over 15 years or an average of 28 per cent a year!

The church tries to be self-governing, self-reproducing and self-supporting. Members are expected to tithe. In 1974 the missionaries handed over the mission facilities to the national superintendent, Jacob Ganba, and the last missionary left in 2001. Now the AOG Church has itself become a mission-sending church. In 1994 it formed an overseas missions arm: Carry the Light – International. The church has sent women on mission to Africa and a family to Queensland, Australia. World Harvest Institute has operated in Port Moresby four times since it was launched in 1994, with more than 80 people taking the course. The Institute offers intensive specialized cross cultural training and skills for people with biblical training who sense the call to missionary service.

The AOG Church promotes 'revival' wherever possible. There is talk of 'spiritual prosperity' in terms of love, joy and peace in the Holy Spirit. Superintendent Joseph Maru says, "Ours is a nation in revival. That revival is not only spiritual. We will soon see the breakthrough in other areas such as financial revival, social and political revival with total human transformation and change in God" (Forbes 2001: 265).

Baptist Churches

The Baptist Churches in Papua New Guinea are divided into two groups: the Baptist Union, which includes most of the Baptist Churches started by the Australian Baptist Missionary Society, and the Independent Baptists, mostly with links to America.

The Baptist Union churches began when Australian Baptist missionaries came to the Baiyer River area in the Highlands near Mount Hagen in 1949. From Baiyer they evangelized into the Enga-speaking people of the Kompiam district. Later they began evangelisation near Telefomin in the mountains bordering the Sepik and the Western Province. The Baptist Union was formed in 1958.

Besides personal evangelism, outreach ministries and worship services, the Baptist Union missionaries also established schools, medical services and community development projects. As of 2003, the Baptist Union of PNG had 400 churches with 45,000 baptized members. The 'revival' that appeared in PNG from 1973 onwards appears to have begun in Baptist communities of the Sau Enga. It was manifest in crying and shaking. Solomon Islands pastors studying at CLTC who already had experience of such phenomena in their own churches went to the Enga churches, encouraging them not to fear and to recognize the manifestations of revival (Cramb and Kolo 1983).

The Union is ecumenically minded and is a member of both the Papua New Guinea Council of Churches and the Evangelical Alliance.

The Union runs two resident Pidgin Bible schools that follow a three year programme. Some pastors also train for a Diploma or Degree at the Christian Leaders Training College. A few go to study in the Philippines. Those studying for B.Th at CLTC are supported 60 per cent by their own church and 40 per cent by the Union. For anyone studying for a Masters or Doctorate the church looks to overseas partners for funding. The Baptist Union does not have women pastors on principle. Members do not smoke or chew betel nut because they believe this offends against the body as a temple of the Holy Spirit (Lane 2002, interview by author)

The Union is now fully localized, the last missionary having left in 2001. It is 90 per cent financially independent due to tithes and offerings. Some assistance from overseas is sought for training programmes. The Union is interested in mission beyond PNG and have sent PNG missionaries to Australia, Pakistan and India. The latter two have since returned.

The Independent Baptists have their origins mostly in Baptist churches from America. Missionaries started coming to PNG in the period following the Second World War. Every church is autonomous. There is no overall umbrella organization. Hence it is difficult to determine just how many churches there are and how many people belong to these independent churches. Depending on whether one counts only baptized adults or adherents, the number nationally could range from 20,000 to 50,000. In the Eastern Highlands Province alone there are about 35 local Baptist churches. They have fellowship with other Baptist churches once a year. There is a Baptist Bible College near Goroka, with 57 resident

students in 2004. Graduates are encouraged to establish more local churches, expanding into rural areas, ministering both spiritually and socially.

The independent Baptist churches co-operate with other Baptist churches within PNG on a voluntary basis, but not with other denominations. The Baptist view regarding the Bible and faith as a means of salvation prevents them from co-operating with churches that consider sacraments as a channel of God's grace, and their belief in the spiritual gifts described in the book of Acts as being transitory in nature keeps them from co-operating with Pentecostal churches.

Evangelical Brotherhood Church (EBC)

Three missionaries came out to Papua New Guinea with the Swiss Evangelical Brotherhood Mission in 1954, starting near Minj in the Western Highlands. Gradually they opened new missions, mainly in the Eastern Highlands and in 1963 on the coast at Lae. Today they have nearly 700 churches and about 100,000 members and affiliates. The Evangelical Brotherhood Church is a Holiness movement. Its members maintain that people must repent and be converted in order to be saved. Therefore they do not see child baptism as a legitimate way of becoming Christian. A person receives the Holy Spirit not in baptism but in committing his life to God. God then answers in the new birth brought about by the Holy Spirit. The Spirit gives the believer the strength to lead a life according to God's will. The visible sign is the fruit of the Spirit which is mentioned in Galatians 5: 22 — love, joy, peace, and so on.

The EBC started by training people to become lay preachers. It remains primarily a lay movement, with still many lay brothers going out to preach and supporting the pastors. Preaching is based on the Bible, but also on pietistic practices. They believe that Jesus will return to be with the body of Christ to rule on this earth for a thousand years, and that then after the millennium will come the judgement and a new earth and a new heaven. People are urged to leave behind anything associated with traditional religion and to stay away from alcohol, tobacco, betel nuts etc.

The EBC is centrally organized with a president chairing the Head Committee and Head Brother Council. The Head Committee is composed of 14 national members and 6 missionaries. Senior Pastors are in charge of 16 circuits with Circuit Councils. The Head Committee has power to move pastors from one circuit or position to another. Financially each circuit is to a large extent self-sufficient, paying its pastors and meeting other expenses within the circuit. The Head Committee receives funds from the circuits and contributions from overseas. Some income is generated through projects, including the five Singaut Christian bookshops, farms, publishing house and printshop.

The EBC has 66 primary schools, including a number of elementary schools. In 2004 it started its first secondary school near Banz, WHP. It also runs literacy classes through 'Pidgin' schools. There are boys' vocational schools, a carpenter training school and a mechanical workshop. Vocational schools for girls are now being changed into village girls' schools, administered at the circuit level. EBC runs one central training centre for national girls who will teach at these village schools.

The EBC operates a number of rural health centres and aid posts and is part of the Churches Medical Council. This work is expanding with the encouragement of the government. The church is also involved in prison ministry and religious instruction in government schools.

In 1963 the EBC started its own Bible College in Lae. At present there are about 70 students enrolled, spread over three years. Students are instructed in English or Pidgin and have lessons in the morning and practical work in the afternoon. Besides theological knowledge they learn many practical skills and finish with a diploma. Single girls are also enrolled and serve the church as Bible school graduates. This system provides well for the rural areas. The English stream needs further improvement in order to meet the need for well-trained English speaking pastors in urban areas. In the past national missionaries were sent out through Operation Mobilisation. One of these PNG EBC missionaries is going out to work among Jews and Muslims. Some other national missionaries are stationed in East Timor.

The EBC stays relatively independent. Although it is a member of the Churches Medical Council and an associate member of the Evangelical Alliance, it tends not to be ecumenically involved.

The church sees a challenge today in maintaining its purity and keeping itself free from any form of 'animism' coming from traditional Melanesian spirituality. Another challenge is how best to deal with power plays, tribalism and a tendency for Papua New Guineans to favour those of their own ethnic group. Since there are about 60 missionaries, localisation is still a challenge for the EBC.

Worship is a lot livelier now than it used to be. There have been revivals, but the church leaders have been vigilant in exposing what they perceived as excesses and disciplining some church members (Dartschi 2003, interview by author). There have been no major splits in the EBC Church on account of revival or renewal movements. There are about 600 church congregations in PNG. The EBC maintains that one does not have to speak in tongues or manifest other signs favoured by Pentecostals in order to know that one has the Holy Spirit. Much more important is the fruit of the Spirit, visible in the person who leads a holy life.

Apostolic Church

Apostolic church missionary, Harry Reha from New Zealand, came to the Enga Province of PNG in 1954. Other missionaries joined him and the church expanded rapidly throughout the Enga and into the Southern Highlands. The policy of the Apostolic Church is to establish an indigenous church in each country, with many assemblies, which would lead to autonomous national churches, each with its own general council and its own missionary outreach. The Apostolic mission therefore gave priority to the training of local pastors and evangelists.

The form of worship and doctrinal tenets of the Apostolic Church are much like those of other Pentecostal churches. However, a unique feature is their belief that it was never the purpose of God that the recognized ministry of the apostles and prophets should cease at any time in the history of the church. Apostles are people recognized by the church as being gifted with the five-fold ministries of teacher, pastor, evangelist, prophet and apostle. The church in PNG is led by a president appointed by a council made up of apostles. Local churches bring their recommendations to the National Council for approval and the Council appoints apostles to represent each area council.

Local congregations are led by pastors trained at local Bible schools (at Mamale in the Enga, or Aviamap near Mount Hagen), Christian Leaders Training College (CLTC), or Bible Colleges in Australia. The church runs 12 primary schools, a secondary school at Kandep, and several aid posts. Now churches rely on tithes and offerings and some assistance

from congregations overseas.

After PNG independence the Apostolic Church split into two: the Apostolic Church and the Christian Apostolic Fellowship (CAF). The problem arose over disputes about the transfer of land leases and other assets after the expatriate missionaries departed (Wanako 2003, interview by author). (For the CAF, see below).

Government census statistics list 101,053 people as belonging to the Apostolic Church, with 17,000 in the Southern Highlands, 43,000 in the Enga Province and 5,000 in the Western Highlands. These would be members of the Apostolic Church of PNG or the Christian Apostolic Fellowship. However, the census records list 15,546 people from the East Sepik Province as belonging to the Apostolic Church. Since the Apostolic Church of PNG and CAF do not work in the East Sepik Province, this must mean that the census compilers are including members of the "New Apostolic Church" under the Apostolic banner. The New Apostolic Church is a millennial Christian group offering 144,000 "firstlings" an opportunity to become citizens of a "new heaven and new earth" (Rosco 1993:292). They are closely linked to a prosperity cult known as the Peli Association. Peli Association leaders attracted followers in a series of eschatologically colourful scenarios involving military-style marching, the actual election of their leader Yaliwan to the Provincial Assembly, and his rumoured crucifixion and resurrection as the Black Jesus. Canadian missionaries of the New Apostolic Church helped provide legitimacy to this scenario. The New Apostolic Church is completely different from the other two Apostolic Churches in the Highlands.

Evangelical Church of Papua New Guinea

Albert Drysdale of the Unevangelised Fields Mission first came to Balimo in 1934 to work among the people of the Fly River area of PNG. Baptisms of Gogodala people followed in 1940. The missionaries had to leave PNG after the Japanese invaded Rabaul in 1942, but were able to return in late 1944. In 1969 the Unevangelised Fields Mission changed its name to Asia Pacific Christian Mission (APCM).

Evangelists reached the Foe people of Lake Kutubu in 1950 and from there went to the Huli people of the Southern Highlands. Gradually the local church took on more responsibility, and the dedication service to inaugurate the Evangelical Church of Papua took place on 10 July 1966. Later, in 1990, the national character of the church was recognized with the change to its present name: Evangelical Church of Papua New Guinea.

The church has faced many challenges, particularly with the development of the Ok Tedi mine and the town of Tabubil. People have also been influenced by the Mt Kare gold discovery and various oil exploration projects. Previously unheard of amounts of money are circulating, and this is probably one reason why the church is losing members and now it is difficult to attract young people.

The ECPNG has experienced a series of revivals. The first major revival was with the Foe people in 1973. Some Solomon Islands pastors from Christian Leaders Training College had been invited to preach. A few weeks later the community experienced revival phenomena.

Suddenly some of the congregation were struck down to the ground, crying for their sins. Sesemena had never seen this before and didn't know what to do. So he stopped the service and said, 'Now let us see what the Lord will do.' Next a deacon told them how he had been blessed and people began to fall down all over the church. A non-Christian leaning over the wall from outside mocking, was struck down and fell into the church. Later he confessed his sin with tears (Prince 1991: 67).

The ECPNG is based mainly in the Western Province and Southern Highlands Province. However, now there are urban churches in Port Moresby and some of the main towns. For administration the church is divided into eight regions, with several districts in each region. Finance comes mainly from the offerings of church members.

The church is involved in evangelization, Bible translation, medical work and education through Bible schools and regular primary and secondary schools. The Balimo School of Nursing began in 1973, and the Awaba Teachers' College, which began in 1965, was relocated in 1971 to become Dauli Teachers' College.

Other Churches in PNG (with less than 100,000 members)

Amalgamated Full Gospel Church Outreach Centre Association

The Amalgamated Full Gospel Church Outreach Centre Association broke away in 1983 from the United Church in the New Guinea Islands after a synod at Mangai Village in New Ireland. Their leader — Rev. Oliva Lamo of Lubuvua village in Kavieng — decided to break away after returning from studies in the Philippines and Australia. He felt that the leaders of the United Church were not able to keep up with the revival that was affecting the whole church. The Association has a college for leadership training: Faith Vision Bible College. They try to be totally self reliant, but do work together with other Pentecostal groups because they believe that it is “almost time for Jesus to come back and we need to work together” (Letter from Rev. Oliva Lamo, 2002.) As of 2002 there are some 2,000 members of the Association. They plan not only to evangelize PNG but also to go out on missions to other parts of the world.

Bakesu Revival Church of PNG

The Bakesu Revival Church of PNG is a local church which, in 1988, led by Manin Mariong, a local community and church leader, broke away from the Lutheran Church. The name is derived as follows: ‘Ba’ in the name stands for the Bari tribe, ‘Ke’ stands for the Keburum tribe, and ‘Su’ stands for the Suaru tribe. According to the Revival Church leaders the original reason for the break was conflict among church leaders and Ono language speakers on how to translate the name of God. The word for God currently used by Lutherans in Morobe is *Anutu*, a term derived from other languages in the Morobe Province. BRC members prefer the term *Kaisale* from their own Ono language.

BRC members worship God in their own Ono language. They discourage musical instruments in church fellowships, in obedience to Amos 5:23–24, Psalm 46:10, and John 4:24. Any form of carvings or statues is considered idolatry. They also install mirrors above altars according to their interpretation of 1 Cor. 13:12.

The BRC members feel that they have been persecuted, with their houses burned and personal belongings looted by the police. They say that this was instigated by members of the Lutheran Church. The church is completely self sufficient financially. It has a total of seven parishes and in 2003 had 5,100 registered members.

Christian Apostolic Fellowship

The Christian Apostolic Fellowship (CAF) was originally part of the Apostolic Church. However, after 1981 when the Apostolic Church became autonomous, the church split into two: the Apostolic Church and the Christian Apostolic Fellowship (CAF). The problem

arose over disputes about the transfer of land leases and other assets after the expatriate missionaries departed. The dispute is still before the land court in Mt Hagen (Wanako 2003, interview by author).

