

Asia-Pacific Nazarene Theological Seminary

Successful Mission Strategies and Pitfalls to Avoid According to Current and
Past Nazarene Missionaries in Papua New Guinea

A Capstone Project Presented to

The Faculty of Asia-Pacific Nazarene Theological Seminary

In Partial Fulfillment of the Degree

Master of Divinity

By

Stephen Hollenberg

Taytay, Rizal

April 2024

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

We hereby approve the Capstone Project


Submitted By

Stephen Hollenberg

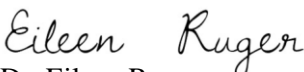
Entitled

Successful Mission Strategies and Pitfalls to Avoid According to Current and Past Nazarene Missionaries
in Papua New Guinea


As partial fulfillment of the requirements for the degree
Master of Divinity


Dr. Erlie Sagud
Capstone Project Instructor

April 26, 2024
Date


Dr. Eileen Ruger
Faculty Reader

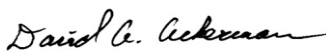
May 31, 2024
Date


Dr. Mitchel Modine
Program Director and Advisor

May 31, 2024
Date


Dr. Larry Bollinger
President

May 31, 2024
Date


Dr. David Ackerman
Academic Dean

May 31, 2024
Date

Abstract

This capstone explores Nazarene missions in Papua New Guinea (PNG). Beginning in the 1950's, the Church of the Nazarene has been active in spreading the gospel and the message of holiness throughout the interior of the country. Most of the missionaries to PNG have come from the United States, which leads to a massive cultural divide between the missionaries and those to whom they are ministering. It is possible that there are not two countries as different as Papua New Guinea and the United States, which leads to many challenges and possible pitfalls as the church carries out its work.

By studying the history of the church, the culture, and the stories that are told by the missionaries of the past as well as those currently serving on the field, one can begin to gain a better understanding of which strategies have been effective and which ones have failed. Understanding what went wrong and what cultural expectations or values were misunderstood can help future missionaries be more effective.

Combining a knowledge of the country's history, the cultural values, and the experiences of missionaries will begin to create a framework of how the holiness message can be adapted to the people of Papua New Guinea. Through the sixteen questionnaire responses received by missionaries, it was discovered that animism, domestic violence, witchcraft, polygamy, tribal fighting, and a culture of revenge have been some the biggest barriers to the church's work, while the Papua New Guineans' ability to honestly and bluntly self-assess, their communal society, and their awareness of the spiritual world have helped the gospel spread despite the difficulties. Overall, the missionaries seem to be most effective when they truly love the people, learn the language, adapt to new situations, share meals, and cover their ministry in prayer. Missionaries can instill deeper levels of discipleship when they relate the gospel to the culture they already understand. What is gleaned from this paper will be beneficial to both this author as well as future missionaries who desire to serve the people of Papua New Guinea.

Copyright Statement

(1) The author of this capstone project (including any appendices) owns any copyright in it (the “Copyright”) and he has given Asia-Pacific Nazarene Theological Seminary the right to use such Copyright for any administrative, promotional, educational and/or teaching purposes.

(2) Only the abstract page of this capstone project may be physically reproduced without prior permission. While a full digital copy of the capstone project may be accessed and downloaded through the APNTS Institutional Repository, printing of the PDF in full or in extracts will be upon the written approval of the writer or the librarian of the Sue Fox Library of APNTS.

(3) The ownership of any patents, designs, trademarks and all other intellectual property rights except for the Copyright (“the Intellectual Property Rights”), which may be described in this capstone project, may not be owned by the author and may be owned by third parties. Such Intellectual Property Rights and Reproductions cannot and must not be made available for use without the prior permission of the owner(s) of the relevant Intellectual Property Rights and/or Reproductions.

(4) Digital copy of RA 8293 Part IV containing further information on the conditions under which disclosure, publication, and exploitation of original scholarly works such as this capstone, the Copyright and Intellectual Property Rights, may be obtained upon an email request to library@apnts.edu.ph, the official email address of the APNTS Sue Fox Library.

Declaration

No portion of the work referred to in the capstone has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

Stephen Hollenberg
Author

April 11, 2024
Date

Dedication

To my loving wife, without whom this degree would not have been possible. Her support of my late nights, erratic schedule, and dragging our family across the world is the only reason this paper exists.

Acknowledgments

My family has put up with a lot over the last three years and I am so thankful that they have stuck by my side throughout it all. When I was half a world away taking Zoom classes until 4:30 AM, they would graciously allow me to sleep and put up with me even on days when I was grumpy from that lack of sleep. When I proposed that we move to finish in person, they supported me, packed up our whole house, sold our belongings, said goodbye to friends and family, and followed me into the unknown. Thank you Amy, Corban, Gideon, and Quinlan for loving me through this degree and following your crazy father's dreams.

Thank you to all of the professors who have taught, not only with great knowledge and wisdom, but also with love and grace. Having already finished a Masters degree at a secular university, I can see how professors who really care for their students makes all of the difference in the world. Thank you for shepherding these future shepherds under your care.

Thank you to my pastor, Geoff DeFranca, who believed in me and my call to serve overseas. He encouraged us to pursue that call with our move to the Philippines despite the great loss he felt at our going, and he mentored me for nearly eleven years to help me develop into an effective minister.

Thank you to Amy's family who allowed her to leave with me when they tend to stick closely together and miss her greatly. Thank also to my own family for starting me on my PNG adventure.

And finally, but not least, thank you to my loving Father in heaven who placed this passion for missions in my heart, who purifies me to make me holy that I might tell others about Him, and who loves me unconditionally despite how often I mess up.

May the Lord bless you as you read and in your future ministries. I pray this paper will encourage, teach, and inspire you.

Contents

Abstract	iii
Copyright Statement	iv
Declaration	v
Dedication	vi
Acknowledgments	vii
Chapter 1 Introduction	1
Background of the Study	1
Framework of the Study	2
Problem Statement	3
Significance of the Study	3
Working Definition of Terms	4
Scope and Delimitations of the Study	6
Chapter 2 Review of PNG History and Culture	7
Country History	7
Religious Background and Worldview	9
Cultural Values	10

Chapter 3 Methods and Procedures	17
Chapter 4 Effective Nazarene Missions	20
Demographics of Questionnaire Respondents	20
Summary of Missionary Responses	22
Chapter 5 Holiness and Conclusions	34
Appendix 1	39
Bibliography	43
Curriculum Vitae	47

Chapter 1

Introduction

Background of Study

“God always wins. And through the process of spiritual warfare captives are set free.”¹ This quote by David Sitton is full of truth and brings hope to the darkest places on Earth. He goes on to define a demonic stronghold as “any fortified place Satan establishes to exalt himself against the knowledge and plans of God.” This is certainly an apt description of the interior regions of Papua New Guinea (PNG). For hundreds or thousands of years the people of Papua New Guinea had been held captive by demonic forces until missionaries arrived on the coast in the late 1800’s and ventured into the highlands in the mid-1900’s, bringing with them intense spiritual warfare for the souls of the local people. Spiritual warfare is very real, even though many Christians from developed nations tend to ignore it, but according to the Bible, God is Lord over all the universe, including the forces of darkness, and this is good news for those who on the front lines of the spiritual war.

