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 Lufo 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.E.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 Kudjjip 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 Kudjjip 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
Ham-tai 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 Scoyne 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 Figer came from the Solomon Islands to the Sepik in PNG in 1948. Figer 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 cooperation 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 sawmiller. 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 Mat 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

Baha’i

Baha’i was first brought to PNG in 1954 by Violet Hoenke who went to Manus in the Admiralty Islands, then later to Samarai 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. Baha’i came to the Papua region in the 1970s.

Today the Baha’i headquarters is the National Spiritual Assembly in Tokarara, Port Moresby. Local areas elect an assembly of nine people. Baha’is 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 Baha’is 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-Vstract 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)
- 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)

**Bodies formed but no longer operating**

- Churches’ Media Council (1974–1997)
- Communications Institute (1989–2001)

**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 Rupi, in the Highlands near Mount Hagen. By 1977 Rupi 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 Rupi, 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:
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
- Gunnis 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, Un-evangelised 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:

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<td>1. Apostolic Church of PNG</td>
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<td>2. Assemblies of God (AOG)</td>
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<td>3. Baptist Union of Papua New Guinea (BUPNG)</td>
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<td>4. Christian Apostolic Fellowship (CAF)</td>
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<td>5. Churches of Christ (Australian)</td>
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<td>6. Christian Brethren Church (CBC)</td>
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<td>7. Christian Life Centre (CLC)</td>
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<td>8. Christian Union Church</td>
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<td>9. Church of the Nazarene</td>
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<td>10. Foursquare (includes Gospel Lighthouse)</td>
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<td>11. Evangelical Church of Manus</td>
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<td>1. Apostolic Church Mission</td>
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<td>2. Assemblies of God Mission</td>
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<td>3. Asia Pacific Christian Mission (APCM)</td>
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<td>4. Australian Churches of Christ Mission</td>
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<td>5. Christian Missions in Many Lands</td>
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<td>6. Christian Union Mission</td>
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<td>2. Bible Society</td>
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<td>3. Christian Leaders Training College (CLTC)</td>
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<td>4. Christian Literature Crusade</td>
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<td>5. Christian Radio Missionary Fellowship (CRMF)</td>
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<td>7. Gospel Recording</td>
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<td>8. Kristen Redig</td>
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<td>9. Leprosy Mission</td>
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<td>* Summer Institute of Linguistics (SIL)</td>
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12. Evangelical Church of PNG (ECPNG)
13. Faith Fellowship Church
14. New Life League
15. Ialibu Gospel Church
16. South Seas Evangelical Church
17. Tiliba Christian Church
18. Tokarara Christian Fellowship
19. United Church, Highlands Region
20. Wewak Christian Fellowship [from BUPNG]
21. Wesleyan Church
22. Salvation Army
23. Missionary Aviation Fellowship (MAF)
24. Operation Mobilisation PNG
25. PNG Mission Aviation
26. Scripture Union
27. World Vision
28. Youth With a Mission (YWAM)
29. Swiss Evangelical Church
30. Swiss Evangelical Mission
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.