Today the CAF is established in many provinces in PNG, but particularly in the Western and Southern Highlands and the Enga Province, and has some 70,000 members. Pastors are trained at local Bible schools and at CLTC, Banz. The church runs 12 community schools and two vocational centres. Financial support for the church comes from tithes and offerings. The church is organized with local congregations, district councils and a yearly national council meeting.

Christian Brethren Churches

Christian Brethren Churches (CBC) are an association of interdependent local churches. The CBC emerged from the missionary activities in PNG of missionaries sent from Christian Brethren assemblies in Australia, New Zealand and USA. (In America they are sometimes known as Plymouth Brethren, in New Zealand more often as Open Brethren). In March 1951, Australian Stan Dale trekked from Wewak into Lumi seeking to reach people who had not previously heard the Gospel. The District Officer there suggested he and his family settle at Eretei, about 10 kms northeast of Lumi. Several other missionary families came, all sent independently of each other. After meeting up, they decided to work together, and to register as a mission organization. They chose the name Christian Missions in Many Lands (CMML), this being a name used in several other countries for the missionary work of the Christian Brethren. In the early 1970s CMML had over 100 missionaries in PNG.

CMML mission work had evangelism and church planting as its core focus. However, literacy, education and health needs were not ignored. CMML established a network of primary schools in the West Sepik (Sandaun) and Southern Highlands. Vocational schools and finally a Christian High School at Green River were also set up. In health, Dr John Sturt from New Zealand established a small rural hospital at Anguganak in 1958. He trained Aid Post orderlies, and later nurse-aide training was also conducted there. CMML also commenced a Christian publishing ministry called Christian Books Melanesia Inc, with its head office in Wewak. CBM continues to be a major publisher in Papua New Guinea and operates six Christian bookshops.

During the later 1970s and 1980s the number of CMML missionaries drastically declined and the emerging church leaders planned their first national conference at Anguganak in 1990. They asked the remaining missionaries to hand over more control to the national leaders. By then there were about 200 CBC churches in the country. Currently, the CBC National Office is undertaking a re-structuring of roles, registering its constitution as an association of churches, and endeavouring to become self-supporting while maintaining links of partnership with overseas Christian Brethren churches. Consideration is being given to income-generation to supplement offerings and tithes.

CBC's doctrinal statement would be indistinguishable from many statements of Christian belief. It is distinctive in its emphasis on independent local churches, governed by a group of elders. The churches practise baptism of believers (not infants) by immersion, and hold the Lord's Supper (communion) weekly if possible. They hold strongly to the Bible as their sole guide to faith, life and church practice, modelling their church life on the New Testament documents as far as practicable. CMML was a founding member of the Evangelical Alliance in 1964. CBC leaders would regard themselves as truly 'Pentecostal' in

the sense that Pentecost was perhaps the founding experience of the New Testament churches. They are not, however, formally part of the Pentecostal or charismatic movements.

CBC churches continue to give priority to evangelism and strengthening the personal Christian life of their individual members and local fellowships. They operate a network of elementary, primary and vocational schools, and one high school; they operate health facilities, especially in Sandaun and Southern Highlands Provinces, and promote literacy. They are actively involved in the translation of the Bible into vernacular languages in several places, in co-operation with SIL missionaries.

CBC runs a network of local, regional and national level Bible Schools. Many CBC Bible Schools teach in Tok Pisin, but the English Language Bible School operates at Anguganak in Sandaun Province. Two Bible Schools are run for single women — Anguganak and Arou (SHP). CBC has used the Christian Leaders Training College as its upper level theological training institution. The majority of income is generated locally. The 12 expatriate mission partners in PNG in 2004 are financially supported from overseas. As of 2004 there are about 25,000 CBC members in 430 local churches located in seven mainland provinces and the National Capital District. It is a steadily growing church with several mission workers overseas.

Christian Life Centre (CLC)

The Christian Life Centre was started in PNG by a Dutch Pentecostal pastor, John Pastorkamp, who moved from Thursday Island to Rabaul in May 1968. In Rabaul the church was called the 'Full Gospel Movement Streams of Power'. The name came from the Full Gospel work in Pastorkamp's homeland, Holland. In Rabaul Pastorkamp and his wife were joined by a Tongan couple who worked with Youth With a Mission and two Finnish Pentecostal missionaries. When the Pastorkamps left PNG for Japan in 1981 there were 31 CLC churches around the country, from Daru to Bougainville. With little support coming from Holland, John Pastorkamp had established links with the Christian Life Centre in Brisbane, Australia, and the church in PNG changed its name to Christian Life Centre. It was called a Centre rather than a church, because people from various churches would come. At first the CLC in Port Moresby was a focus of charismatic renewal. Catholic sisters and members of other mainline churches would come to attend. However, when pastors started casting out demons from people, many from the mainline churches left the Centre (Lapa 2003, interview by author). At first the CLC worked together with CRC, AOG and the Foursquare Churches. Later, as it expanded, it concentrated more on its own activities. The church places a strong emphasis on being empowered by the Holy Spirit. Worship is very lively, with considerable lay participation. As of 2004 the CLC has about 300 churches and numbers some 30,000 members. It is financially self-sufficient, totally nationalized (except for one expatriate woman in Goroka) and is found in all the provinces of PNG except Manus and the West Sepik (Lutu 2004, interview by author).

Christian Mission Fellowship (CMF)

The Christian Mission Fellowship is closely associated with Every Home for Christ. The CMF started in PNG in Bougainville in 1999 through the work of Fijian Every Home for Christ pastor Malakai Meke and Papua New Guinean Ezekiel Opet (a Bougainvillean). Every Home for Christ is an evangelistic ministry, so some felt it necessary to introduce the CMF in order to nurture new Christians in a church environment. CMF is now evangelising

in other areas of PNG, particularly in settlement urban areas. Ten Papua New Guinean students have been sent to Fiji for further training.

Christian Outreach Centre

The Christian Outreach Centre, a Pentecostal movement with its international office in Brisbane, Australia, came to PNG in 1989. The members do not see themselves as the only true church, but rather as a body of Christians from many denominations meeting in many different geographical locations. The movement places much emphasis on the Holy Spirit and the freedom and joy which the Holy Spirit brings the members when they are 'born again'.

COC divides PNG into four regions. Within each region there are Provincial and District Chairmen. There is an annual conference in Lae, with guest speakers invited from Australia and USA. Funding is generated locally through tithes and offerings (the weekly collection at one church in Port Moresby is about K3,000 [US\$1,000]). The COC leader in PNG, Pastor Peter Solomon, says there are now more than 300 local churches and guesses that there are about 70,000 adult members (Solomon 2002, interview by author). This figure may be inflated, but it is clear that the movement is expanding rapidly. Pastor Solomon claims that healing, deliverance and miracles within the COC are attracting many members, particularly mature people.

When it first came into PNG, COC grew so fast because of the miracles that the people were witnessing. For example we have raised people from the dead. I did pray for one person who came back to life and also we have prayed for the people who were on their death beds and were about to die when they came to life. Things like these that the people saw and witnessed made them want to support this movement and also made them want to be part of the organization (Solomon 2002, interview by author).

Music seems to attract the youth. COC runs a three month Bible School each year with 300 students, some graduating with a diploma, others a certificate.

Christian Revival Crusade

The Christian Revival Crusade is a Pentecostal fellowship started by Australian missionaries, beginning in Port Moresby in 1972. The four 'pillars' of the CRC are training, evangelism, church planting, and missions. Led by Pastor Barry Silverback who came originally with the Foursquare Church, they established the Crusade Bible School at Tokarara in Port Moresby in 1974. This would become Bethel Bible School, and later Bethel Bible College, which grants Diplomas. There are now over 1,000 graduates throughout PNG. Bethel Bible School also has a section called the PNG Institute of Evangelism. CRC runs many provincial Bible Schools.

The CRC is self-supporting, self-propagating, and self-governing. The governing body in PNG is the National Executive, with senior pastors answering to executives in the provinces. Finance comes from tithes and offerings. The CRC is a rapidly growing Pentecostal fellowship, with over 60,000 members in PNG. By means of 'church planting', 'daughter' churches are established and once they become self-supporting they are released to be autonomous and in turn 'plant' more daughter churches. As of 2004 the CRC in PNG had 19 missionaries serving overseas in the Philippines, Indonesia, Vanuatu, the Solomon Islands, and Fiji.

Churches of Christ

There are several Churches of Christ in PNG. The principal ones are the mainline (American) Churches of Christ, the Australian Churches of Christ, and the International Churches of Christ. All emerged out of the Restoration movement of the 19th century, which tried to restore the New Testament Church in its original form both in worship and doctrine.

The American Churches of Christ mission arrived in Lae in 1971. The pioneer missionaries were Joe and Rosabelle Cannon from the USA. They focused their attention on Morobe, Oro and the Highlands Provinces. Today there are over 150 churches with 5,000 members. There are 11 expatriate missionaries working in the country. They believe that the Bible is the church's only rule of authority, have no creeds, practise adult baptism for the forgiveness of sins, and sing their hymns 'a cappella' – that is they do not use any musical instruments in worship. The Churches of Christ run a Bible School in Lae, with a three year programme.

The Australian Churches of Christ, also known sometimes as the Christian Church, unlike its American counterpart sometimes allows women to preach and uses musical instruments. It is also open to ecumenical co-operation, being a founding member of the Evangelical Alliance and supplying staff to CLTC. Their mission arrived in the Bogia district of PNG in 1958, the first missionary being Frank Beale. They now have just over 100 congregations with about 8,000 adult baptized members, mostly in the Madang Province. The church is incorporated as the Melanesian Evangelical Churches of Christ in PNG.

The International Churches of Christ branched off from the mainline Churches of Christ in the mid 1970s. They originally intended to start a movement that was solely interested in evangelism. They practise a form of worship similar to the Australian (Christian) Church (non 'a cappella', but they also have 'a cappella' churches). They also modified the mainline church's understanding of autonomy and adopted a hierarchical system in which the world was divided into sectors, with each sector having a leader. The International Churches of Christ have centres in Port Moresby, Lae and the Highlands, with about 500 members.

The mainline Churches of Christ in PNG are self-supporting and self-governing. The Australian and International Churches of Christ rely on overseas sources for half their funding. The Churches of Christ generally do not favour charismatic or Pentecostal forms of worship, but in 1984 the Australian (Christian) Churches of Christ in PNG did experience a period of 'revival' with manifestations of the Holy Spirit and 'signs and wonders'. As of 2004 the Churches of Christ are growing only slowly, and the 'a cappella' churches appear to be losing numbers.

Covenant Ministries (also known as Life in the Spirit Ministry, or Dian Ministry)

Covenant Ministries, started in 1998 by David Dian Warep from Enga, is linked with the Prophet Jonathan David of Malaysia. People who have joined the church say that it is not just the lively music that they find attractive, but rather the signs, miracles and healing that take place. David Dian is said to preach that if you give yourself completely to God then God will give to you abundantly in return. If you give everything to God, then God will meet all your spiritual and physical needs. He prophesies that God will renew the government system in PNG and the local currency will regain its former value. One convert put it as follows:

First I joined Foursquare, then Assemblies of God, then the Christian Apostolic Fellowship, but still I was living my old way of life. As soon as I joined this ministry my life totally changed and I could never go back to join those Pentecostal Churches I mentioned. I would never leave this ministry (Itaki 2002, interview by author).

There are at present between 500 and 1,000 adult members of Covenant Ministries in various parts of PNG. Finances come from tithes and offerings and some help too from Prophet David in Malaysia.

Destiny Congregation Fellowship of Churches

The Destiny Congregation were originally part of the Foursquare Church in Port Moresby in 1990. There had been a ground dispute at Morata and their congregation had moved to worship at the in-service college. After two years they separated from the Foursquare Church to form their own Fellowship, which they called Destiny after Heb 12:2 with Jesus who is our destiny as “pioneer and perfecter of our faith.” Doctrinally they are indistinguishable from the Foursquare Church. Destiny members consider themselves a Pentecostal fellowship that includes people from other churches. Destiny sends pastors to Bible schools run by other churches, but regards the Holy Spirit as their foremost teacher. Their income is from tithes and offerings. They have a Director who is appointed every two years from a board of pastors. The Fellowship is growing quickly and they are now established in many provinces in PNG, with about 50 churches and several thousand members (Manu and Nez 2002, interview by author).

Evangelical Christian Fellowship Church

The Evangelical Christian Fellowship Church is an example of a category of local churches that are springing up throughout PNG. They are not affiliated with any mission agencies or missionaries and originated through the ministry of Papua New Guineans who have had a powerful faith experience—in this case a former prisoner.

Philip Bungo who leads the church has now graduated with a Bachelor of Theology degree from CLTC, Banz. Yet in the early 1980s he was a convicted prisoner serving time in various gaols in the PNG Highlands. In prison he read from Genesis to Revelation several times. After his release he witnessed to his new-found faith in his home then held prayer meetings in a small church built of bush materials. Some people in his strongly Catholic area of Chimbu were not enthused at having a new church in their midst. The church was fully indigenous, governed by local village people. The standard of doctrine and conduct is taken from their interpretation of Scripture. It has grown rapidly, and is self-governing, self-propagating and self-supporting. Philip Bungo says that family life has been transformed and individual loves have been renewed (Bungo 2000: 77). By the year 2000 there were five ‘daughter’ churches and the church continues to grow.

Faith Fellowship Churches

The Faith Mission started at Gouno in the Lufa District of the Eastern Highlands in 1953. Ben Wertz, a World War II veteran, came with his wife Tilala and their small daughter. Wertz was affiliated with the Assemblies of God, but at the time the Assemblies of God of America were not sponsoring missionaries to PNG so he started the mission by faith as an independent mission. The churches have grown mainly in the Eastern Highlands and

Chimbu provinces with some town churches in Lae, Port Moresby and Goroka, making a total of 65 churches.

Faith Mission is an evangelical mission with a belief in the present work of the Holy Spirit in the sanctification of the believer and the operation of the gifts and fruits of the Holy Spirit in the lives of believers. Believing in ministry to the whole person they run a sub-Health Centre and several aid posts in the Lufa district. A notable part of their medical work has been a midwifery programme for training illiterate women to be village birth attendants. They also have a community school and several elementary schools.

The Faith Mission is now localized and goes by the name of Faith Fellowship Churches. They receive some financial support from churches and individuals who are friends of the ministry. The church is governed by a Church Council. The Faith Fellowship Churches are a member of the Evangelical Alliance of PNG and are members of the Churches Medical Council.