The culture of PNG is so vastly different than living in the United States that it can be hard to understand for those not familiar with it. This study will examine a brief history of the country, analyze the culture with a look at the worldview and values, look at what current and former Nazarene missionaries have to say about being an effective minister of the gospel, and finally attempt to understand holiness in light of the culture. “The Land of the Unexpected” is the former tourist slogan for the island

¹ David Sitton, “The Basics of Animism: Spiritual Warfare in Tribal Contexts,” *International Journal of Frontier Missions* 15, no. 2 (April-June 1998): 69-74.
https://www.ijfm.org/PDFs_IJFM/15_2_PDFs/02_Sitton_Article.pdf.

nation of Papua New Guinea, while the one before that said, “It’s like every place you’ve never been.”² Both of these are apt descriptions of this remote, exotic, and exciting country, but they fail to encapsulate the way God has moved in and through PNG, since nothing is unexpected to the Father, who’s prevenient grace always goes out before any missionary steps foot on a boat or plane. Even if the Church has never been somewhere before, the Creator has been present since the beginning.

Framework of the Study

Regularly reflecting on and evaluating missionary work is important for ensuring that it is effective and aligned with the needs of the community. This can involve conducting regular evaluations and assessments, as well as engaging in ongoing learning and professional development. This research was conducted for the benefit of all future missionaries, including this author, from the United States who wish to serve in Papua New Guinea someday. The goal is to create a resource that can help any individual brand new to the country gain a better understanding of the culture, the redemptive stories present in the culture, and how to effectively develop lifelong disciples of the gospel. Members of the Church of the Nazarene are called to “Make Christ-like disciples in the nations,” and this paper can be used to help future missionaries in that endeavor. By evaluating and assessing the experiences of past and current missionaries, future missionaries can be better prepared for the challenges they will face.

² “Papua New Guinea : Like Every Place You’ve Never Been,” Air Niugini, and Papua New Guinea Office of Tourism, Accessed April 20, 2022, <https://papuanewguinea.travel/>.

Problem Statement

How does one effectively spread the gospel and develop lifelong disciples in Papua New Guinea? The cultural values and spiritual warfare present in that country create a very challenging atmosphere for missionaries to be effective as, so often, church members, leaders, and pastors backslide into their old ways due to familial and cultural pressure. What knowledge do future missionaries need to know in order to experience true growth in the church and to nurture mature Christians?

Significance of the Study

This paper was written in an attempt to gain personal knowledge and understanding of the challenges that I may face some day in my desire to return to Papua New Guinea as a missionary. Growing up as a missionary kid, I spent six years of my childhood in Papua New Guinea between the years of 1994-2002. After completing my undergraduate degree, I returned to Papua New Guinea on a two-week mission trip with my future wife where I asked her to marry me. Three years later in 2011, we returned as a married couple to have our first try at long term mission work, by serving as volunteers for fifteen months.

Papua New Guinea has been in and out of my life for the past thirty years, and I do not feel that my time there is complete. God is calling my family back to the mission field again and while we do not yet know where he is calling us, I feel certain that my work in PNG will continue at some point in the future. Because of that, this paper is very significant to me as it may contain critical knowledge for me as a future resource to ensure my time in Papua New Guinea produces much fruit and is not a waste.

The answers I received from the questionnaire can also serve as a future resource for the Church of the Nazarene, to assist with training new missionaries and vision planning for the future of the church. Future missionaries may gain some cultural insights to help them be more effective from the moment they arrive on the field.

Definition of Terms

These definitions are the author's own thoughts and are provided in order for the reader to understand the intended ideas. Therefore, no sources were provided to support these definitions as they are working definitions only for use in this paper.

Missionary is a term used for a specific subset of Christians who are called to minister in a unique context. Every Christian is commanded by God to make disciples, but not every Christian is called to work cross-culturally in order to do so. Just as some of the disciples remained in Jerusalem while others traveled far and wide, some Christians are called to remain where they currently live while others are called to go to a new context. The most important characteristic of a missionary, in this author's opinion, is feeling a call from God to go. Once an individual says yes to that call, a missionary must have that calling confirmed by the church, placing their confidence in this individual to fulfill God's call, and then be ambassadors to the world. After being affirmed by the church to serve, the missionary will move to a new cultural and language context to tell others about Jesus.

Therefore, a missionary must be called, affirmed by the church, minister to a new culture, and be an ambassador of the gospel but they do not have to be ordained. Without each of these steps, they may be a Christian, evangelist, pastor, discipler, or world traveler, but not a missionary.

Nazarene Missionary is a missionary, as described above, who has had their calling affirmed, specifically by the Church of the Nazarene. In the past, there were distinctive sending processes between the volunteer, short term missionaries, and the long term paid missionaries. That distinction has since been eliminated, but the missionaries who were interviewed served in the past under a mixture of sending models. The important part is that they were all sent by the Church of the Nazarene.

Wantok (Tok Pisin - “one talk”) is traditionally anyone who speaks the same language. Since Papua New Guinea was incredibly isolated from the outside world for so long, the mountains were difficult to pass, and the people were so afraid of other tribes, nearly one thousand unique languages formed over millennia. Generally separated by geography, these unique languages helped the people form communal bonds with everyone who spoke the same language. These wantoks were as close as family and brought forth certain expectations of fellowship, communal living, sharing, and working for the good of the other.

In modern times, from the author’s personal experience in the country, this wantok system is still in place but is used more generally for anyone who is friendly with someone else and expects that they should be friendly back to them. The familial bonds are still strong, though perhaps not as strong as the past, but the expectations of mutual reciprocity still exist.

Backslide in the Papua New Guinean context is when individuals who claims to be Christians turn their backs on what they have learned to return to the old ways of doing things. Usually this is caused by family or cultural pressure. This is different from Christians committing sins in which they ask forgiveness and return to the church. These Christians in the former case make a choice which pulls them out of the church completely.

Successful Mission Strategy is referring to the practices, attitudes, and behaviors of missionaries that result in developing lifelong disciples of Christ who do not backslide. A strategy that organically

grows the church, without enforcing American culture, and has a lasting positive impact are also traits of a successful time on the mission field.

Pitfalls are those behaviors and actions which missionaries should avoid so that they do not waste their time being ineffective in their work, or worse, causing harm to the church in the name of Jesus. Primarily this paper will refer to those issues that are caused by lack of cultural understanding or expectations, but these can also be caused by intentional sin on the part of a missionary as well.

Scope and Delimitations of the Study

This study will be limited to studying the presence of the Church of the Nazarene in Papua New Guinea. The heaviest concentration of mission work for this denomination has been in the Wahgi valley, in the Western Highlands Province, therefore, this study will be most applicable to future missionaries to this region. Though some of the missionaries interviewed for this study did serve in many other parts of the country, all of them served at least part of the time in this area. In 2012, the Western Highlands Province was split so that the Wahgi valley is now part of the newly formed Jiwaka province.³

Therefore, the information found here will be most applicable to Jiwaka province, with a strong correlation to the rest of the Western Highlands Province. While there are as many different cultural subsets across the country as there are languages, similarities do exist. Consequently, much of this will remain the same for missionaries that serve in other regions, but it should be expected that there will be some differences from village to village. The questionnaire was sent to seventy-four current and past missionaries with a target response rate of twenty percent.

³ Jiwaka Province, "Our Province," Jiwaka Province, Accessed April 23, 2024, <https://www.jiwaka.gov.pg/>.

Chapter 2

Review of PNG History and Culture

Country History

Around 2500 years ago, the first new people began to arrive on the coastal areas of Papua New Guinea bringing with them pottery, pigs, and new fishing techniques.⁴ While the taro root had been the staple nutrient for thousands of years, around 300 years ago sweet potatoes were introduced and quickly became the new staple due to their easier cultivation and superior nutrition.⁵ These yams were so popular, in fact, that at least one tribe developed a whole religion around them.⁶ Intense family loyalty and extreme fear of spirits and outsiders caused the people to stay confined to their own tribe and region. This extreme seclusion resulted in many tribes becoming unaware they had neighbors or that a world existed outside of their valley, stunting their development so that they remained in the stone age far longer than most of the world and developed unique cultures and languages.⁷ The resulting diversity of over 900 languages has created logistical challenges to trade, education, and evangelism.⁸

⁴ “History: From Ancient History to Modern Politics,” Papua New Guinea Travel, Accessed April 20, 2022, https://www.papuanewguinea.travel/history_

⁵ C. Roullier, et al, “On the origin of sweet potato (*Ipomoea batatas* (L.) Lam.) genetic diversity in New Guinea, a secondary centre of diversity,” *Heredity* 110, no. 6 (2013): 594-604, <http://doi:10.1038/hdy.2013.14>.

⁶ George Mombi, “Jesus as our Wapiken: Seeking a Model of Holiness amongst the Abelam People,” in *Living in the Family of Jesus: Critical Contextualization in Melanesia and Beyond*, ed. William Kenny Longgar and Tim Meadowcroft (Auckland: Archer, 2016), 83.

⁷ Mayer, Alfred Goldsborough. “Papua, Where the Stone-Age Lingers.” *The Scientific Monthly* 1, no. 2 (1915): 105–23. <http://www.jstor.org/stable/6077>.

⁸ Simon J. Greenhill, “TransNewGuinea.org: An Online Database of New Guinea Languages,” edited by Niels O. Schiller, *PLOS ONE* 10, no. 10 (October 2015), <https://doi.org/10.1371/journal.pone.0141563>.

The European discovery of Papua New Guinea is credited to Portuguese explorer Don Jorge de Meneses in 1526, though minimal outside visitors came to the island over the next three hundred years.⁹ The first touch of the gospel reached the southern shores in 1873 when Methodist missionary George Brown began sending evangelists from the Torres Strait. About ten years later, European colonialism took over and the land was divided between the British, the Germans, and the Dutch.¹⁰ The country changed hands multiple times over the next ninety years between Australia and Japan until finally being granted their independence in 1975.¹¹ Christianity struggled to get established on the islands of New Guinea from 1873 until 1901 when the Catholic church finally had three established mission stations on the Papua New Guinean coast.¹² Even still, evangelism was slow and difficult between sickness, violence, and two world wars. Situated just north of Australia, Papua New Guinea has been known by the western world for over two centuries with many explorers, entrepreneurs, and missionaries coming in contact with the coastal tribes. Up until the 1930's, it was thought the mountains in the interior were impenetrable with no chance of human life existing beyond the ranges.¹³ When a group of three brothers used a plane to access the mountain valleys in their endeavor to find gold, they made a video recording of the journey, giving the outside world a first glimpse at a previously unknown half a million people still living in the stone age. It only took twenty years for the Nazarene church to follow in the brothers' footsteps and begin the first Church of the Nazarene in the highlands of Papua New Guinea. Nazarene missionaries Wanda and Sidney Knox were the first to bring the Nazarene denomination to the people in 1955.¹⁴

⁹ "Papua New Guinea Profile - Timeline," BBC News, last modified February 14, 2018, <https://www.bbc.com/news/world-asia-15593238>.

¹⁰ Robin Lumadue and Rick Lumadue, "Missions in Papua New Guinea: A History of Missions among the Kafe People," *National Forum of Multicultural Issues Journal* 9, no. 1 (2012): 1-7. <http://www.nationalforum.com/Electronic%20Journal%20Volumes/Lumadue,%20Robin%20Missions%20among%20the%20Kafe%20People%20NFMIJ%20V9%20N1%202012.pdf>.

¹¹ National Archives of Australia, "Independence of Papua New Guinea," National Archives of Australia, Accessed April 24, 2024, <https://www.naa.gov.au/help-your-research/fact-sheets/independence-papua-new-guinea>.

¹² "History of Evangelization in Papua New Guinea," Catholic News in Asia, Licas News, last modified March 10, 2021, <https://www.licas.news/2021/03/10/history-of-evangelization-in-papua-new-guinea/>.

¹³ "First Contact," Produced by Arundel Productions, 1983, 52 minutes, https://archive.org/details/firstcontact_201602.

¹⁴ Kimberly Jayne, "Wanda Knox, biography of a missionary," Southern Nazarene University, accessed March 26, 2024, <https://home.snu.edu/~hculbert/Knox.htm>.

Religious Background and Worldview

A majority of the PNG population claims to be Christian, even as high as 95.6%.¹⁵ In reality, the primary belief system within the country is animism, intermixed with outside religions with much syncretism.¹⁶ The culture of Papua New Guinea, like many tribal locations, has been deeply rooted in animism for thousands of years. Animism is often defined simply as a belief that non-living objects contain a soul and can manipulate the real world.¹⁷ However, animism is much more than a belief system, but rather it is a cultural way of life, and a lens through which to see the world. Various forms of animism are very popular, even in more modern societies.¹⁸ Whenever someone claims a non-living object has control over part of their life, they are assigning animistic attributes to that object. This includes looking to the stars to direct the future through astrology, wearing lucky socks to help at a job interview, or knocking on wood to prevent bad luck. While non-tribal societies pick and choose when to apply animism, true animistic societies view every good or bad thing as coming from the influence of a spirit, often ancestral spirits. Therefore, everything possible must be done to appease the spirits and prevent bad things from happening. This inevitably leads to the people living in constant fear that they might do or say the wrong thing and bring trouble upon themselves and their family.¹⁹

This fear manifests itself in tribal rituals and traditions that are meant to appease spirits and chase away the evil ones. All of this reinforces that Papua New Guinea follows a Fear/Power based worldview

¹⁵ Cultural Atlas, "Papua New Guinea."

¹⁶ Dušan Lužný and Martin Soukup, "Encounter of Religions in Papua New Guinea—Toward a Relationship between Christianity and Original Traditions," *Horizons* 50, no. 2 (2023): 365–86, <https://doi.org/10.1017/hor.2023.39>.

¹⁷ George Kerlin Park, "Animism," in *Encyclopædia Britannica*, Accessed April 10, 2024, <https://www.britannica.com/topic/animism>.

¹⁸ Amelia Mathews-Pett, "I Want It to Go to a Good Home: Animism in Western relationships with personal possessions," *Performance Research* 24, no. 6 (2019): 86-94, <http://doi.org/10.1080/13528165.2019.1686585>.

¹⁹ Winfried Corduan, *Neighboring Faiths: A Christian introduction to world religions* (Downers Grove, IL: Intervarsity Press, 1998), 158.

in which they live in constant fear of the spirits and strive to manipulate the spirits power to their favor.²⁰ With their strong awareness of the spiritual world, fear-based cultures rely on superstition-based actions to try to keep the most powerful spirits on their side.²¹ According to one missionary, this would play out in modern culture when the headman of a tribe would assign individuals to attend different churches to see which one seemed to have the more powerful control of the spirits.²² As a result, charismatic churches tend to grow faster due to their “signs and wonders.” Conversely, the United States, many other English speaking nations, and much of Europe follow a guilt/innocence worldview.²³ In this view, rather than appeasing the spirits being the main goal, guilt based cultures place following the law as the highest value.