Foursquare Church

The Foursquare Church first came to PNG with the Rev. Mason Hughes and his wife, from USA in 1956. After a brief stay in Port Moresby they began work in Wau near Lae. In 1961 they were joined by missionaries from Australia. The resultant American and Australian churches in PNG amalgamated in 1986 and in 1988 the national church, Foursquare PNG, was established. The Foursquare Church is a Pentecostal church teaching the religious principles embraced in the Foursquare Gospel as presented in the Declaration of Faith compiled by Aimee Semple McPherson, founder of the organization. At the time of the establishment of the national church in 1988 there were 300 congregations. By 2000 there were 700 congregations and 77,000 members.

The church is organized into four regions, 20 provinces, and divisions within the provinces, each level having appointed supervisors. The highest body is the National Executive Council. Bill Page, a Foursquare missionary from Australia, says,

One of the strengths of their organization here in PNG is that we have levels of accountability all the way from our national board of directors right down to the local village church, so that no matter how we make your churches [sic] you have a local supervisor that is within reach. And that's the system that a lot of the other churches tell me they don't have (Page 2002, interview by author).

Finances are generated locally by tithes and offerings and some project money is obtained through government and other agencies. The church runs several schools through the Foursquare Education Agency, and some health facilities. The Foursquare Church and associated churches run three Bible Schools: Gospel Lighthouse in Madang, L.I.F.E. Kapakamarigi near Goroka, and One Way Bible School in the Enga Province. The Foursquare Church in PNG is starting to send out missionaries to places such as Thailand and Indonesia.

Independent SDA

Because some Seventh-day Adventists felt that church discipline was not being maintained, they have broken off into small 'newborn' independent groups. This started in the Kainantu area of the Eastern Highlands in 1996 and spread to other parts of that Province. Some groups claim that there is no 'blessing' if they have their Sabbath observance in a church building, so they conduct services in the open under shade trees. Numbers vary

from 20 to 40 in a group, though there tends to be considerable movement between these independent groups and back to the main Seventh-day Adventist congregations.

Inter-Denominations Christians Fellowship

The Inter-Denominations Christians Fellowship in Mendi, Southern Highlands Province, is not so much a breakaway group as an attempt to bring churches together. In 1986–87 there was tension between the churches in Mendi as more new churches came into the area, with resultant confusion and fragmentation of families and communities. In this situation pastors in a number of churches such as the ALC Pentecostal Church, the Apostolic, Assemblies of God, Four Square, Christian Revival Crusade, and Baptist Churches got together in the Kambiri area to form a fellowship. As it developed they began a ministry to children (1992) and youth (1995) and eventually formed an Inter-Denominations Christians Fellowship (1997). The ICF has a policy of not allowing anyone to plant new churches where there is already a church, and they do not allow pastors or Christians to withdraw from their present churches to join new ones.

Israel Ministries

Israel Ministries are a group of Pentecostal Christians that worships on Saturday. The Ministry Centre started in Wewak after Paul Sonumbuk and his wife visited the International Christian Embassy in Jerusalem. On their fourth return trip to Israel they felt a desire to participate in fulfilling the prophecy of Is 49:22–23 about Zion's children being brought home. They started the Israel Ministries Centre in 1996. Israel Ministries list their objectives as follows: To show concern for the Jewish people, and to find ways whereby believers in Jesus Christ and the people of PNG can gain a biblical understanding of Israel and present believers with a true understanding of what is happening in Israel today. They encourage believers to pray for peace in Jerusalem and the land of Israel and to promote support for the Jewish people both spiritually and financially. Israel Ministries holds that the belief that Christianity superseded Israel is erroneous "replacement theology." Israel Ministries now has about a thousand members in eight centres in PNG, plus two centres in Jayapura, Indonesia.

Kwato Church

The Kwato mission near Samarai in Milne Bay was founded in 1891 by LMS missionary Charles Abel. Abel felt that the missions were responsible for robbing the Papuans of the only active profession they had known, that of fighting, and it was a mission responsibility, therefore, to put something else in its place. He started education in practical skills such as sawmilling, printing and boat-building. He stressed self-reliance, hard work with the expectation of a just reward, service in one's community, and in addition, faith. He also believed that to superimpose an alien structure like a denominational church organization with a full time professional ministry was premature and confusing. His aim was to plant an indigenous church which would grow from the individual church member and the lay person.

If the organization took new forms which were different from conventional patterns overseas, that would be evidence of its genuineness and its vitality and of the fact that it was an indigenous growth and not a pale replica of a colonialist species superimposed on a subject people (Abel 1969: 29).

In order to implement his programme he eventually had to break away from the parent LMS body in 1918 and launch out independently in what was called the "Kwato Extension

Association.” The training included all aspects of human development, with emphasis on discipline and high standards, and became known as the ‘Kwato way.’ After Charles Abel’s death Kwato continued under his sons, Russell and Cecil, who had both been influenced by the Oxford Movement (Moral Re-Armament) while studying at Cambridge in the 1920s.

By 1963 Kwato was reunited with the LMS and was eventually part of the union with the Methodists to form the United Church of Papua New Guinea and the Solomon Islands in 1968. However, the Kwato tradition of Congregationalist organization and theology did not fit well in the new church. Kwato leaders were not hierarchically oriented, maintaining that Jesus chose his followers from among common folk who were then able to present the Gospel in simple terms. Thus theological training was not considered essential for those who would spread the faith. Confession, practising the four absolutes (of love, honesty, purity and unselfishness) and “putting things right” came from willingness to hear God’s call no matter how educated a person was (Trompf 1983:58). In 1977 the Kwato Church separated from the United Church.

The Kwato Church continues today as a self-reliant local church with some 7,000 members. It is organized into 10 wards, including an urban ward in Port Moresby. There are 55 pastors serving about 45 congregations. The head of the church is the President, the chairman of the Central Governing Council which is the policy making body. The supreme decision making body is the Synod, which convenes every three years.

Lutheran Renewal

While traditional Lutherans emphasize orthodoxy, members of renewal and revival movements favour freedom of spiritual expression and style in matters of worship. The Lutheran renewal and revival movements came out of the church’s National Youth Movement Programme of the late 1970s and 1980s. In the 1990s the Youth Movement Programme lost momentum and in the vacuum the door was open for youth to look elsewhere. Youth groups drifted away with charismatic leaders at the helm. Negative comments from the main church body led to further alienation and now it is estimated that up to 6 or 7 per cent of Lutherans (i.e. about 70,000 people) are members of Lutheran Renewal. Head Bishop Wesley Kigasung is reported to have said, “It is my strong conviction that we are now entering into a new period in our Church’s history in which our strong Lutheran heritage is being called into question so that we are being challenged to answer the question: What does it mean to be Lutheran in Papua New Guinea today?” (“Bishop’s Council Resolution”, October, 1999).

Nazarene Church

The Church of the Nazarene is an evangelical church with ministries in over 125 countries around the world. American Nazarene missionaries Sidney and Wanda Knox came to PNG in 1955 and the following year settled at Kudjip in the Wahgi Valley of the Western Highlands. Sidney Knox died of cancer less than three years later, but his wife returned to serve in the mission. In the meantime other missionaries had arrived to begin evangelism, education and health work. By 1965 they had begun what would be the Kudjip hospital complex, complete with a hydroelectric power plant. The Maternal Child Health Services alone served over 10,000 children a year. The mission then expanded to the developing towns of PNG. The Nazarene Church began early with a Bible College. The first ordination of a national PNG pastor was in 1977. Today the College awards a Bachelor’s

degree and there are plans to start a Master's level course so that students will not have to go to the expense of continuing their education in the Philippines as has been the case until now.

According to the Melanesian Field Director the growth rate of the church is about 6 per cent annually. Nazarene membership in 2002 stood at about 10,000 (over 15 years old), with a weekly church attendance of 16,000 (Government census figures are higher, at 33,000.) In 2001 there were about 900 decisions for Christ in the hospital at Kudjip, but most of these people went back to other churches and were encouraged to do so. The Nazarenes try to find out which church patients normally associate with, and write a letter to their pastors to make them aware that a new commitment to Christ has been made. The Nazarene Church is a member of the Evangelical Alliance and also an associate member of the PNG Council of Churches.

The church in PNG is organized into 11 districts. Each district has a superintendent elected to be a minister and ordained elder in the church, responsible for other pastors of the district and for the overall church. Of the 11 districts, two are self-sufficient financially and the other nine receive some outside funding from the World Evangelism Fund to help them grow and develop.

The Nazarene Church is aware of what they see as the excesses and dangers of revival movements. Seeing the dangers they are somewhat resistant to such movements. They do not wish to be resistant to the Holy Spirit, but want people's experience of Christ to go deeper than an emotional experience. "We would not lead our people to constantly seek an emotional experience. We would seek to help them to find a deeper walk with Christ and that would be an example right in their daily living" (Ward 2003, interview by author).

New Apostolic Church

The New Apostolic Church is a millennial Christian group offering 144,000 'firstlings' an opportunity to become citizens of a "new heaven and new earth" (Rosco 1993: 292). The church seeks to witness to a new vision of Christendom under Apostolic authority. In PNG it has become closely linked to a prosperity cult known as the Peli Association. In turn, Peli Association leader Daniel Hawina has achieved some legitimacy through being linked to Canadian missionaries of the New Apostolic Church. Today there are between 20,000 and 30,000 members, mostly in the Sepik region. Garry Trompf comments that the New Apostolic Church demonstrates a form of syncretism with a "split-level effect" of two levels of discourse, the one more apparently Christian, and the other more in keeping with Peli cargoist themes (Trompf 1983: 67).

New Tribes Mission

New Tribes is an international non-denominational mission mobilising, equipping, and coordinating missionaries to evangelize unreached people groups, translate Scriptures, and see indigenous New Testament churches established. NTM tends to be fundamentalist and is not ecumenical, charismatic or neo-evangelical.

NTM work began in PNG in 1950 when Chuck Driver and his family settled in the Hamtai language area in the interior of the Morobe Province. Soon other missionaries followed. In 2000 there were almost 250 missionaries with their wives and families serving in 64 language groups in PNG. NTM tries to set up teams of three couples or singles, so that the others can cover if one is sick or away on leave. NTM does not claim believers as NTM members. The Mission emphasizes the self-sufficiency of the local congregations,

which produce their own elders and Bible teachers and are thus not under an external governing body. In the late 1980s, for the purpose of having a joint voice before the government, an umbrella group called FNBS (Felosip of Nesenol Baibel Sios) was incorporated, and several of the local churches that NTM missionaries have seen established in the Highlands have come into this group.

In 2002 believers in NTM-established churches number roughly 18,000. These are people who have made a personal profession of faith. When they request it, they are baptized as professing believers. NTM missionaries place much importance on understanding the culture and attaining fluency in the local language before any teaching begins. After that they engage in literacy teaching, Bible lessons and Scripture translation. Depending on circumstances, they may do some medical work or help the people set up a local store.

NTM in PNG is organized into five regions, each with its own leadership team. Missionaries get support from their own home churches (mostly in USA, but also in Canada, Europe, Australia and New Zealand).

Open Bible Church

The Open Bible Church is a Pentecostal church which springs from a mission that began in PNG in 1972 in the Okapa district of the Eastern Highlands. The first missionaries were Wally and Phyllis Lee from the USA. In 1999 the church was incorporated as the Open Bible Church of PNG. It is run by a National Church Council with missionaries as advisors. The missionaries and Council oversee agricultural projects, a health centre and a Bible Training School in the South Fore District. By the year 2000 there were 35 Open Bible Church congregations, mostly in the Eastern Highlands.

Paliau Church (Baluan Native Christian United Church)

The Paliau Church is said to be the first Melanesian Independent or separatist church. The church/movement has been variously described as an independent religious movement, a cargo cult, a prophetic movement, a messianic sect, and an independent native political organization (Trompf 1983:59). Its founder Paliau Maloat was cut off from the Catholic Church on Manus Island in 1947 after insisting that the "New Way" based upon "right thinking" and his own interpretations of the Bible would help islanders to leave the past behind and to determine their lives independently of the mission and the government. The Paliau Church follows a liturgy with mainly Catholic prayers and hymns but with no distribution of the Eucharist. It teaches a Christology rather than some traditional equivalent of Jesus, but tailors Christianity to its needs, particularly the needs of its political wing, Makasol. Today there are about 300 members, mostly on Manus Island.

Revival Centres

Revival Centres started in PNG in 1982 in Karaite village near Lumi in the West Sepik Province. Godfrey Wippon, an announcer for the Radio Australia PNG service, had experienced being cured of a fatal illness at the time of his baptism in Melbourne with the Revival Centres Australasia. He returned to pray over his sick mother in the village near Lumi. She and many others were healed and soon 28 people started speaking in tongues. The revival spread quickly in the region and by 2003 there were 174 centres throughout PNG, in all provinces except Manus. The church is an autonomous national church. For its members, speaking in tongues is the conclusive evidence of having received the Holy

Spirit. This doctrinal understanding has led to controversy in Pentecostal circles.

There are two forms of Revival Centres in PNG. A split occurred in 1995 over penalties for moral failings. In 2004 Revival Centres of PNG claim to have 40,000 members, while Revival Centres International, which is linked to the Revival Fellowship in Australia, has far fewer members.

Rhema Family Church

The Rhema Family Church is a Pentecostal church started in PNG in 1996 by Pastor Mosa Putumla. It has links with Kenneth Hagin Ministries in the USA. Putumla had trained at the CLC Bible School in Port Moresby and at the International School of Ministry run by New Life Ministries in Christchurch, New Zealand. Rhema runs a School of Ministry and Bible Training Centre in Lae. The Rhema Family Church has grown rapidly and now numbers approximately 10,000 people in all provinces of PNG except Manus (Putumla 2004, interview by author).

Salvation Army

The Salvation Army began in PNG in 1956 after a visit from Colonel Hubert Scotney and Major George Carpenter the previous year. Their first leaders were Major Keith Baker and Lieutenant Ian Cutmore from Australia, who began their ministry at Kila barracks. The first hostel was opened at Koki near Port Moresby in 1958. The 2000 PNG census gives a figure of 10,377 people belonging to the Salvation Army. However, Salvation Army official figures show 3,995 actual 'members' and over 300,000 people attending their services. One becomes a member of the Salvation Army not through baptism but through being recommended by a church councillor to the Church Board and then applying to become a member. If the board agrees then a person is enrolled and can make a commitment and become a member of the church.

The main aim of the Salvation Army is to preach the Gospel. Yet they have a motto 'Heart to God, Hand to Man,' indicating their strong social apostolate, including probation and prison work. The Salvation Army is a member of both PNGCC and the Evangelical Alliance. Some Salvation Army churches exhibit Pentecostal leanings, others not at all. Speaking in tongues is permitted, but is not necessary. If people speak in tongues in church it is preferred that someone interprets what is being said. Local collections generate 70 per cent of the funds, with the other 30 per cent coming from the organization's headquarters in London.