Cultural Values

It can be difficult to understand the culture of Papua New Guinea (PNG) from an American perspective because there is much diversity between the two nations, and even within PNG itself. By using cultural anthropologists Geert and Gert Hofstede’s dimensions of national cultures, one can start to get a better understanding of why the people behave the way they do. Hofstede proposed a focus on six dimensions of a culture including:

Power Distance: The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally. Institutions are the basic

²⁰ Catherine Nongkas and Alfred Tivinarlik, “Melanesian Indigenous Knowledge and Spirituality,” *Contemporary PNG Studies* 1 (2004): 57-68, <http://search.informit.org/doi/10.3316/informit.132874274057100>.

²¹ Roland Muller, *Honor and Shame: Unlocking the Door* (Bloomington, IN: Xlibris Corporation, 2001), Quoted in Mark Naylor, “Fear, Shame and Guilt,” *CrossCultural Impact for the 21st Century*, August 1, 2010, <https://impact.nbseminary.com/89-fear-shame-and-guilt/>.

²² Conversation with Mary Beth (last name hidden for her safety) on April 26, 2024, missionary for 8 years in PNG.

²³ Muller, “*Honor.*”

elements of society, such as the family, the school, and the community; organizations are the places where people work.²⁴

Individualism versus Collectivism: Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him- or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty.²⁵

Masculinity versus Femininity: A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life. A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life.²⁶

Uncertainty Avoidance: The extent to which the members of a culture feel threatened by ambiguous or unknown situations.²⁷

Long versus Short-term Orientation: Long-term orientation stands for the fostering of virtues oriented toward future rewards—in particular, perseverance and thrift. Its opposite pole, short-term orientation, stands for the fostering of virtues related to the past and present—in particular, respect for tradition, preservation of “face,” and fulfilling social obligations.²⁸

Indulgence versus Restraint: Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. Its opposite pole, restraint, reflects a conviction that such gratification needs to be curbed and regulated by strict social norms.²⁹

Hofstede's values are all rated on a scale from 0 to 100 with 100 meaning the country is completely in line with that particular cultural value. All values for the United States mentioned below were obtained from the website in April, 2022 and no numerical values have been officially determined for PNG as of the writing of this paper so generalized values found from other sources are used in the comparisons below.

²⁴ Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Software of the Mind* (New York: McGraw-Hill Companies, 2010), 61.

²⁵ Hofstede, *Cultures*, 92.

²⁶ Hofstede, *Cultures*, 140.

²⁷ Hofstede, *Cultures*, 191.

²⁸ Hofstede, *Cultures*, 239.

²⁹ Hofstede, *Cultures*, 281.

First, power distance is listed at 40 in the United States while PNG is considered to have a high power distance.³⁰ In Papua New Guinea, the more prestigious a job title a person has, the more they are revered. Having white skin immediately places someone at a higher power level, often to the discomfort of a missionary. From the author's personal experience, if a missionary walks into a village church on Sunday morning, the pastor will often immediately concede the pulpit and discard whatever sermon he has prepared, even if the missionary planned to come as a visitor with no intention of speaking. Nearly all stores in the cities have security guards at the door and nearly every Papua New Guinean who leaves a store receives a pat down and bag search to check for stolen items. However, white skin individuals are never touched as they leave. This power gap is not helped by the fact, that in the creation of the trade language, Tok Pisin, the first white people to enter the interior of the country taught the locals that "master" [masta] is the proper word for "white man."³¹

The biggest difference in cultural values between Papua New Guinea and the United States is that of collectivism versus individualism. While the USA is astonishingly high in valuing individualism at 91 out of 100, PNG is a very collectivist culture.³² Everything in PNG is done for the good of the tribe. Morals are based around what helps the tribe the most. From the author's personal experience, traditionally, stealing is not considered immoral because whatever can be brought back to the tribe helps the collective and is therefore good. However, if someone gets caught stealing, they bring shame on the tribe and the family may beat them nearly to death as a result. This extreme collectivism naturally results in a country wide social construct referred to as the "wantok" system. While the system resulted in much social good throughout history such as little to no famine due to the sharing of food, no orphanages being

³⁰ Philemon Yalamu, Wendy Doube, and Caslon Chua, "Cultural Influences on Requirement Engineering in Designing an LMS Prototype for Emerging Economies: A Papua New Guinea and Pacific Islands' Case Study," presented at 16th International Conference on Evaluation of Novel Approaches to Software Engineering, April 2021, 63, <http://doi:10.5220/0010399800580067>.

³¹ "Masta," Tok Pisin: Tok Pisin Translation, Resources, and Discussion, Accessed on April 13, 2024, <https://www.tok-pisin.com/define.php?tokpinin=masta&id=MjE4OQ==>.

³² Pulapa Subba Rao, "Impact of cultural dimensions on CRM under face-to-face learning mode and distance learning mode in Papua New Guinea," *International Journal of Electronic Customer Relationship Management* 3, no. 4 (Nov. 2009): 321, <http://doi:10.1504/IJECRM.2009.029293>.

needed as family would always take in children, and no homelessness, it has since been corrupted.³³ The whole tribe may raise money and work together to send a single student to university or back them as a politician. But once that student or politician gets a good job, the wantoks show up every payday and expect a share of all the earnings since they paid for college and now, he or she owes them. Even worse, the politician's job is no longer to serve the country but to serve only the needs of his tribe and to steal and cheat as much as possible to give back to his wantoks. This has led to extreme corruption, maxing out in the last 20 years as the eighteenth most corrupt country in the world out of 180 ranked in total.³⁴

There is not a consensus on whether PNG, is more masculine or feminine, as separate sources claimed both values for the country.³⁵ The United States is listed as 62 toward masculine, but both countries may be similar by not strongly leaning one way or the other. Perhaps because of the aforementioned wantok system in PNG, there is generally more care given to helping fellow tribe members in need, showing concern for others through a feminine value. However, for centuries men have been responsible for the traditionally masculine roles of hunter, warrior, and provider.³⁶ Some tribes have customs and rituals for boys which focus on toughening them in preparation for manhood, which is a very masculine approach for their society.³⁷ Further research will need to take place to give a more solid answer to this cultural value in light of outside cultures encroaching on the country.

The uncertainty avoidance for the United States is at 46 and likely lower than PNG which has a high uncertainty avoidance.³⁸ For example, when PNG banks first implemented ATM machines, many

³³ Yalamu, "Cultural," 63.

³⁴ "Papua New Guinea Corruption Rank," Trading Economics, Accessed April 27, 2022, <https://tradingeconomics.com/papua-new-guinea/corruption-rank>.

³⁵ Rao, "Impact," 321; Yalamu, "Cultural," 63.

³⁶ G. L. Nanau, "The wantok system as a socioeconomic and political network in Melanesia," *The Journal of Multicultural Society* 2, no. 1 (2011), 31-55, <http://doi:10.15685/omnes.2011.06.2.1.31>.

³⁷ Pascale Bonnemere, "A Relational Approach to a Papua New Guinea Male Ritual Cycle," *The Journal of the Royal Anthropological Institute* 20, no. 4 (2014): 728-45. <http://www.jstor.org/stable/43907749>.