The Salvation Army is an international organization and PNG is in a 'zone' that includes the Philippines, Singapore, Indonesia, Australia and New Zealand and also Fiji and Tonga. Within PNG the Army is led by a Commander, Christine MacMillan from Canada, with Major Andrew Kalai as Chief Secretary. Major Lapu Rawali says, "We are growing at a faster rate than we can afford with regards to finances and human resources" (Rawali 2002, interview by author).

Soul Harvest Fellowship

The Soul Harvest Fellowship started in 1990 at the Port Moresby Business College, but is now based at the five-mile settlement in Port Moresby. It arose out of a need felt by a group of 'born-again' Christians based mainly in the settlement. They have since expanded with 2,000 or 3,000 members in Fellowships in Chimbu, Mt Hagen, Lae and Daru. In

2004 the church received positive publicity in a Tok Piksa series on national EMTV: the programme was about Joe Leahy who had found peace in moving from 'Black Harvest' (a well-known film documentary in PNG) to 'Soul Harvest'.

Soul Harvest has its own Bible School which grants a certificate. The Fellowship also sends pastors for training with the CRC, CLC and AOG churches. It relies solely on tithes to meet its financial obligations. There is a monthly newsletter, "Tears of Harvest." Members of Soul Harvest preach at public markets, visit patients in the hospitals, and conduct house meetings in the evenings. When it seems that the members' spiritual energy and enthusiasm are down the pastors will go for prayer and fasting and then lead revival services to "put new fire into people's hearts" (Richard 2004, interview by author).

South Sea Evangelical Church (SSEC)

Historically the South Sea Evangelical Church originated from the mission to the Melanesians who were in Queensland, Australia, as sugar plantation workers in the late 19th century. Australian missionary Ken Finger came from the Solomon Islands to the Sepik in PNG in 1948. Finger was supported by an interdenominational group of evangelicals at the Melbourne Bible Institute. Early missionaries were mostly from Baptist churches. During 1970 a team of Maori evangelists from New Zealand, led by Muri Thompson, generated much enthusiasm and ecstatic outbursts in the Solomon Islands. This served as a prototype for similar movements in other parts of Melanesia, including PNG.

In 1973 Solomon Islands SSEC pastors led evangelistic meetings among the Baptists in the Sau Enga area and this revivalism spread rapidly from there. While recognising Pentecostal phenomena such as speaking in tongues, the SSEC places more emphasis on the power of 'revival'. There have been significant revival occurrences in 1984 and again in 2002. The SSEC is organized with a National Church Council which meets every four years. Below the Council are Districts and local churches. Finance comes from tithes and offerings. Training of pastors and other leaders is at the SSEC Bible School in Maprik, where there is also a Girls' Bible School and a mixed Pidgin Bible School. Today the SSEC have about 50,000 members, mostly in two provinces, the East Sepik and West New Britain, but they are expanding into other provinces.

Temple Builders

Temple Builders is a Pentecostal church, a breakaway from the Destiny Fellowship which in turn broke away from the Foursquare Church. It was started in Goroka in 1996 by Pastor Samuel Torongi, with the intention of renewing the church and reuniting evangelical churches and Pentecostal churches. The name of the church comes from the Prophet Nehemiah who was called by Yahweh to reform the religious institution of his day and to rebuild the temple in Jerusalem. Temple Builders have a mission statement which includes working with government and NGOs to promote development in villages, youth programmes, social programmes, and the like. They are also looking for ways to financially assist students to get a higher education. As of 2002 they had nine church congregations with several hundred followers.

Tiliba Church

The Tiliba Church is an independent evangelical church situated in the Nipa area of the Southern Highlands of PNG. It was started in 1961 by Vic and Elsie Schlatter from the

Apostolic Christian Church in the USA. Vic Schlatter was trained in chemistry, with field experience in nuclear energy. However, they received training from the Wycliffe Bible Translators in USA and having come to Nipa, made Bible translation a priority and translated the New Testament into the local language (Angal Heneng). The Schlatters did not have a mission board to answer to, so they were relatively free to try novel ways of meeting the needs of the Woala people (Donais 1987: 240). As of 2004, the Tiliba Church has about 10,000 members in 103 congregations, and is continuing to grow. The church has one primary school and one health sub-centre. Pastors used to be trained with the Evangelical Brotherhood Church in Lae, but more recently at the Christian Leaders Training College, Banz. While the church continues to have a majority of its members in the Nipa area, there are now congregations in Mount Hagen town, Port Moresby, and Kimbe in West New Britain. Tiliba means 'beside the Til river.' Because the church is now spreading to other parts of PNG, in 2004 the leaders changed the name of the church to the "Good News Christian Church".

Tokarara Christian Fellowship

The Tokarara Christian Fellowship is not a 'breakaway' but rather started in 1973 as a satellite congregation of the Boroko Baptist Church. It was an attempt to reach out to students in the Public Service College and the University of PNG. In the early 1980s, because it was attracting many students who were not Baptist, it changed its name from Tokarara Baptist Church to Tokarara Christian Fellowship. The Fellowship is a member of the Baptist Union. In line with its policy of catering for students, it tends to allow freedom of expression rather than follow rigid worship styles. It is supported by tithes and offerings. As of 2004 it has between 60 and 100 members. The Fellowship is one of several satellite congregations developed as outreaches of the Boroko Baptist Church. Others include the Morata Shalom Baptist Church, 9-mile Baptist, Vadavada Baptist, Kilakila Baptist and Gabutu Baptist. It is hoped that eventually these congregations will become autonomous.

United Pentecostal Assemblies

The United Pentecostal Assemblies began in the early 1970s when Richard Carver, an Australian, came to establish a mission at Gogol in Chimbu in the PNG Highlands. The United Pentecostal Assemblies is a 'oneness' Pentecostal church. It does not believe in the Trinity as three co-equal persons. The emphasis is on Jesus as Son of God, in whom God was reconciling the world to himself. They hold that repentance, baptism and the infilling of the Holy Spirit manifested in tongues are all necessary for the fully reborn person. The church now has approximately 50,000 people worshipping with it throughout PNG, and is growing rapidly with 200 licensed ministers and almost as many churches. The church has suffered some breakaway movements, namely the Assemblies of the Lord Jesus Christ and Pentecostal Assemblies of the World.

The United Pentecostal Assemblies is under an international body located in the USA. In PNG the church is led by a superintendent. It tries to be self-sufficient but still has to rely on funding from overseas. The church is establishing a Bible School in Goroka, and also promotes a video Bible school called Video International Evangelising the World (VIEW).

Other Churches

Church of Jesus Christ of Latter-day Saints (Mormons)

The Church of Jesus Christ of Latter-day Saints (LDS) was established from Australia in 1979. The first missionary couple, Douglas and Eva Johnson, came to the two-mile settlement in Port Moresby. Several Papua New Guineans had already made contact with the church while in Australia. These joined with the couple and then invited their relatives and the church began to spread. In 2002 there were 61 missionaries serving in PNG, most of these being Papua New Guineans. Several Papua New Guineans are serving as missionaries overseas (New Zealand).

The church has a hierarchical structure, from a stake down to ward to district to branches. The PNG headquarters is at Boroko in Port Moresby and the PNG stake president reports to the area presidency in Australia. The LDS have 10 large chapels and 11 smaller chapels in PNG. At the moment they have only one stake. When this increases to four they will construct their own temple. The church in PNG tries to be self-reliant and does generate funds locally through tithing, but still depends on funds from overseas. There is little co-operation with other churches. The principal activity in PNG is missionary work, though there is some involvement in health programmes and in youth work. The church does not run schools in PNG but gives financial support and scholarships to students in the system run by the government or by other church agencies. Students who have graduated in PNG may be selected to study in Australia, New Zealand, Hawaii or Salt Lake City. As of 2002, there were 13 singles and two couples studying in Salt Lake City in the USA. They are asked to seek support from their families for the first semester and after that they can live from a scholarship provided by the church.

The LDS Church is growing rapidly in PNG and now numbers over 10,000 members in five provinces (Omai 2002, interview by author). Children are included in these figures, though only children eight years and over can be baptized. (Government statistics are inaccurate here as the official National census 2000 included the Church of Jesus Christ of LDS along with other "Churches of Christ").

Jehovah's Witnesses

The first contact of Papua New Guineans with Jehovah's Witnesses came by means of the boat *Life Bearer* which travelled throughout the Pacific visiting the different islands. The initial resident Jehovah's Witnesses in PNG were Australians Tom and Rowena Kito who came to Port Moresby in 1954. They were followed soon after by John and Liana Davison who settled in Rabaul. Kito worked for a radio station and Davison was a sawmillier. The missionary families lived from their own occupations for several years before going into full-time mission work. They learned the language, wrote out Bible texts by hand and went from village to village and house to house, and in this way started to teach the people and to attract followers.

Today in Papua New Guinea Jehovah's Witnesses go by the name of "International Bible Students Association." Counting those baptized they number themselves at around 3,350 members, growing at a rate of 2 per cent per annum (Matsen 2002, interview by author). These 3,350 are known as 'publishers' because they go around spreading the good news of the Kingdom of God as mandated in Matth 24:14. Congregations range between

60 and 150 members and if the numbers become greater they split the congregation in order that elders can give more personal attention to the members. There are about 90 congregations and 70 Kingdom Halls in PNG (in some places several congregations use the same Kingdom Hall).

Other Religious Groups and Religious Movements

Bahá'í

Bahá'í was first brought to PNG in 1954 by Violet Hoenke who went to Manus in the Admiralty Islands, then later to Samurái in Milne Bay region and then to Lae and Port Moresby. As a travelling teacher, she taught Apelis Mazamat, who later took the faith to Medina village in New Ireland. Bahá'í came to the Papua region in the 1970s.

Today the Bahá'í headquarters is the National Spiritual Assembly in Tokarara, Port Moresby. Local areas elect an assembly of nine people. Bahá'ís hold small meetings in their homes for prayer and discussion. Once a month they meet for a 'feast'. The central doctrine is that God is one, and that beyond all diversity of cultural expression and human interpretation, religion is likewise one. So they teach tolerance and work against religious prejudice. They are forbidden to smoke, drink alcohol or chew betel nut. The Bahá'ís have 226 spiritual assemblies and claim 50,000 members in PNG.

Family Federation for World Peace and Unification

The Family Federation was formerly the Unification Church of the Rev Sun Myung Moon from Korea, but since 1995 the movement has called itself a 'Federation'. With an emphasis on family life, the teaching is that in creating man and woman, God revealed a family dimension of himself and that a family is like a reflection of the image of God. An individual is only half of what he or she should be because it is only when there is unity between man and woman that we can say they truly reflect the total image of God.

The church was brought to PNG in 1988 by a Japanese man named Ichikawa. It grew quite rapidly to about 1,000 members, but with stricter attention to the quality of the family life of its members the number is now reduced to about 150 members in PNG. In recent years about 40 Papua New Guineans have been sponsored to attend conferences in America or Korea. Financial assistance comes through the many business interests of the Federation, including banks, computer manufacturers and even the *Washington Times* newspaper. The Family Federation claims to be interdenominational. People joining do not have to leave their own church. Theoretically, one can be a church pastor in any church and at the same time a member of the Family Federation.

The Federation wanted to start a high school in every nation of the Pacific Islands, including PNG, but is now leaning towards providing approximately 50 scholarships a year for people to go and study in Hawaii (Boin 2003, interview by author) In the meantime it continues with projects such as providing library books to schools and promoting family life.

'Cargo' Cults

Despite the term 'new' often applied to religious movements in PNG, scholars claim that there were religious movements in the traditional culture, prior to Western contact (Berndt 1952–3; Salisbury 1958). Colonial times saw the 'Vailala Madness', the name given

to an early millenarian movement beginning at Orokolo Station in 1917 and spreading throughout the Toaripi region of the Papuan Gulf. During collective trance states people destroyed traditional ceremonial items. The leader, Evara, claimed to be contacting the dead through an artificial wireless antenna, with hopes that a ship crewed by the ancestors would come over the horizon. The body movements and curious sounds convinced government anthropologist Francis Williams that the situation was pathological. Later studies of the movement are less condemnatory, though many agree that the movement arose in response to the collision between traditional cultures and the colonial order (Trompf 1991: 191). Movements of this type have been called 'cargo cults' because of the people's expectation of the arrival of large quantities of European items, from food to firearms to fridges.

The term 'cargo cult' is unfortunate as it tends to reduce a complex matter to just one exotic dimension. From a rational, secular viewpoint such movements appear to be examples of delusion and aberrant behaviour. However, from the perspective of indigenous hermeneutics they may be perceived as the work of visionaries trying to make sense of a changing world in religious terms.

In the 21st century, such movements are still alive in PNG. The Pomio Kivung Association in West New Britain, originally promoted by some politicians, includes offerings to the spirits of the dead, paying a 'tax' for any infringement of the Ten Commandments, and expectation of the arrival of a Black Jesus. In recent times, under the leadership of the wife of one of the movement's founders, members purchase 'novenas' with cash in the expectation of being blessed by God (Pamis 2003, interview by author). Other movements include pyramid money schemes such as U-Vistract in which people contribute their savings in the hope of getting incredibly large returns on their 'investment'. These money schemes promote a religious aura with rallies including gospel music and the conspicuous presence of pastors from some conservative evangelical churches.

Millenarian beliefs continue to animate some religious movements in the form of Holy Spirit and Christian revival and apocalyptic movements. Scholars debate the degree to which Christian revival movements include 'cargo thinking' and whether they build on indigenous forms or the rejection of those forms. In the revival movements people seek to purify their Christian lives by setting aside inherited traditions and earlier religious practices. Yet at a deeper level traditional understandings often continue to provide the structure by which a new syncretism of Christian beliefs is organized.

Occult Movements

The phenomenon of occult movements among youth has been a matter of concern for educators in recent years. In high schools throughout PNG, particularly the National High Schools, there is a strong trend towards Satan worship and interest in the occult associated with generation names and bastardisation rituals. Some high schools have a 'devil's dorm' where dormitory members participate in black magic rituals such as séances and ouija board 'games'. A dormitory at one National High School has been abandoned and students will not go inside it as they believe it is haunted by spirits after frequently being used for black magic rituals in the past. Apart from particular dormitories which practise devil worship, there is also a broader occult sub-culture involving students from various different dormitories or classes who have a more hard-core interest in Satanism. These students meet together for black magic rituals at night, particularly on weekends and at various stages of the lunar cycle.

Signs of the activity may be seen in the graffiti around the schools, depicting pentagrams, goat's heads and devil's horns. The participants use the Satanic sign (fist with raised pointer finger and little finger) to identify themselves and to greet one another around the school. Satan worship focuses on darkness, death, torture, suicide and immorality, and runs quite contrary to Christian moral values and practices. Attempts by some staff members and Boards to ban such practices have had little effect, and some Christian parents are keeping their children out of school because of it (see *The National*, Thursday 4 March, 2004, 5).