³⁸ David Kavanamur, "The Interplay between Politics and Business in Papua New Guinea," *State, Society and Governance in Melanesia Project*, 2001, 9, https://www.academia.edu/112284475/The_Interplay_between_Politics_and_Business_in_Papua_New_Guinea?uc-sb-sw=35691826.

customers refused to give up their passbook accounts and they were uncomfortable with the changes, despite fines being imposed on those who refused to switch.³⁹ Many rituals and ceremonies are completed simply in an attempt to please the spirits and avoid the uncertainty of an evil spirit casting a curse and causing problems. For example, at the death of a loved one, it is traditional to hold a crying ceremony where everyone expected to show up and wail loudly, even if the crier did not like the person who died.⁴⁰ This crying, supposedly, shows the departed person's spirit that everyone is truly sad they are gone, and therefore the spirit will not torment the tribe. There is much fear that doing the wrong thing will bring about an unknown future of suffering.

PNG is very similar to the USA in regards to long term orientation, in which the United States scores 26, indicating a more short-term focus.⁴¹ The people of PNG can often be described as facing backwards in the stream of time.⁴² While American society talks of the past being behind, the word in Tok Pisin, the language of PNG, for the future is literally "behind." They are a people focused on the past and allowing the future to come with their back turned to it. This results in no concept of conservation, preservation, or future planning. For example, in some parts of the country, the tribe conducts a semi-annual river poisoning.⁴³ In this technique, large amounts of poison are added upstream, which causes the fish to float to the surface downstream where they can be easily collected in nets. Unfortunately, this poison does not discriminate between large and small fish, so future generations are not guaranteed this food source. The people also do not allow fruit to ripen on a tree before they eat it but instead pick it

³⁹ Limbie Kelegai and Michael Middleton, "Information Technology Education in Papua New Guinea: Cultural, Economic and Political Influences," *Journal of Information Technology Education* 1, no. 1 (2002): 14, <http://doi:10.28945/341>.

⁴⁰ Mala Darmadi, "Haus krai costs putting pressure on Papua New Guinean families," *ABC News Australia*, November, 29, 2021, <https://www.abc.net.au/pacific/programs/pacificbeat/png-families-struggle-with-haus-krai-costs-covid-19/13653122>.

⁴¹ Kavanamur, "Interplay," 9.

⁴² Anil Ananthaswamy, "Time Flows Uphill for Remote Papua New Guinea Tribe," *New Scientist*, Accessed April 27 2022, <https://www.newscientist.com/article/mg21428675-400-time-flows-uphill-for-remote-papua-new-guinea-tribe/>.

⁴³ Kiyoshi Tadokoro, "An Analysis of the Organization of Groups for Fish Poisoning among the Tewada of Papua New Guinea," *People and Culture in Oceania*, 26 (2010): 1-22, https://www.jstage.jst.go.jp/article/jsos/26/0/26_1/_pdf/-char/ja.

while it is green, much to the author's annoyance as a child waiting for a large piece of sweet fruit to eat. Even worse, they love to eat the flower of the pumpkin plant without having the patience to wait for an actual pumpkin to form and provide them with fifty times more sustenance.⁴⁴ The culture never developed a system to preserve or store food long term so in the rare event of drought caused by El Nino, food shortages become a major concern.⁴⁵

This author was unable to find a study which directly addressed the final cultural dimension of indulgent versus restraint. From the research done for this paper, it appears that the people of Papua New Guinea follow more of a restraint value in some regards but indulgent value in others. Before European influence came to the country, the reproductive fluids of males and females was considered powerful because it brings forth new life, and therefore should be avoided as a potential danger.⁴⁶ This was a very restraining position resulting in limiting sexual contact and personal pleasure. PNG is one of a few cultures in the world, if not the only one, that never developed their own form of alcohol giving more evidence of their restraint position. Alcohol is not known to have existed in the country until it was introduced by Europeans.⁴⁷ Ever since, alcohol abuse has become a rampant problem with an indulgent cultural value taking hold. The coastal tribes grow a variation of coconut called the betel nut, which when mixed with two other ingredients transforms into a stimulating, hallucinogenic, and cancer-causing drug.⁴⁸ In the past, this drug was reserved only for the village elders to perform spiritual rituals, requiring cultural restraint to resist the addictive power. Through modernization, betel nut abuse has taken over the

⁴⁴ Bruce R. French, *Food Crops of Papua New Guinea: An introduction to the crops, their importance, and distribution in Papua New Guinea* (Food Plants International Incorporated, 2023): 23, <https://foodplantsolutions.org/wp-content/uploads/2018/06/5-Food-Crops-introduction.pdf>.

⁴⁵ "Food Assistance to El-Niño Affected Populations in Papua New Guinea," World Food Programme, Accessed April 27, 2022, <https://www.wfp.org/operations/200966-food-assistance-el-nino-affected-populations-papua-new-guinea>.

⁴⁶ "Melanesian Culture - Gender Relations," Encyclopedia Britannica, Accessed April 28, 2022, <https://www.britannica.com/place/Melanesia/Gender-relations>.

⁴⁷ Wolfgang G. Jilek, "Alcohol Abuse in Papua New Guinea: Sociocultural Factors," *Transcultural Psychiatric Research Review* 23, no. 1 (March 1986): 79–83. <https://doi.org/10.1177/136346158602300113>.

⁴⁸ N. T. Talonu, "Observations on betel-nut use, habituation, addiction and carcinogenesis in Papua New Guineans," *Papua New Guinea Medical Journal* 32, no. 3 (Sep 1989):195-197, PMID: 2816084.

coast with no apparent age restrictions. Future studies should be conducted in regard to this cultural dimension.

There is no reason to be vague in Papua New Guinea, indicating a low-context culture according to Hall's definitions.⁴⁹ High context cultures have communication styles that are based more on body language, tone, context, and an expectation of more implied information being given through non-verbal cues. Low context cultures, like the United States, rely on more direct and assertive verbalization of what information needs to be conveyed. PNG's low-context culture can lead to honest observations, such as a local friend exclaiming "You got really fat in America!" as well as honest conversation to uncover the struggles of an individual's spiritual life, which will be explored further in Chapter 4. While an astounding 96% of Papua New Guineans claim to be Christians, a few deeper questions can reveal a different story, as indicated by the questionnaire responses below.⁵⁰

Combining the ideas of Hall and Hofstede together gives a basis for understanding the people to whom missionaries are going to serve. This allows for the presentation of the gospel to be adapted and presented in a way that is more contextualized. It can help implant the truths of the gospel deeper into the hearts of the Papua New Guineans to form more devoted disciples.

⁴⁹ Edward T. Hall and Mildred Reed Hall, *Understanding Cultural Differences: German, French, and Americans* (Yarmouth, England: Intercultural Press, 1990).

⁵⁰ "Papua New Guinean Culture - Religion," Cultural Atlas, Accessed April 28, 2022, <https://culturalatlas.sbs.com.au/papua-new-guinean-culture/papua-new-guinean-culture-religion>.

Chapter 3

Methods and Procedures

In order to gain a better idea of how to be an effective missionary in Papua New Guinea, a few steps were taken in writing this paper. First, an in-depth look at the culture was completed through a review of cultural literature and a comparison of the worldview and values of Papua New Guinea compared to the culture of the United States. The literature came primarily from the APNTS library and online journals.

Then to see what has been effective more recently and to get advice from those who have been active on the field, a questionnaire was sent to all current and former Nazarene missionaries whose contact information could be found. This includes all of those who are actively serving on the mission field now or as many as possible of those who have served in Papua New Guinea, either as a volunteer or paid missionary. It was not feasible to interview every missionary, so the questionnaire was designed as a mini interview, rather than a survey, as every question required a typed answer rather than a checked box.

Target recipients were identified in three ways. For all currently active missionaries in Papua New Guinea back to 2012, Rachel Thompson was contacted, who is the Nazarene missionary care coordinator for PNG at present. The list of missionaries from around 1990 till 2012 was compiled by the author's past experiences as a missionary and missionary kid, with input from another missionary who served at the same time. For those living missionaries who served before 1990, an email chain managed by Jerry Bolerjack was used. His list contains twenty-two missionaries who are all retired and have not served in the past thirty years. Missionaries who served only one year or less were not included in this study as their experience with the culture and effectively making long term disciples was hindered by their short time in the country. Additionally, those teachers who exclusively taught at the missionary kid

school were excluded as their job requirements generally prevented them from spending much time discipling the local people.

Unfortunately, unknown to this author, there have recently been some disagreements and agitation among the Nazarene mission personnel in Papua New Guinea. The vision for the future has been debated and questioned by those who desire to look to the past for guidance versus those who desire to modify the strategy to the changing future. Therefore, Rachel Thompson, after looking over the questionnaire, had concerns that these questions could bring up bad feelings and rekindle the debates once again. She advised that she would not be able to widely distribute the questionnaire as desired, but rather present it to select individuals whom she believed could handle the questions. For that reason, the questionnaire was only given to five actively serving missionaries with an estimated ten to fifteen more being excluded. This may have an impact on the results as the current missionary demographic that is most upset does not have a voice in this paper.

The questionnaire was distributed through Facebook messenger, by individual emails, and by an email to Jerry Bolerjack, which he forwarded to his group. Recipients were not required to register for an account and anyone with the questionnaire link could fill it out, so there is no way to verify that every recipient and respondent is or was a missionary with the Church of the Nazarene. Someone who was sent the link could have passed the link on to someone else. Furthermore, Jerry's email list was not disclosed to the author, so the individuals included in his twenty-two names are unknown, but only that he said they are all past missionaries. Of those who filled in their name on the form, 14 out of 16 respondents, all of the names correspond to confirmed missionaries.

The questionnaire was crafted using Google Forms and consists of a disclaimer and fifteen questions. All questions were optional, including the field to enter a name, so the applicants had the option to remain anonymous, and not every question was answered by every missionary. The option to remain anonymous was given for those who have left Papua New Guinea to serve in a new area that is not

open to Christianity and for those who might wish to express a negative opinion in their answers without backlash.

Altogether, the questionnaire was sent to 74 individuals and recipients were given ten days to complete it. A reminder message was sent a week later to those who had not yet responded, giving them three days left to finish the survey. For screenshots of the questionnaire questions, see Appendix A. Additional days likely would have resulted in a higher response rate.

Chapter 4

Effective Nazarene Missions

Demographics of Questionnaire Respondents

The questionnaire was sent to 74 missionaries of which 16 responded, giving a 21.6% response rating. One of the respondents submitted the questionnaire twice so one copy was discarded and not included in these statistics. The missionary respondents served in Papua New Guinea through the Nazarene church in the years 1968 up to those still actively serving in 2024.

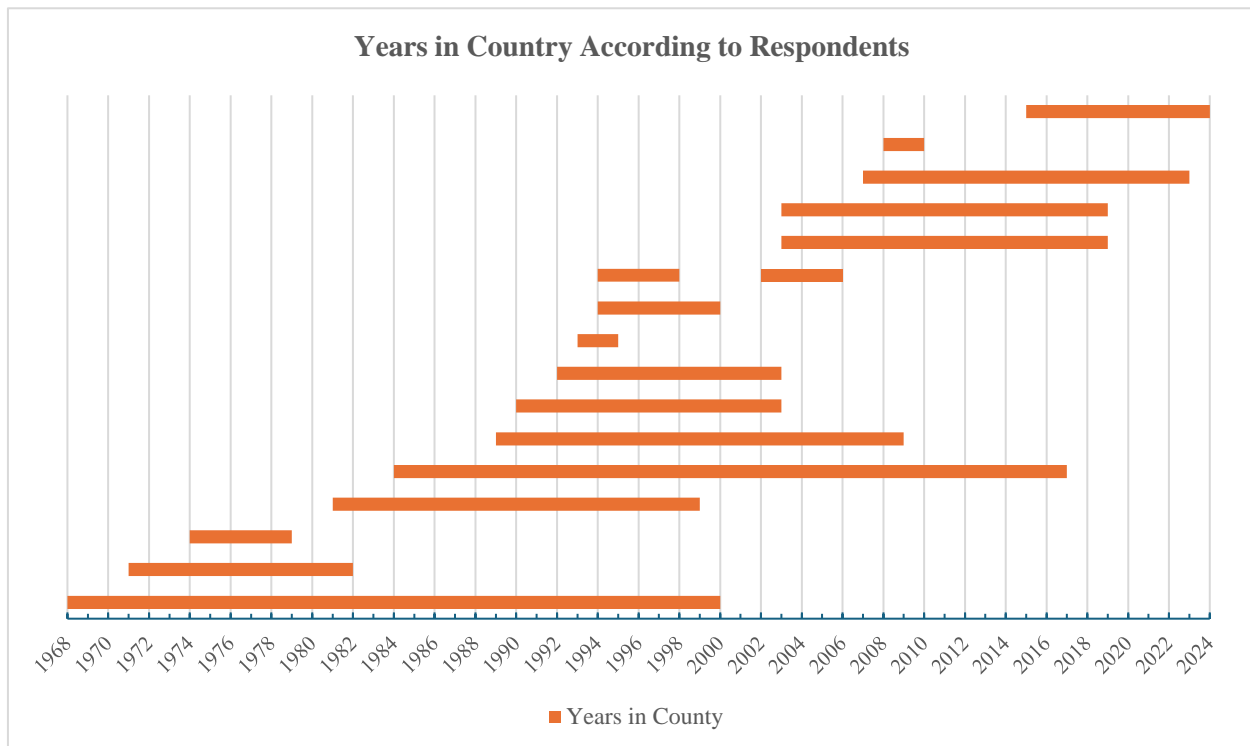


Figure 1: Timeline of dates showing the years served by Nazarene missionaries who completed the questionnaire. No missionaries responded who served from the time period of 1955-1968 and only a single active missionary responded.

The mean time spent on the field was 13.6 years across all respondents and the most represented time period was 1994-1995 where half of the respondents, 8, served simultaneously. The least represented time frames include 1968-1971 and 2023-2024 where only one missionary from each period responded. Two missionaries chose to keep their identity anonymous, but of those who gave their information, the nationalities included 13 Americans and 1 New Zealander. The genders

Years Served	1968 - 2024
Mean Years Served	13.6
Most Represented Year	1994
Least Represented Year	1968-1971/2024
Gender Split	5 Male / 9 Female
Nationality	13 American, 1 New Zealander

Table 1: Demographics of Respondents

were divided 5 males and 9 females with primary occupations on the field distributed as follows: 4 doctors, 3 ministers, 3 educators, 2 nurses, 1 administrator, and 1 hostel parent. See Table 1 for a summary of the demographics.

The frequency of answers to the non-demographic questions are summarized below, but because every question was optional, some of them were answered more than others. Table 2 summarizes the response rate for each question below.

Question 4	16
Question 5	15
Question 6	11
Question 7	12
Question 8	14
Question 9	11
Question 10	15
Question 11	11
Question 12	10
Question 13	11

Question 14	8
Question 15	16

Table 2: Response Rate to questions.