ECUMENISM IN PAPUA NEW GUINEA

International non-denominational bodies working in PNG

- Bible Society (1945)
- Campus Crusade for Christ (1978)
- Every Home for Christ (and Christian Mission Fellowship – CMF) (1980)
- Full Gospel Businessmen's Fellowship (1951)
- Leprosy Mission (1964)
- Missionary Aviation Fellowship (1951)
- Scripture Union (1966)
- Summer Institute of Linguistics (1956)
- Tertiary Students Christian Fellowship (1967)
- World Vision (1975)
- Young Men's Christian Association (1963)
- Young Women's Christian Association (1962)
- Youth With a Mission (1968)

Inter-church bodies formed in PNG

- Bible Translation Association (1974)
- Christian Leaders Training College (1965)
- Christian Radio Missionary Fellowship (1957)
- Churches Education Council (1965)
- Churches Medical Council (1975)
- Ecumenical Religious Education, University of Goroka (1990)
- Evangelical Alliance (1964)
- Evangelical Missionary Association (1972)
- Kristen Media Production (1964)
- Melanesian Association of Theological Schools (MATS) (1969)
- Melanesian Institute (1969)
- National Council of Pentecostal Churches (1965)
- Operation Mobilisation PNG (1991)
- PNG Evangelistic Association (1985)
- Port Moresby City Mission (1993)
- Religious Television Association (1993)
- Word Publishing (1983)

Bodies formed but no longer operating

- Churches' Media Council (1974–1997)
- Communications Institute (1989–2001)
- Ecumenical Religious Studies UPNG main campus (1992–1998).

Profiles

Bible Society

A Bible Society agency for PNG was established in Australia in 1945, and the first Bible House in the Pacific Islands was opened in Port Moresby in 1955. The Bible Society in Australia was responsible for the development of Bible Society work in PNG until 1975 when the Bible Society of Papua New Guinea was formed. Today the Port Moresby office serves the southern part of the country and an office in Lae serves the north. The Society works in co-operation with other translation organizations and producers and distributors of Scriptures, especially bookshops and churches. The society is in the hands of a National Council consisting of 21 members: 6 nominated by the PNG Council of Churches, 3 nominated by the evangelical churches, and the remaining 12 elected by the Annual General

Meeting. Funding comes from the sale of Scriptures, donations from churches and funds from the worldwide United Bible Societies.

Bible Translation Association

The Bible Translation Association (BTA) is an interdenominational faith mission organization committed to making the Bible available to people who do not have it in their own language. BTA came into being in 1974 as the Summer Institute of Linguistics Advisory Council. Currently there are 60 BTA translators and literacy workers actively involved in working in their own villages and language programmes. BTA members are working in 33 languages in 12 provinces within Papua New Guinea. An estimated 190,000 people are being served in these languages. BTA administration has 15 national staff members and four seconded staff members from SIL and Pioneer Bible Translators.

Christian Radio Missionary Fellowship (CRMF)

The CRMF was begun in Sydney in 1946 by Bob Harnell, an ex-merchant navy radio operator, and Syd Jones, a graduate of the New Zealand Bible Training Institute. Their vision was for an international network of Christian short wave radio. Part of the dream was to use war surplus equipment to mass-produce radio receivers for use in villages in Borneo, New Guinea and other islands north of Australia.

CRMF is closely linked to the evangelical and Baptist Churches in Australia and New Zealand. Current Board members in Papua New Guinea are from Missionary Aviation Fellowship, Asia Pacific Christian Mission, Church of the Nazarene, Christian Leaders Training College, and the Swiss Evangelical Brotherhood. Initially CRMF workers were members of a Fellowship and worked as volunteers. The staff shared any monthly profits from equipment sales and service. The Fellowship adopted a policy of personal support in 1966. All workers find their own group of supporters who promise regular prayer and donations. Much depends on missionary volunteers and donations.

In 1957 CRMF set up a headquarters in Papua New Guinea, at Rugli, in the Highlands near Mount Hagen. By 1977 Rugli provided two channels for use by 41 missions and churches, along with 437 outstations, 25 aircraft and eight shipboard stations. By 2000 there were six frequencies servicing about 40 churches and missions with over 700 outstations. Largely because of the deteriorating law and order situation and compensation demands for the land leased at Rugli, CRMF moved to Goroka town in 1993.

CRMF repairs and services electronic equipment such as two-way radios and computers, facilitates email and Internet services, and provides technical support for Missionary Aviation Fellowship. It co-ordinates medical emergencies and trains national technicians. In sum: "If it has wires and needs pliers — sent it to CRMF."

Churches Education Council

The Churches Education Council was formed to coordinate the work of the church agencies that until 1985 enrolled more students than government schools. Now the churches run 53 per cent of the primary schools in the country, 30 per cent of the secondary schools and 41 per cent of the vocational schools.

The Churches Education Council meets four times a year and is represented on the National Education Board. Representatives come from five agencies:

- Anglican Church
- Catholic Church
- Evangelical Alliance
- Lutheran Church
- United Church

Churches Medical Council (CMC)

The CMC began in 1968 at Dogura with the four 'mainline' churches: Catholic, Anglican, Lutheran, and United. The Council co-ordinates the medical work of the churches and also government funding. In 2004 the CMC received 36 million kina (US\$10 million) in salaries and 16 million kina for operational costs. At one stage, when the funds came through the provincial governments, the CMC experienced a difficult time because the funds were sometimes not released to the church agencies. Now the funding is centralized with the Provinces budget, and the funds are paid directly to the CMC from the national government.

The chairperson and executive members are voted in every three years. Membership is weighted depending on the size of the agency's contribution in terms of medical services. Thus the Catholic representative has eight votes, the Lutheran five, the Anglican four, and so on. Churches contribute K400 per year for each voting member. The original membership of four member churches has now expanded to 26 and a question raised by some members of the CMC is: "What constitutes a church?" Can any religious organization with a nurse claim to be a church and to have the right to be represented in the CMC and thus apply for government funding?

The following are the church organizations registered as CMC members in 2003:

- Anglican Health Services
- Catholic Health Services
- Christian Brethren Health Services
- Christian Leaders' Training College Health Services
- Evangelical Church PNG
- Evangelical Church of Manus
- Four Square Church Health Services
- Gulf Christian Services Health Services
- Open Bible Church Health Services
- Seventh-day Adventist Church Health Services
- Tiliba Church Health Services
- United Church Health Services
- Wesleyan Church Health Services
- Baptist Health Services
- Nazarene Health Services
- Christian Union Mission Health Services
- Evangelical Brotherhood Church Health Services
- Evangelical Lutheran Church PNG
- Faith Mission Church Health Services
- Gutnius Lutheran Church Health Services
- Hope Worldwide PNG Health Services
- The Salvation Army Church Health Services
- South Sea Evangelical Church Health Services
- Summer Institute of Linguistics Health Services
- PNG Bible Church Health Services.

Ecumenical Religious Education Programme at the University of Goroka

The Religious Education Programme at the University of Goroka coheres with the national education philosophy of Integral Human Development. The Churches Education Council initiated discussions with the University of Goroka in 1988 and the programme officially commenced in 1990. There are three staff members, two on the University payroll and one appointed by the Churches Education Council. Finance is provided by the University (90 per cent) and the Churches Education Council (10 per cent). In 2004, of the 200 students enrolled in the Programme's courses, 20 per cent are taking religious education as a major subject in their studies.

Evangelical Alliance (EA)

The Evangelical Alliance in Papua New Guinea was established in Wewak in 1964 by representatives of the Australian Baptists, Christian Missions in Many Lands, South Seas Evangelical Mission, Unevangelised Fields Mission, Australian Churches of Christ, Assemblies of God and the Gogodala Church. The Evangelical Alliance fostered the rapid development of indigenous church leadership in connection with this early group of post-war evangelical missionary organizations. The founding groups were all missions, but before long national churches were included. The formation of the EA enabled the participating evangelical churches to register collectively as an approved educational agency with its own teachers' college (Dauli in the SHP, run at the time by the Asia Pacific Christian Mission), and to cooperate in the training of Christian leaders and clergy at the Christian Leaders Training College (CLTC) at Banz in the WHP.

Membership of the Evangelical Alliance is as follows:

Churches:

- | | |
|--|---|
| 1. Apostolic Church of PNG | 12. Evangelical Church of PNG (ECPNG) |
| 2. Assemblies of God (AOG) | 13. Faith Fellowship Church |
| 3. Baptist Union of Papua New Guinea (BUPNG) | 14. New Life League |
| 4. Christian Apostolic Fellowship (CAF) | 15. Ialibu Gospel Church |
| 5. Churches of Christ (Australian) | 16. South Seas Evangelical Church |
| 6. Christian Brethren Church (CBC) | 17. Tiliba Christian Church |
| 7. Christian Life Centre (CLC) | 18. Tokarara Christian Fellowship |
| 8. Christian Union Church | 19. United Church, Highlands Region |
| 9. Church of the Nazarene | 20. Wewak Christian Fellowship [from BUPNG] |
| 10. Foursquare (includes Gospel Lighthouse) | 21. Wesleyan Church |
| 11. Evangelical Church of Manus | 22. Salvation Army |

Missions:

- | | |
|--|--------------------------------------|
| 1. Apostolic Church Mission | 7. Christian Nazarene Mission |
| 2. Assemblies of God Mission | 8. Faith Mission |
| 3. Asia Pacific Christian Mission (APCM) | 9. Foursquare Gospel Mission |
| 4. Australian Churches of Christ Mission | 10. Liebenzell Mission International |
| 5. Christian Missions in Many Lands | 11. New Life League Mission |
| 6. Christian Union Mission | 12. Wesleyan Mission |

Agencies:

- | | |
|---|--|
| 1. Alliance Training Association | 10. Missionary Aviation Fellowship (MAF) |
| 2. Bible Society | 11. Operation Mobilisation PNG |
| 3. Christian Leaders Training College (CLTC) | 12. PNG Mission Aviation |
| 4. Christian Literature Crusade | 13. Scripture Union |
| 5. Christian Radio Missionary Fellowship (CRMF) | 14. World Vision |
| 6. Christian Books Melanesia | 15. Youth With a Mission (YWAM) |
| 7. Gospel Recording | 16. Swiss Evangelical Church |
| 8. Kristen Redio | 17. Swiss Evangelical Mission |
| 9. Leprosy Mission | |

Observers:

- Summer Institute of Linguistics (SIL)

Evangelical Missionary Association

The Evangelical Missionary Association was founded in 1972 by former New Tribes Missionaries. The goal of the association is to start local churches with their own leadership and teachers. To do this they teach the Bible, translate the Scriptures into the languages of the people they work with, and teach the people to read their local language. The members of the association work mostly in remote rural areas in the Eastern Highlands, Morobe and Gulf Provinces. In 2003 they had 29 congregations with approximately 600 adult members.

Every Home for Christ

Every Home for Christ is an interdenominational evangelistic service agency (formerly World Literature Crusade). It was started in PNG in 1980 by William Lomaloma, a missionary from Fiji. EHC organizers contact church leaders and arrange to come into a particular area to visit families and to minister to young people. There are three phases to the work: evangelising, teaching and discipling. At one stage there were 60 missionaries in PNG. In 2004 there were 200 Papua New Guinean volunteer workers. The Fijian missionaries stopped coming after the year 2000, partly due to dissatisfaction that they were also promoting the Christian Missionary Fellowship Church (CMF). Now there are three CMF congregations in PNG: in Port Moresby, Lae and Bougainville. The ambiguous relationship between EHC and CMF is still not resolved and this has caused problems for EHC's support by other churches.

Kristen Media Production

Kristen Media Production was set up at Rugli near Mt Hagen in 1964 as a joint venture between the Anglican, Baptist, Gutnius Lutheran, Lutheran, South Sea Evangelical, and United Churches. The aim was to establish a link with the media and to contribute to media content (radio, and later TV). Two years later it was moved to the nearby Christian Leaders Training College at Banz. In 1978 it moved again, this time to the grounds of Martin Luther Seminary in Lae. By 1992 the Lutheran Church was the only church funding Kristen Media Production, which, in 1998, came under the Evangelism Department of the Lutheran Church. In August 2004 the offices were broken into and all the equipment stolen, so the future of Kristen Media Production is in doubt.

Leprosy Mission

The Leprosy Mission (TLM) in PNG is part of The Leprosy Mission International (TLMI), an interdenominational Christian medical mission. TLMI's head office is in London, England. TLMI began in 1874 in India as "The Mission to Lepers." TLM began its work in PNG in the 1960s, initially through financial grants to mission-run leprosy hospitals. Support was given to a hospital in Western Province and also to one run by the Methodist Mission in Tari, Southern Highlands. The Mission co-operates with churches and also the National Department of Health.

In the mid 1960s TLM provided staff for the leprosy hospital in Tari, and also supported the training of surgical teams to go to work in other countries such as India. As the demand for reconstructive surgery lessened, TLM began case finding surveys, and supervision of treatment in the Southern Highlands. By the mid 1970s the surgical programme was very small and the survey patrols were increasing. At this same time leprosy hospitals in PNG were being closed, and the treatment of leprosy was being integrated into the general health services. So TLM staff began to assist in the training of general health workers. TLM was

given the opportunity to teach about leprosy to Health Extension Officer students at the College of Allied Health Sciences, in Madang. This teaching opportunity continues to the present time (2004).

When hostilities ceased in Bougainville, TLM was given the opportunity to go into that province to help achieve the elimination of leprosy there. The new millennium saw TLM's attention turn again to people disabled by leprosy – during the intensive National Leprosy Elimination Programme. TLM in PNG now has its sights set on removing any stigma attached to leprosy, and the control and prevention of disability caused by leprosy. Why do they do it? – They “care, in the Name of the Lord Jesus Christ, for persons affected by leprosy.”

Melanesian Association of Theological Schools (MATS)

This organization was formed in 1969 with the intention of raising the standards of ministerial training in its member groups. The founding institutions were the theological colleges of the four ‘mainline’ churches, plus the Christian Leaders Training College of the Evangelical Alliance. MATS sponsors the *Melanesian Journal of Theology*. In recent years the Association has not been very active and an effort has been made through the Christian Leaders Training College to revive it and the journal. A live current issue is the proposal for MATS to establish a Melanesian Graduate School of Theology with a Master's degree programme. There has also been ongoing discussion of ways to get more members to publish and of the possibility of affiliating MATS itself with other schools internationally as a way to disseminate its publications.