The second most important part of a successful missionary, according to the word cloud, is a three-way tie between loving the people, discipling others, and training local people to take over. In a sense, all of these are connected as a Christian's love for others should drive them in a desire to disciple people as followers of Christ. Through that discipleship, they can raise up God-fearing leaders who are fully equipped to continue the ministry once the missionaries inevitably return home. But all of this begins with a true love for the people.

The third most popular response had to do with the practical side of missionary work. In order to be effective on the field, these respondents say a missionary should learn the language, understand the culture, and contextualize the gospel. This is an area where missionaries have failed in the past by attempting to bring their own culture to the people rather than the culture of the Kingdom of God.⁵¹ God's culture does not look like America, Australia, New Zealand, or any place on earth but a place glowing in the light of the Son, flourishing through the "beatitudes", and producing the fruit of the Spirit. This Kingdom looks a lot like Isaiah 61:

The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion...⁵²

In order to effectively bring the gospel to a new culture, the missionary must be familiar with the culture taught by Jesus, the culture in which they are ministering, and be able to separate their own culture from the gospel.⁵³ In addition, obedience to God was included in this set of phrases and goes along closely with our willingness to serve.

⁵¹ Charles H. Kraft, *Christianity in Culture* (Maryknoll: Orbis Books, 1981), 21.

⁵² Isa. 61:1-3a, NIV

⁵³ Gailyn Van Rheenen, *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids: Zondervan Publishing, 1996), 114.

5) *In your opinion, what cultural issues present the biggest challenge for successful mission work in Papua New Guinea?*

Corresponding to the fear/power cultural worldview as mentioned above, the missionaries agreed in their responses that the fear derived from the animistic beliefs of the people is one of the biggest issues that the church faces in Papua New Guinea. This fear, that an ancestral spirit may cause harm to oneself or one's tribe, leads to pagan worship, tribal warfare, and seeking revenge without much desire for forgiveness. By following after the gospel, the Papua New Guineans may feel that they are abandoning the wishes of the ancestral spirits and lead to harm coming to their family, and so they live in fear of change.⁵⁴ Animism and the fear it brings are so much a part of their lives, it can be hard for an American mind to understand, and yet it is critical if one desires to be an effective minister of the gospel. Superstitions abound, such as are found in the Yali people who are afraid to walk over burial grounds as they may anger the spirits of those buried within.⁵⁵ The Yanomamo people will not walk over soft ground for fear that leaving their footprints will allow an enemy tribe to cast a spell on the one who left the print.⁵⁶ Understanding this culture of fear, and having a firm grasp on animism will help any missionary be more effective in building a bridge to the gospel.

Another barrier that has presented significant challenges to the missionaries is the people's loyalty to systems outside of the gospel. The intense tribal and wantok loyalties often cause Christians to return to their old way of life rather than following after Christ. This can be averted by developing strong local leaders and deeply rooted discipleship, but cultural pressure still continues to pull Christians out of the church.

⁵⁴ Corduan, *Neighboring*, 158.

⁵⁵ Don Richardson, *Lords of the Earth* (Ventura: Regal Books, 1977), 28.

⁵⁶ Mark Ritchie, *Spirit of the Rainforest* (Chicago: Island Lake Press, 2000), 123.

6) *What is the biggest challenge the Church of the Nazarene faces in Papua New Guinea? How can the church do better?*

This is one answer that many of the older missionaries did not feel qualified to answer as they had been gone for too long, but from those who did answer, they all agreed that the top issue facing the Church of the Nazarene is the development of strong church leaders. This goes back to the issue of discipleship and the cultural issues that cause people to backslide. Along this same line, an especially challenging hurdle for the church is raising up strong female church leaders. The culture is very male dominated with high instances of domestic abuse and violence toward women, who are often treated as property rather than as individuals.⁵⁷ Overcoming this gender bias is hard, even within the church, so it presents a major challenge to a denomination like the Church of the Nazarene that believes in God's call on women as well as men.

7) *How have you worked to overcome the challenges mentioned in the previous 2 questions?*

The missionaries have worked in many ways over their many years to attempt to develop deeper levels of discipleship, to overcome the cultural barriers to the gospel, and to empower leaders. One missionary who taught at the Bible College said they focused the curriculum on the local culture to help the pastors contextualize what they were being taught. Attempts have been made to bring a higher quality of education to the pastors such as when professors from APNTS were flown in to teach courses and scholarships were given for pastors to take classes abroad. By having a personal relationship with the local people, some missionaries were able to foster a deeper level of discipleship which led to better conflict resolution, fairness to women, and answers to the wantok system. For these changes to be lasting, they must be encouraged to begin from within the people, and not be pushed upon them from the outside.

⁵⁷ Ione Lewis, "Violence against women in Papua New Guinea," *Journal of Family Studies* 14(2-3), (Oct 2008): 183-197, doi:10.5172/jfs.327.14.2-3.183.

8) *What aspects of the culture make the people more receptive to the gospel or help the church spread easier than in your home culture?*

A few cultural aspects can help the spread of the gospel by building a bridge from what they know to the hope of Christ. Based on their understanding of tribal loyalty, wars, fear, and revenge, the people often relate much better to the Old Testament than to the New Testament. In the United States, the church tends to relate more to the New Testament, so it can be hard for them to realize that if a missionary begins their teaching from the Old Testament, pointing those stories toward Jesus, it can make the gospel more relatable. In at least one instance, it was so relatable that it resulted in the simultaneous conversion of an entire tribe.⁵⁸

The respondents mentioned that in the past, the people were more open to listening to outdoor sermons, watching films about the Bible, and having discussions about faith as there was nothing else to do or keep their attention. Now, with the proliferation of cell phones and media, the missionaries find those aspects of ministry being challenged by more “attractive” distractions. Even still, the people are very aware of the spiritual world and can recognize true darkness, so they can often sense the light that comes from Christianity. They generally have no doubt that there are both malicious and benevolent spiritual beings so it can be easy to bridge that gap to point them to God as the ultimate spiritual being who holds power over all darkness.

The people are also very blunt about their faith, allowing an open conversation about their beliefs and lifestyle without having to dance around the truth or be deceptive, as often happens in American culture. As mentioned earlier, their low-context culture allows missionaries and pastors to get straight to the point.

9) *Can you give any examples of a time when your ministry failed because of some cultural misunderstanding or an expectation was not met?*

⁵⁸ Ethnos360, “Ee-Taow: The Mouk Story,” directed by John R. Cross, May 13, 2014, Documentary, 23:56, <https://www.youtube.com/watch?v=hjRTBQcf-uc>.

Misunderstandings can often lead to missed opportunities, hurt feelings, or possibly even the end of a ministry. One missionary mentioned her failure to follow the cultural expectation of discipline by opting for grace instead. While grace is in line with the teachings of Jesus, the culture expects more. When students at her school broke the rules, even ones as benign as the uniform code, and she did not immediately expel them, opting instead for redemptive discipline, the school board disagreed with the leniency and eventually got tired of her generous nature. They fired her from the job, resulting in a return to America. A difference in opinions between an American missionary seeking grace and Christian school board expecting discipline resulted in this missionary being removed from the field and her ministry ended.