The current membership of MATS is as follows:

- Catholic Theological Institute
- Maria Molnar Theological College
- Nazarene Bible College
- Pacific Adventist University
- Salvation Army Officer Training College
- Sunoma Adventist College
- Christian Leaders Training College
- Martin Luther Seminary
- Newton Theological College
- Rarongo Theological College
- Senior Flierl Seminary
- Uglpeng Lutheran Seminary

Melanesian Institute

The Melanesian Institute for Pastoral and Socio-economic Services is an ecumenical institute whose aim is to focus on the cultural ways and changes of the people in Melanesia. Its members include the Anglican, Catholic, Evangelical Lutheran and United Churches. Encouraged by the open spirit of the Second Vatican Council of the Catholic Church, the Melanesian Institute was conceived in the late 1960s because several people, at first independently of each other, came to the conclusion that the Church in Melanesia could not take deep roots unless there was a better knowledge and respect for Melanesian culture. In January 1970 the first Cultural Orientation Course, in Rabaul, was organized by Dr. Hermann Janssen MSC, Dr. Ennio Mantovani SVD, and Fr. Joseph Knoebel SVD. From this first experience, the Institute developed further programmes of research into cultural matters and began to publish its findings, mainly in two publications: the yearly *Point* series and the bi-annual *Catalyst*.

Missionary Aviation Fellowship (MAF)

Missionary Aviation Fellowship is an inter-denominational Christian mission which has served the Church and remote communities of Papua New Guinea for 52 years. MAF has 14 aircraft (four Twin Otters and 10 Cessna 206s) located at 11 bases around PNG.

MAF's ministry is to provide aviation services for missions, churches and isolated communities, and so contribute to the mission of God's Kingdom. MAF PNG Ltd has a multi-national staff of pilots, engineers and support staff, including 110 Papua New Guinean staff members.

While offering air transportation services to the community at large, including passenger movements and freight, MAF also offers subsidized rates for missions and churches. MAF also provides emergency medical evacuation transportation. For many rural communities in Papua New Guinea, whose only access to the outside world is by air, MAF is the only regular provider of air services. In 2003 it carried out 22,000 flights into 340 airstrips in PNG, carrying 63,000 passengers and 4.4 million kg of cargo, including building materials, local produce and store goods.

National Council of Pentecostal Churches (NCPC)

In 1979 the Pentecostal churches in PNG formed a national association of their own, although many of these churches were and are also members of the Evangelical Alliance. The NCPC has ceased to exist as such, but churches in this Pentecostal grouping include the following:

1. Amalgamated Local Churches (includes Finnish and Swedish Pentecostals)
2. Assemblies of God (including some breakaway groups such as Dynamic Tabernacle of Prayer, Dove Ministries, Valley Vision Center)
3. Apostolic Church
4. Bethel Pentecostal Tabernacle (links with CRC)
5. Bougainville Pentecostal Alliance
6. Christian Apostolic Fellowship (CAF)
7. Christian Fellowship
8. Christian Life Centre (CLC) (Some breakaway groups include: Port Moresby Family Church (part of Rhema Fellowship), Revival Flames Church, and Dunamis Tabernacle of Praise Church)
9. Christian Outreach Centre (COC)
10. Christian Renewal Bible Church
11. Christian Revival Crusade (CRC) (Breakaway groups include Covenant Ministries International (with links to Jonathan David in Malaysia), and Global Prophetic Ministries International)
12. Destiny Fellowship
13. Emmanuel Fellowship
14. Faith Fellowship
15. Foursquare PNG
16. Global Prophetic Ministries
17. Independent Christian Missions
18. Interdenominational Christian Fellowship
19. Life Revival Ministries
20. New Life Centre
21. One Way (from Foursquare)
22. Open Bible
23. Pentecostal Local Churches
24. Philadelphia (amalgamated with AOG, but not with Amalgamated Local Churches)
25. Potter's House
26. PNG Christian Fellowship
27. PNG Revival (from Apostolic Church)
28. Reform Bible Church
29. Rhema Fellowship
30. Soul Harvest Ministries
31. Rock Life Ministries
32. Save Our Soul Ministry International
33. United Pentecostal
34. Watchman Revival Ministries
35. Wewak Fellowship

Operation Mobilisation (OM)

Operation Mobilisation is an international interdenominational group operating in over 80 different countries around the world. It began in 1957, led by George Verwer and three friends who were Bible College students in USA. Operation Mobilisation came to PNG, sparked by the visit of the ship *MV Doulos*, in 1979. Between 1979 and 1987 Theresa Sese, Dave Skinner and Margaret Sete served on the *MV Logos* in India, Nepal and Pakistan, and on the *MV Doulos*. Operation Mobilisation was registered in PNG as a Missionary Sending Agency in 1991. The purpose of OM is to work in partnership with the PNG churches in challenging, training and helping the church to send out their PNG missionaries to contribute in cross-cultural missions. This is done through missions awareness programmes organized by local churches. There is also the training and preparing of recruits whose churches desire to send them out with OM-PNG. Missionary work involves evangelism, training, mobilising the church, literature distribution, relief ministry and practical skills. In 2004 OP-PNG had 10 Papua New Guinean missionaries working overseas: in Australia, Mozambique, India, Nepal, Pakistan, Sri Lanka, Myanmar, and the United Kingdom, with four serving on the *MV Doulos*. The present volunteer missionaries come from churches as diverse as the United, Lutheran, Foursquare, Baptist, Assemblies of God, and Bible Churches. They are expected to commit themselves to two or three years of service and to gather promises of financial support from their church, family and friends (K600 a month on the *Doulos*, and K800 for land teams).

Papua New Guinea Council of Churches (PNGCC)

The Melanesian Council of Churches was established in 1965 by Dr Ian Maddocks, dean of the faculty of medicine at the University of Papua New Guinea. Mindful of its objective of fostering greater Christian unity within Papua New Guinea, it did not officially align itself with the World Council of Churches, thus making it possible in 1969 to formally invite the Catholic Church to become a full member of the Council (Aerts 1991:83–84). It was also possible for certain church bodies to be members of both the MCC and the Evangelical Alliance, and for these two bodies to co-operate. The PNGCC is somewhat unique because of the inclusion of the Baptist Union and the Salvation Army, thus broadening the Council from just the so-called ‘mainline’ churches. After PNG independence the MCC changed its name to Papua New Guinea Council of Churches (PNGCC). The PNGCC serves to foster nationwide Christian unity. As of the year 2000 its member churches represent 64 per cent percent of the PNG population.

The PNGCC includes the following members and associate members:

Members:

- | | |
|--------------------------------|----------------------------|
| 1. Anglican Church | 5. Salvation Army |
| 2. Evangelical Lutheran Church | 6. Baptist Union of PNG |
| 3. Catholic Church | 7. Gutnius Lutheran Church |
| 4. United Church | |

Associate Members:

- | | |
|---|---|
| 1. Church of the Nazarene | 5. Missionary Aviation Fellowship (MAF) |
| 2. Young Women’s Christian Association (YWCA) | 6. Kristen Press |
| 3. Melanesian Environment Foundation (MEF) | 7. World Vision of PNG |
| 4. Bible Society of PNG | 8. Life Line Port Moresby |

- | | |
|--------------------------------------|--|
| 9. Churches Education Council (CEC) | 14. Summer Institute of Linguistics (SIL) |
| 10. Churches Medical Council (CMS) | 15. Scripture Union of PNG |
| 11. Churches Council for Media (CCM) | 16. Sepik Christian Mission |
| 12. Melanesian Institute (MI) | 17. Melanesian Association of Theological Schools (MATS) |
| 13. Word Publishing | |

Papua New Guinea Evangelistic Association

The PNG Evangelistic Association was formed in 1985 by the Rev Sione Kami (United) and the Rev Bill Horton (Anglican). At present the Association is headed by the Rev. Sam Lowa of the United Church, with the crusade chairman being Pastor Joseph Walters. The Association was set up to bring together all the resources of the churches for an exchange of gifted people. Its purpose is to bring different groups of churches together (such as PNGCC and EA), to promote evangelism in PNG, to equip leaders to vocalize their faith so that they may then share the Gospel one to one wherever they are, and to network with evangelistic ministries around the world. The Association has also sponsored evangelists from overseas, such as Creflo Dollar, Prophet Jonathan David, and Don Clowers.

Port Moresby City Mission

The Port Moresby City Mission is a Christian not-for-profit community services charity. It is not affiliated with any particular church, but does get much support from the Pentecostal Foursquare Church in Port Moresby. Founder and Executive Director Larry George used to volunteer three nights a week at the Sydney City Mission. In 1985 he transferred to PNG as Manager of the Bank of South Pacific. He resigned his post in 1989 so as to work with wayward youth. In 1993 he started the Port Moresby City Mission to cater for homeless and rejected youth on the streets of the city. Since then over 5,000 youth have passed through the City Mission training programme. Bible studies and teaching are carried out on a daily basis and the residents attend daily devotions conducted by the Mission. Some young men and women have been sponsored to Bible School.

The City Mission programme takes young people on a journey from “brokenness to victory in Jesus Christ.” Those who join the programme are sent for a month to the New Life Vocational School/Farm at Bootless Bay near Port Moresby. There smoking and drinking are forbidden. The mission trains youth in agriculture, literacy, and screen-printing. Some who find employment live at the Koki headquarters of the City Mission.

In 1993 the City Mission expanded its operations with the opening of Haus Ruth (named after the deceased wife of founder Larry George), a women’s refuge and child abuse counselling centre at Ela Beach in Port Moresby (Kapi 2004:12). In 2003 the City Mission started a feeding programme for the children of the urban settlements. Many of these are fortunate if they get one meal a day. Every Thursday 400 to 600 young children are fed with a hot meal. In conjunction with the feeding programme the Mission has commenced a pre-school education programme which currently operates one day a week.

Three quarters of the City Mission’s funding comes from donations and fundraising within PNG and from donors in Australia and one quarter from the proceeds of its own projects. The Mission is expanding and is ready to open branches in Bougainville, Lae and Mt Hagen.

Religious Television Association (RTA)

The Religious Television Association of Papua New Guinea was formed in 1993. The founders were Bishop Paul Richardson of the Anglican Church, Archbishop Michael Meier of the Catholic Church, Pastor Piandui of the Evangelical Lutheran Church, John Taylor of EMTV and Fr Zdzislaw Mlak SVD. Members of RTA are the churches belonging to the PNGCC. Interested church groups or organizations can apply to become members through the RTA Board of Directors.

RTA aims to realize the potential of television for the evangelization and development of PNG by providing religious and development programmes for television and electronic media, by advising on policy issues relating to religious television, and by creating awareness among the churches about television and radio as tools for the religious, cultural, and social development of the country.

Scripture Union (SU)

In 1966 the Scripture Union was formed in PNG, building on the work done previously by Australians Claire Fowler and others. Fowler and a small publications committee continued their work by preparing Scripture notes called *Light for Today* in controlled English on a New Testament cycle. Pidgin notes called *Kaikai Bilong Tude* followed a year later to coincide with the release of the Pidgin New Testament. A schools committee led by Bruce King and Moyra Prince encouraged teachers all over the country to start Scripture Union groups. By 1968 25 out of 33 High Schools had SU groups. In 1975 PNG achieved independence and SU took on its first national staff worker, the Rev. John Kadiba.

Summer Institute of Linguistics (SIL)

In 1956 Jim Dean and Richard Pittman from SIL's Philippines Branch came to PNG to establish a centre in the Aiyura Valley of the Eastern Highlands. The new centre was named Ukarumpa after the nearest location in the Gadsup language group, at that time not yet a village. Now the facilities at Ukarumpa have developed so that accommodation is provided for up to 850 residents.

SIL's primary focus is on Scripture translation into vernaculars. SIL believes that evangelism is best accomplished through the Holy Spirit using the translated Word to change lives. Translations in the people's languages also build a strong foundation for PNG's churches so that people can withstand cultural and other pressures that threaten their vitality.

SIL members work alongside Papua New Guineans in all SIL departments, and some, for example the publications department, are operated entirely by national employees.

The aviation programme, headquartered at the Aiyura airstrip, provides a vital link with SIL's translation and literacy work. Its mechanics maintain four Cessna 206s, two Cessna 402s, an Islander, a King Air and one helicopter (another was expected in 2004).

SIL members are volunteers who provide their own finances. (They are supported by their home churches, family and friends). SIL has worked in 338 language groups in PNG and has completed and dedicated 145 New Testaments. It is at present working in 204 language groups. PNG has over 230 endangered languages with 500 speakers or less, mostly in the Sepik and Madang Provinces. SIL is considering how to help revitalize these languages before they are lost. It seeks partnerships with other church and government groups that are committed to the same goals for the people of PNG, since the SIL plan is to complete translation work of the remaining languages by the year 2025.

Tertiary Students Christian Fellowship

The Tertiary Students Christian Fellowship started in PNG in 1967 after two students from the University of PNG had attended an Australian TSCF conference. They started a group of six at their university. Many university students had been influenced by the work of the Scripture Union in the high schools and the group expanded rapidly. By 1975, the year of PNG independence, there were 12 groups, and by mid 1977 there were 16, with 500 members. In 2004 the TSCF had groups in 44 tertiary institutions in PNG.

The fundamental principle of TSCF is that it is a fellowship of students reaching students. It aims to encourage evangelistic activities in tertiary institutions, assist members in Christian growth and faith, and encourage and promote training in leadership. In PNG, until the late 1980s, there were no paid staff workers, just volunteers and enthusiasm from students.

Word Publishing

Fr Frank Mihalic SVD started the Pidgin newspaper *Wantok* in 1970. The offices of the newspaper moved to Port Moresby in 1977, when it became Word Publishing Company, owned and operated by the four 'mainline' churches (Anglican, Catholic, Lutheran, United). At one time Word Publishing was producing a number of weekly publications in Pidgin and English. However, in 2003 due to financial constraints it was forced to scale down operations and to concentrate solely on *Wantok* newspaper. At the beginning of 2004 *Wantok* had a circulation of 7,000 papers, going to all parts of the country.

World Vision

World Vision is a non-profit Christian international humanitarian organization involved in relief and development work. In PNG it is an implementing agency and its main focus is on primary health, water and sanitation, micro-enterprise development, functional literacy and skills development, relief response and disaster preparedness in times of natural disasters, and agricultural extension. Previously the main source of funding was through a child sponsorship programme designed to bring general development to children, their families, and the communities in which they live. However, this programme has now been phased out in PNG and World Vision is trying to access government grants for its projects.

Young Men's Christian Association

The Young Men's Christian Association is a member of the world-wide YMCA. It is a voluntary association of volunteers who are concerned with the training and good upbringing of young people in their communities. The Australian YMCA came to establish the YMCA in PNG in 1963. There are two centres in PNG, in Lae and Madang. Areas of focus in PNG include hostel accommodation for young men and women, and elementary schools.

Young Women's Christian Association

The Young Women's Christian Association is a member of the world-wide YWCA, a volunteer movement by and for women and girls. It began in PNG in Port Moresby in 1962 with the assistance of the Australian YWCA. The first hostel opened in Port Moresby in 1966, with further branches opening later in Goroka, Lae and Tabubil. Special areas of focus include hostels, literacy, rehabilitation programmes for women prison inmates, vocational school, child care, pre-schools, dressmaking, arts and crafts, sewing, cooking, and health.

Youth With a Mission (YWAM)

YWAM is an international, interdenominational movement of Christians dedicated to presenting Christ to people and to mobilising as many as possible to help in this task. It came to PNG in 1968 with Tom Hallas and Kalafi Moala. Their work was described as mainly intercession and spiritual warfare. In 1983 David and Kathleen Tabor set up a permanent presence in PNG and officially registered YWAM as a mission organization. Through its ministries young people from PNG have evangelized their own nation and have also been overseas to witness to their faith in Australia, New Zealand, USA, China, Hong Kong, Macau, Spain, Germany, France, Irian Jaya, Fiji, Samoa, Tonga, Canada, India, Nepal, and Bangladesh. In 2004 there were three YWAM centres in PNG, with a total of 35 staff.

Theological Education

In Papua New Guinea there are over 20 theological colleges and seminaries that are members of the Melanesian Association of Theological Schools. Seven offer degree-level courses: Catholic Theological Institute, Christian Leaders Training College, Jubilee Bible College, Martin Luther Seminary, Newton Theological College, Pacific Adventist University and Rarongo Theological College.

Catholic Theological Institute, formerly known as Holy Spirit Seminary, is one of four Catholic seminaries in the country. It began in 1963 at Kap near Madang and moved to Bomana near Port Moresby in 1968. Entrance is with grade 12 or its equivalent. Today Catholic Theological Institute has 159 residential students and 14 external students (including seven women). It grants a Diploma in Theology or a Bachelor of Theology degree after six years of study.

Christian Leaders Training College began in Banz, Western Highlands, in 1964, sponsored by the Evangelical Alliance churches. Today it has 80 fulltime students, 45 part-time students, 120 students in part-time studies at their urban centre, 120 on internship, and 4,000 students through extension studies. Students entering with matriculation may gain a B.Th degree after five years of study.

Jubilee Bible College is the national Christian leadership and ministry training centre of the Assemblies of God Church of Papua New Guinea. The College was started by the Australian Assemblies of God Missions in 1983. Originally known as Port Moresby Bible College, Jubilee Bible College exists primarily to train, equip and upgrade pastors, church workers and lay leaders. The College also exists to serve as a Pentecostal resource centre for the national church. The College has 25 students and offers courses leading to a Certificate of Biblical Studies, a Diploma of Biblical Studies and a Bachelor in Ministry degree.

Martin Luther Seminary is one of four Lutheran seminaries in PNG. The Seminary began in 1966 as part of Balob Teachers College, as a joint venture between the Evangelical Lutheran Church of New Guinea and the Missouri Lutheran Synod. It began with 65 students. However, in 2004 there were only 19 students, due to costs and a perceived need to prepare pastors for rural ministry. Entrance is with grade 12 or grade 10 plus work experience. After five years students graduate with a Diploma or a Bachelor's degree in Theology.

Newton Theological College began in Dogura under Bishop Newton in 1936. After the disruption of World War II it began again at Dogura in 1952. In 1976 Newton College moved to Popondetta and was formally consolidated on its present site there in 1981. In

2004 it had 21 male students pursuing a four-year course of study and formation leading to either a Certificate or Diploma in Theology.

Pacific Adventist University is one of three theological institutions run by the Seventh-day Adventist Church. It started classes on a site near Port Moresby in 1984 and was granted University status in 1997. In 2004 there were 54 students studying for the BA in Theology (30 from PNG and 22 from other parts of the Pacific). In 2003 there were 22 studying for the MA in Theology.

Rarongo Theological College began as the Methodist Theological College under Ron Williams in 1962, and continued as the United Church theological college after that church was formed in 1968. Students follow a six year course leading to a Bachelor of Divinity degree. The Bachelor of Theology was introduced in 2004. As of 2004 there were 72 male students and one lecturer's wife enrolled in the theology programme, and 68 women (students' wives) enrolled in the women's programme.

There are also many Bible schools and other training programmes operated by the churches throughout PNG. The Western Highlands has 14 seminaries and Bible Colleges. Some provinces have more (e.g. Morobe), others less (e.g. Milne Bay). However, taking 14 as an average would mean a number in the vicinity of 250 Bible Schools and seminaries in PNG as a whole. All 19 provinces of PNG have many seminaries and Bible Colleges. They will not all be listed here, but as an example, below are the institutions in just one province: the Western Highlands Province.

Name of Seminary/ Bible School	Name of Church running the school	Approx. number of students	Level of Entry
Christian Leaders Training College	Interdenominational (Evangelical Alliance)	140	Grade 10 for diploma. Degree in relevant disciplines with Church approval and recommendation.
Nazarene Bible College	Nazarene Church	150	Grade 6 for Certificate course. Grade 10–12 for Diploma in Theology or Bachelor's in Theology. (Master's is done in Singapore)
Christian Revival Bible School	Christian Revival Church	10–20 each year	Grade 6 or above.
Aviamp Bible School	Christian Apostolic Fellowship	15–20 each year	Grade 10 or above and English entry test.
Good Shepherd College Fatima	Catholic Church	73	Grade 12
Layman Training School for SDA Districts within the province	Seventh-day Adventist	16–20 each year	3 months training. Director sets entry requirements.
Wesleyan Bible College and Theological extension.	Wesleyan Church	12	Grade 8–10. Theological extension courses are given in Pidgin by tutors in respective churches.

Name of Seminary/ Bible School	Name of Church running the school	Approx. number of students	Level of Entry
Kerina Evangelist College (Lower Jimi)	Anglican Church	12 each year	Grades 6–8
Timil Waghi Bible College and Theological Education by Extension	Evangelical Brotherhood Church	8 married and 10 single students. Up to 1,000 in extension courses	Grade 6 or more. For extension courses literacy is required.
Lutheran Highlands Seminary (Uglpeng)	Lutheran Church	78	Grade 10 or Grade 8 if enough space.

The following churches have Bible Colleges about which no information could be obtained:

1. Lutheran Church: Lutheran Church College Banz
2. Assemblies of God: Highlands Region Bible College
3. PNG Bible Church: PNG Bible Institute
4. Christian Outreach Centre

The following churches had Bible schools or colleges in the Western Highlands Province in the past but closed them recently:

1. Christian Life Centre – Christian Life Centre Bible School (Hagen town)
2. Baptist Church – Baptist Theological College of PNG (Baiyer River).

AN OVERVIEW OF THE ECUMENICAL SITUATION IN PAPUA NEW GUINEA

The churches in PNG are fragmented into different groups and smaller circles within each group. The four main groups are: the Papua New Guinea Council of Churches (PNGCC), the Evangelical Alliance (EA), the Pentecostals, and 'Others'. These groups are not exclusive. For example, the Salvation Army is a member of both the PNGCC and the EA, and several of the Pentecostal churches such as the Apostolic Churches, Assemblies of God, and Christian Life Crusade, are members of the EA. There is little enthusiasm shown for the week for 'Christian Unity' held each year.

In the analysis of statistics in the section on the Religious Situation in PNG, I noted some of the challenges faced in trying to get accurate figures for the membership of any one church. Government census figures are often inaccurate both in numbers provided and in classification of the churches. There are other factors to consider also. For example, how active does one have to be to be considered a church member? Some people are born into a church, but as adults are not active, yet remain nominal members because there is no exit strategy. Some are adherents of a church because their family acts as a sphere of influence. Other churches count only adult baptized members and not unbaptized children. Some people might belong to more than one church at any one time, for example, a mainline church and a Pentecostal fellowship. Hence a certain amount of estimation is required if one is to try at all to provide figures and percentages.

Of the four main groups, the PNGCC group would include about 3,200,000 people or approximately 62 per cent of the population. The EA group would include about 750,000 people, or 14 per cent of the population. I estimate that there would be about 1,000,000

people in PNG worshiping with Pentecostal-type churches, which represent 19 per cent of the population. Other groups such as Independent Baptists, some of the Bible and Holiness churches, Seventh-day Adventists, Mormons, Jehovah's Witnesses, and so on, might amount to 500,000 people or 10 per cent of the population. The figures for the first two groups are fairly accurate. Those for the latter two groups are estimates. The combined percentages amount to more than 100 per cent because, as noted before, there is an overlap with some churches belonging to more than one group.

There are also circles of co-operation within each group. For example, within the PNGCC group the Anglican, Catholic, Evangelical Lutheran and United Churches co-operate together closely in a number of joint ventures such as the Melanesian Institute and Word Publishing. Anglican, Catholic and Lutheran dialogue is continuing. In 2003 the Anglican, Catholic, and Evangelical Lutheran Churches signed an official agreement recognizing one another's baptism.

In 1970 the Catholic and Anglican Churches set up a "Joint Commission of the Anglican and Roman Catholic Churches in PNG." There were 14 meetings extending over three years. In 1986 the Anglican Synod at Dogura passed a resolution to seek closer union with the Roman Catholic Church. Catholic-Anglican dialogue has continued and shows an advanced stage of co-operation. In 2003 Anglicans and Catholics signed a Covenant to seek a visible unity. 'Consultations' continue – a consultation being a meeting to discuss issues that can be presented to the bishops of the churches at their formal gatherings. Plans are underway for some Anglican seminarians to attend classes at the national Catholic theological college (CTI).

There are also co-operation and joint ventures within the EA group. Most members of that group support and send members for training at the Christian Leaders Training College (CLTC). However, their secretariat is not as established or as active as that of the PNGCC, which has an office in Port Moresby with several full-time staff members.

Pentecostal churches seem to show the highest tendency to fragment. Their umbrella organization, the Melanesian Council of Pentecostal Churches, is dormant. Nevertheless, there is co-operation, for example, in sending members for training in other churches' Bible schools, or in joint sponsorship of evangelists from overseas. In addition, recent times have seen the development of 'Fellowships' which intentionally do not use the name 'church' so as to be open to members of various churches.

Some of the churches in the fourth group avoid ecumenical relations and prefer to remain independent. The reason given is that they do not wish to co-operate with other churches whose theological views they consider to be wrong. For example, Independent Baptists see the Bible and faith as a means of salvation and this prevents them from co-operating with churches that consider sacraments as a channel of God's grace. In the 'Other' group one also finds sub-groups such as 'Bible' Churches (including the Open Bible Church, Faith Churches, and the New Tribes Mission), and churches of the 'holiness' type (represented by the Nazarene Church and the Christian Brethren).

Pentecostal churches may be divided into two main groups: Classical Pentecostals, such as the Assemblies of God, and Oneness Pentecostals, such as the United Pentecostal Assemblies. Oneness Pentecostals accept baptism in the name of Jesus only. Mainly because of their doctrinal differences, these two groups of Pentecostals tend to operate independently. Within the Classical Pentecostals sub-groups one finds three main circles: Apostolic, Baptist, and Holiness or Methodistic. Apostolic Pentecostal churches came out of the Welsh Revival

of 1904 and stress a hierarchy of modern-day apostles, prophets and other charismatic officials. Baptist Pentecostals, represented by churches such as the Assemblies of God, teach a 'two-crisis' experience of conversion and sanctification through baptism in the Spirit. Holiness Pentecostals, represented by churches such as the Foursquare Church, teach a 'three crisis' experience of conversion, sanctification, and baptism in the Spirit. These doctrinal similarities and differences tend to influence co-operation between the different Pentecostal groups.

Some provinces of PNG have provincial councils of churches. However, these tend to be councils in name only, and when they do meet the main interest appears to be how to divide up funds provided by the Provincial government.

In some provinces, particularly in the major towns, there are 'ministers' fraternities' where ministers, pastors and priests have an opportunity to meet together. If one group appears to dominate, then others will tend not to appear at meetings. For example, in Port Moresby the Pentecostal group dominates and pastors from mainline churches are less regular in their attendance at the monthly meetings. In Goroka, however, there is broad representation at the weekly meetings.

A significant area of co-operation exists between the churches is in Councils such as the Churches Education Council and the Churches Medical Council. Almost half the education and health facilities in PNG are administered by the churches. Members from various churches with vested interests in educational or health facilities gather to plan, budget funds, and represent their interest before the Government.

Non-Christian faiths such as Buddhism, Islam and Hinduism have few followers in PNG. Some leaders of churches belonging to the PNGCC have publicly supported the principle of freedom of religion in the country, and there are ongoing efforts at dialogue between the different faith traditions.

OUTLOOK AND SUMMARY

The data given in the sections above is indicative of a situation of rapid change in the ecclesial demography of PNG today. Just why this is occurring is fertile ground for debate and continued study. From the writer's enquiries, it appears that people do not leave mainline churches principally on theological grounds, but most often for quite personal reasons: cure of an illness after prayer, a dream, the desire not to have to care for pigs, anger against members of the church, particularly priests or pastors, or trying to resolve marital problems. Some would like to return to their original church but feel ashamed. Nevertheless, the movement is not all one way. One Enga woman told of how she decided to become a Catholic after visiting the Holy Land and being impressed by the Catholic presence there.

Some researchers propose that mainline churches should establish better dialogue with Melanesian traditions (Mantovani 1995:38), and devote more attention to the magical and millennial components of Melanesian traditional religion (Zocca 1995:91ff). Mainline churches tend to promote a rational view of human progress and development, and do not give much urgency to the final coming of God's Kingdom.

This study has sought the opinions of many people across the spectrum of churches and church groups, and some of the responses are outlined in the following two sections: opinions of theological students, and of others — mainly church leaders.

Opinions of Theological Students

In an effort to gauge the opinion of young educated members of the mainline churches towards other churches and religious groups, the writer conducted a survey with a questionnaire in five theological colleges: Catholic Theological Institute (CTI), Martin Luther Seminary (MLS), Newton College (NC: Anglican), Rarongo Theological College (RTC: United), and Sacred Heart Seminary Rapolo (SHS: Catholic). Of the 189 theological students responding to the questionnaire, 180 were male and 9 female. The denominational breakdown is as follows: Anglican 11, Catholic 107, Lutheran 12 (Evangelical Lutheran 10, Gutnius Lutheran 2), United 56, 'Other' 3. All except 3 are PNG nationals. (It would be revealing to conduct a second survey to gauge the opinion of young educated members of other churches and religious groups towards the mainline churches, but this has yet to be done.)

The first three questions enquired about the respondents' general perceptions of other churches: Pentecostal churches such as AOG and CLC (Question 1), Seventh-day Adventists (SDA) (Question 2), and Mormons (LDS) and Jehovah's Witnesses (Question 3). The percentages of 'Quite Positive' responses are shown in the following table.

Table showing "Quite Positive" Responses to Questions 1-3 of Seminary Questionnaire

	Question 1 (Pentecostal)	Question 2 (SDA)	Question 3 (LDS and Jehovah's Witnesses)
CTI	n.a.	n.a.	8%
MLS	47%	31%	13%
NC	73%	64%	40%
RTC	32%	22%	9%
SHS	38%	34%	14%

The table illustrates how the students' opinions differ in their perceptions of the different churches, from a more positive perception of Pentecostal churches to less positive for SDA and still less positive for Mormons and Jehovah's Witnesses. A low score does not necessarily mean that the alternative was only negative as some students checked the 'No Opinion Formed Yet' option. Noticeably, students from Newton College claim to have more positive perceptions than those of other colleges.

How do the students see the impact of these other churches and religious groups (henceforth 'other churches') upon their church? (Q4) Most respondents feel threatened by these other churches because they compete with them for people's allegiance. They are said to 'steal sheep' from the fold of the established churches and to split congregations. However, some could also see positive outcomes, for example, that the other churches have already helped to bring about welcomed changes in worship styles in the mainline churches. One respondent from MLS noted how the other churches play a reforming role because they are more disciplined and because they encourage more caring relationships among their followers. Another student from MLS responded,

The impact they are having on my church is both positive and negative. The positive outcomes are that they are challenging systematic and institutionalized errors embedded in the church. Also they have adapted to revolution and change in the spiritual dimension of today's situation. However, they are not all perfect. The error here seems to stem from disorderly and chaotic religious worship, including fragments of cults and mysticism.

In terms of the impact of the other churches on society and the communities (Q5), many respondents felt that they bring about rivalries and divisions within families, clans and villages. Underlying these divisions is a change to a more individualistic lifestyle. One student from SHS commented, "In my area, these new groups never participate in community work; they do things individually, which is not a Melanesian characteristic." Respondents also noted how these other churches do not respect traditional customs and values. A student from CTI noted, "They belong to the Melanesian community, but act as foreigners condemning Melanesian community values. They only believe in their church community and so form new church tribes." However, one student from MLS felt that in not embracing local traditions these other churches are "preparing the people to be part of the global world."

What are the reasons for the attractiveness and consequent growth of these other churches? (Q6). The comments by a student from SHS were echoed by many respondents, "For me, the most obvious reason is that these churches are more alive and create a sense of enthusiasm. They find a means to attract more people to join them and one of the means is through music, secondly, the way they preach." People are attracted to the lively worship and the preaching that touches them emotionally. A respondent from NC commented, "We are living in a world of feeling now, and not a thinking world. They make the people feel about religion rather than think."

Another theme coming through strongly is that these other churches are meeting people's desire for freedom; freedom of young people to make friends and to get married with less concern for the burden of the tradition of giving a large 'bride-price' payment; freedom from certain cultural responsibilities like compensation payments; freedom (of pastors) to be their own boss. Respondents also mention prosperity—both material and spiritual. Some people feel they gain more spiritually by becoming members of these other churches. Others benefit materially through support for school fees, connections for getting employment, or even tours of the Holy Land.

A respondent from MLS was of the opinion that these other churches are filling a spiritual gap left by the mainline churches.

Most of the mainline churches serve the urban congregations and leave behind the ones in the settlements, compounds and rural areas. Therefore, the new sects take this responsibility to preach to the lost and to help them. The new sects are growing in numbers by serving the lost in the areas in which the mainline churches' ministries are not very effective.

How have the mainline churches responded to the challenge posed by the other churches? (Q7). A student from RTC commented that he comes from an urban church in the capital city, Port Moresby, where they have learned to work along with other churches such as Pentecostals and Seventh-day Adventists. Others commented, however, that they do not relate to the other churches because "they say we are unholy and look down on us."

The majority of respondents were critical of their church's response, saying that there is a lot of talk and complaining, but little action. A student from SHS commented, "My church is too slack in trying to get back those who are already taken away. The Catholic Church is also lacking trust in itself. It is not doing anything to try and help Catholics be more secure in their faith." Another Catholic student from CTI wrote, "There is no response because catechists are ill-equipped and priests only come for masses on Sundays." The question elicited many comments along similar lines, e.g., "So far the Catholic Church has done nothing but continue to carry on her old traditions. We only concentrate on saying

Mass and giving sacraments. We need to move on and be engaged in really attending to the pastoral needs of the people;" "The time has changed and we have to change in the church too." Catholics are not the only ones critical of their church. A Lutheran from MLS commented, "Generally our church is still sleeping. We have an office for Renewal Movements in the church, but no real programme to respond to these challenges. I am afraid in some years' time the church will be there in name only."

Some students noted how the Catholic Church has responded by forming charismatic groups. Anglicans have tried this also, but with mixed results. The former bishop of one Anglican diocese promoted the charismatic movement, but this caused division and conflict between liberals and traditionalists in the diocese. Some churches try to respond through education. New biblical approaches to teaching and preaching are seen as positive. A CTI student was less enthusiastic about history courses. He noted that the church is living in the past anyway, so rather than history courses there is a more pressing need for courses that speak to people's present-day situation.

How should the mainline churches respond? (Q8). Some respondents wanted to take a legalistic approach, pressing the government to pass legislation to limit some other churches. However, the majority of those answering the questionnaire took a conciliatory approach. One RTC student noted that before anything else, the mainline or ecumenical churches should ensure that they are united. Then it might be possible to dialogue with other churches. A respondent from RTC commented, "I think working with them and establishing proper dialogue with them will help us understand their motives, teaching and doctrines." A student from SHS wrote, "We should not disregard them as foreign, but meet them and dialogue in a fraternal way. Moreover, we may share what they lack and we may learn what they have that is positive to enhance our faith and vice versa. We must be open." Someone from MLS noted that it is better "to be part of them rather than excommunicating them." Another from the same college wrote, "We need to see God in a big picture—the way that God sees us, not our contrived and tiny limited way in which we view God. In doing this so we will embrace a true and genuine Christianity and a broader sense of religion."

Some responding to the question noted the importance of improving the standard of liturgy and of preaching. Some suggested forms of evangelization involving "going out and preaching in the streets just like them." Other suggestions included a better use of mass communications such as TV and radio, youth rallies, capitalizing on the spiritual gifts that the mainline churches possess, and particularly a better use of human resources in the involvement of lay members of the church. One student from MLS commented, "I think people need a group or a church which cares."

In responding to questions 9–11, students noted many social problems such as corruption and the breakdown of the social order. Many are convinced that the social problems are a result of the breakdown of the family and cultural traditions. One noted that we have to address the issue of "power churches" that attract people in situations of gross poverty and abuses of power.

Those responding to the questionnaire noted how the world is changing, influencing people in the direction of new forms of consumerism and entertainment. One student from MLS commented that "we must not run along with these changes, but walk with confidence and with reason. Globalization is science's answer to those wanting a satisfying life. Religious revivalism is the theological answer to those looking for satisfaction in modern terms. But simplicity of life is a source of hope and happiness in the face of a complex modern society."

However, it is unclear whether simplicity of life is possible in the face of rapid cultural change. The values associated with the traditional men's house or women's house are becoming a thing of the past. Values such as hospitality, reciprocity, community, and caring for the elderly, need to be promoted by the churches lest these values be swept away in the face of a modern individualistic value system.

Finally, how have the mainline churches dealt with revival movements in their midst? It appears that the four mainline churches have responded differently to such movements. A student from CTI commented,

We have a 'Diwai Kros Muvmen', Legion of Mary, and the charismatic movement. The Church puts them all together but treats them differently. Sometimes the movements are in conflict with each other. These movements are good, for the church cannot remain static. It has to move so that the faith of the Christians can be renewed. The church encourages such movements so long as they abide by the norms of the church.

The Catholic Church has generally encouraged the charismatic movement within the church, though some leaders take a cautious stand, seeing such forms of worship as foreign to the Catholic Church. In some cases the movement appeared to get "out of control", particularly among the youth, and parish priests moved in to establish some sort of order. A student from SHS commented, "There are many of these movements happening in the diocese but the church is not co-operating well with these groups. There is no proper spiritual direction given, and as a result some of these groups have tried to become their own church."

The charismatic renewal has caused some tension within the Anglican Church. A student from New Caledonia wrote,

The charismatic movement is great in the Anglican Church but there has arisen an attitude of suspicion which stems from ignorance rather than an attitude of understanding. Due to lack of awareness, the very movements that should have become an opportunity for ministry in the church have become a problem. There is division between the bishops, priests and Christians over these issues.

The United Church has been less accommodating to renewal and charismatic movements. Some students from RTC commented, "My church does not allow this type of worship." "We should remove the people involved." "These movements are simply misleading people with wrong doctrines of faith as they are full of religious pride. They need proper counseling and teachings before it's too late." One United Church student commented, "The Church is beginning to accept renewal movements, but it must be taught in a way that it appears as a blessing to the church from God and not something else."

The Lutheran Church has created a special office for dialogue with renewal movements. Some Lutheran students commented on how renewal and charismatic movements create a vital and inspiring atmosphere in the church. Others noted how the renewal movements do not follow the order of worship, and have "thrown everything out the window." Benefiting from the office for dialogue with renewal movements, some have learned that praise in worship is not a monopoly of renewal movements—that one finds it in the Book of Psalms, and that such expressions are not a threat, but a message to the mainline churches about what has been lost and stands to be regained.

Other Opinions

Irorir and Krieg in the Lutheran office for Dialogue with Renewal Movements are of the opinion that there is need for a 'Theology of Relationship' in the Lutheran Church (and other mainline churches). By this they mean a theology that will show that God is with people, because the Church is with people in the joys and sorrows and struggles of their daily lives. "If God can do it, who are you to sit down in your office and lock yourself up!" (Igorir and Krieg 2003, interview by author).

Similar sentiments have been expressed by several of those interviewed who have converted from a mainline church to another church. Josephine Lokain moved from the Catholic Church to the CLC. When interviewed she said, "My new church has helped me a lot to come closer to God and to know more about Him. It has helped me in my life generally to live a life that is more respectful with my family members as well as my church members" (Lokain 2003, interview by author).

Some converts related their conversion to a new relationship with the Word of God. Regina Mabilia, who was Catholic and later joined the AOG, and now the COC, puts it as follows: "When I actually went and joined the Pentecostal church I started to see the importance of the Bible. I started to treasure the word of God in the Bible and it became my daily thing. I had to do it, read the word and then pray and I started to see a lot of things changing in my life" (Mabilia 2002, interview by author). Jason Moriarty of the Churches of Christ puts it bluntly, "People are getting tired of Catholicism, Lutheranism and Anglicanism and they just want to study the Bible and find the truth for themselves" (Moriarty 2002, interview by author). However, Bishop Dennys Ririka explains how it is difficult for people to oppose those who claim to be preaching the Word.

People go and join other churches for so many reasons. In many parts of the country anyone, as long as he spends two or three weeks learning the Bible, can go down to his village and start a church or a group and nobody stops him. The community cannot stop him because he is talking about the Bible. Nobody has anything to say against someone who talks about God, which is good, but then that person is dividing his family and community (Ririka 2003, interview by author).

Bob Brown, a former Catholic, who joined the Tokarara Christian Fellowship (and is now on mission overseas), is of the opinion that changes in church allegiance are part of the changing times. "In my understanding God brings in new wineskins for different times of history, and as soon as the old wineskin gets too rigid it is time for a new wineskin" (Brown 2002, interview by author). Igorir and Krieg see it in terms of people looking for a better life, and that includes a renewed life, which might well be found in a new church. Certainly the Pentecostal message includes a promise of security and a new life of love, joy and peace. For people in Papua New Guinea, spiritual and material 'prosperity' are seen together. Some who join Pentecostal churches say they have gained a new spiritual dynamism to face their fears, anxieties, and the changing world. David Thiele, on the faculty of Pacific Adventist University, admits that SDA Church growth may at times have something to do with upward mobility. "The church has a reputation for good quality education institutions, good quality health institutions and good employment prospects because of that good reputation" (Cole and Thiele 2002, interview by author).

Some lament that new churches tend to promote forms of Western-oriented Christianity at the expense of PNG values. According to Rex Kaikuyawa, the Pentecostal-Charismatic

movement came as part of modern changes. The United Church's "hope for contextualizing the Christian faith and practice was dashed at the onslaught of modernization and, more lately, globalisation. It was painful for the church leadership because they felt that the rate of change was too fast for them" (Kaikuyawa 2001: 52). Kaikuyawa sees the church leadership facing important choices: whether to remain conservative and see a split in the church, or to "adopt more Pentecostal-Charismatic tendencies and bid farewell to the people's much valued culture and identity for a more Western oriented identity" (Kaikuyawa 2001: 62).

Those who have joined Pentecostal churches often see their move as a way of freeing themselves from aspects of culture that they believe were enslaving them, such as spirit-caused illness. Peter Solomon, who was a Catholic and is now a leader in the Christian Outreach Centre, says that while music attracts young people and makes them happy, older people are more attracted by signs and miracles. He notes that when people are sick they generally do not go to a priest for prayer. Rather they go to the pastor of a church such as the COC.

When you share with them, talk to them and you pray with them they feel something going through their bodies, which, I would not know, is maybe God's power. And they say, 'You prayed over me and I felt different. I will come and see you again.' And then they will come saying, 'I like your way of worship.' And then the following Sunday they are there. The majority of these people have seen the power of God and the miracles that He has done (Solomon 2002, interview by author).

Summary

What are the reasons for the attractiveness and consequent growth of the newer churches? A good number of respondents commented that these churches are more alive and create a sense of enthusiasm not found in many of the established churches. Music and preaching styles add to an atmosphere that many people, particularly youth, find attractive. Some people feel that these other churches are meeting people's desire for freedom; the freedom of young people to make friends and to get married with less concern for the burden of giving a large 'bride-price' payment; freedom from certain cultural responsibilities like compensation payments; the freedom (of pastors) to be their own boss. Respondents also mention prosperity—both material and spiritual. Some people feel that the new churches are filling a spiritual gap left by the mainline churches. Others benefit materially through support for school fees, or connections for getting employment. Franco Zocca makes the point that according to census figures it seems that women are more likely to be attracted to the non-mainline churches (Zocca 2004:64).

The churches that are growing quickly in PNG tend to have what could be termed a charismatic approach, coming from a worldview quite different from the Western scientific one. Prophecy is an everyday reality, and exorcism, faith-healing and dream-visions are commonplace. In PNG, despite modernization, most people are open to 'signs and wonders'. They find similarities between their world and the world of the Bible. Thus there is great interest in manifestations of the miraculous through the power of the Spirit, especially in healing and deliverance ministries. When they experience God's presence in their lives people have a sense of liberation from fear and fate. Theirs is not a God of the poor, so much as a Saviour whose Spirit can overpower forces of evil, both spiritual and social. This is the salvation people are searching for, whether within the mainline churches or elsewhere.

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