Some missionaries discussed their failures based on the challenge of understanding a worldview other than their own. The United States is based on a guilty/innocence worldview, which drives much of how individuals interact with other people and how they respond to situations that happen to them.⁵⁹ This worldview can cause failures on the part of those who attempt to understand another culture through their own lens. While an American missionary might insist to a Papua New Guinean that following the rules is the most important to avoid being guilty, the fear-based person may choose to ignore rules in order to appease an ancestral spirit or choose to lie to keep a relationship, due to holding community as a higher value. While Papua New Guinea is primarily a fear-based culture, they also have a strong sense of shame, of which missionaries must be sensitive. Some respondents mentioned failures which resulted from unintentional shame being cast upon coworkers, fellow Christians, and local leaders because of the words or actions of the missionary. One time a local leader was so shamed by a misunderstanding missionary that he threatened to violently shut down the hospital. After chasing him across the compound with profuse apologies, the crisis was averted.

10) What are the top issues that causes Christians to backslide, pastors to fail, and churches to close in PNG?

⁵⁹ Muller, *Honor*.

Just like Christians everywhere around the world, sin creeps into the lives of Papua New Guineans who are not being discipled into a deeper relationship with Christ. Failure to keep one's eyes focused on Jesus and to rely on him daily can lead people to rely on the world instead. It does not matter if someone is from America or PNG, a missionary or a lay person, without walking with Jesus, backsliding can happen to any Christian.

While spiritual immaturity is the primary cause of backsliding around the world, Papua New Guinea has some more specific causes, as mentioned by the missionaries. As mentioned earlier, tribal loyalties or issues can be a major barrier to receiving the gospel as well as continuing to walk in the faith. Pressure from the tribe can cause a Christian or even a pastor to leave the church to join in a tribal fight, take a second wife, become involved in political schemes - to lie, cheat, or steal for the benefit of their wantoks.

Another common cause of backsliding among Christians around the world is sexual temptation. One missionary had to fire a professor at the Bible College for repeated incidents of possessing pornographic images. As cell service and access to phones becomes more commonplace in PNG, pornography and sexual sins are following in their wake with the country recently topping Google Trends charts as the number one country in the world for internet searches containing the words "porn" or "pornography."⁶⁰ This will only become a bigger issue for the church in the days ahead as more and more cell towers are built around the country.

⁶⁰ Liam Cochrane, "PNG tops porn searches on Google, experts divided over link between pornography and violence," *ABC News Australia*, February 26, 2015, <https://www.abc.net.au/news/2015-02-25/papua-new-guinea-tops-google-porn-searches/6262028>.

11) What barriers exist to bring about holiness and entire sanctification to Christians in PNG?

As already identified, many of the same problems exist in the pursuit of holiness, no matter what country one lives in, but couple that with the specific tribal issues in PNG and it becomes a real challenge. Because there is a greater awareness of the spiritual world, with ancestor worship and witchcraft being very prevalent throughout the country, spiritual warfare happens there, perhaps on a level rarely seen in America. American missionaries need to be prepared and aware of spiritual warfare before coming to PNG. Also, as told by a missionary respondent, there are, in many areas, very few examples of church elders living a holiness lifestyle for the younger generation to follow as the churches are often so new. As this missionary pointed out, on one Nazarene church district that struggled to develop members who were entirely sanctified and which suffered from much backsliding, even the pastors had been Christians for less than ten years, let alone the congregations to whom they ministered.

This points back to the need for true discipleship to take place, as one of the missionaries with over thirty years of experience pointed out:

This is a real need in PNG as the island has perhaps been over evangelized and under disciplined. There is a real need of the Holy Spirit's power to be an effective witness and to overcome temptation. There is a need for heart cleansing from the past spiritism and sins...There is the need for full commitment and consecration and to make the relationship with Christ the primary allegiance in life.⁶¹

12) What traditions, cultural taboos, rituals, or Bible verses have you used to bridge the Gospel message to an animistic mindset? What stories of redemption or salvation are already present in their context?

As already discussed above, the Old Testament is often a great place to start a conversation about the Bible since much of it is directly relatable to the culture. While the Old Testament is very relatable to the culture, New Testament references can also be powerfully used. Two of the missionaries pointed out

⁶¹ James Radcliffe, quoted from his questionnaire responses.

their preference to use 1 John 4:4 as a powerful evangelism tool, “You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world.” These words can bring assurance to a new believer as they realize that even though there are spiritual forces all around, evil spirits or angry ancestors who want to cause them harm, God is greater than all these spirits and has power over them. With the people of Papua New Guinea being so afraid of spirits, it can be quite freeing to learn of an all-powerful Holy Spirit, who is stronger than any other spirit, and only ever acts for the good of those who follow him.

Missionaries can also be looking for God’s prevenient grace that has already gone ahead and prepared a redemption story that can point the tribe to Christ once it is found. The Simbu people have a festival that celebrates mythical ancestors who died for the tribe to bring forth life, and while its focus is on the worship of ancestral spirits, the church can redeem this myth to point to Jesus and one who died for them to bring life.⁶² The Sawi people will stop a tribal fight, creating lasting peace, when one chief gives up his own child to the opposing chief as a sign of trust.⁶³ Once a missionary discovered this custom, it became a perfect example of God giving up his Son to create peace on earth resulted in a breakthrough for the gospel and the salvation of many. In the yam religion mentioned earlier, the myths surrounding the origin of the sweet potatoes point to a mystical figure named Wapiken, who pointed the people toward holy living even before the gospel arrived.⁶⁴ There is plenty of good to be redeemed within the culture already if one is willing to find it and partner with the Holy Spirit who goes before the missionary.

13) How would you approach an unbelieving Papua New Guinean differently than you would in your own culture?

⁶² Gabriel Kuman, “The Simbu Pig-Kill Festival and the Eucharist: A Paradigm for Building Christian Community in the Highlands of Papua New Guinea,” in *Traditional Ritual as Christian Worship: Dangerous Syncretism or Necessary Hybridity?*, ASM Series #56 (Maryknoll, NY: Orbis Press, 2018), 54-69.

⁶³ Don Richardson, *Peace Child* (Grand Rapids: Baker Publishing Group, 2005).

⁶⁴ Mombi, “Wapiken”, 20.

One of the key aspects mentioned by the missionaries to be effective in sharing the gospel is to present it in their language. Tok Pisin is acceptable, but even better would be to present the gospel in their own tribal language. The more they see a missionary as one of their own, the easier it is for them to accept the message that is being preached. Another long-term pastor, theologian, and missionary pointed out that it can be very tempting to speak English as it seems more and more people understand that language. Since they are speaking the same language, it can lead one to believe that there is clear communication, and the missionary thinks they understand what they are hearing. But, in reality, it is often a superficial understanding as they may not have the English words to express what they mean, which is why it is critical to be fluent in their heart language if one truly wants to speak to the heart of the Papua New Guinean.

PNG is a low-context culture, as discussed earlier, which means evangelism is easier than places where people will lie to look better. In America, a cultural expectation is that religion is an off-limits subject in most settings and so the citizens hesitate to bring up spiritual matters to those they do not know very well. Conversely, in Papua New Guinea, discussing religion is acceptable and even expected at the mission hospital. To begin, a missionary can ask someone very literally if they are a Christian or a heathen, and they will answer honestly. If they claim to be a Christian, a follow up question can be asked if they are a true Christian or just a skin Christian - someone who attends church sporadically but does not live for Jesus. Once one knows the true depths of their belief then one knows where to begin the conversation.

14) If you were or have been in PNG for a while, how did/have the mission strategies and evangelism techniques changed over time?

In the beginning of Nazarene missions, there was still too much colonialism influencing the way they interacted with the people. The goal of all mission work should be to transform a culture through the

power of the Holy Spirit rather than to transfer the missionary's culture to the people.⁶⁵ "Issues such as polygamy, infant sacrifice, or mercy killings will change over time when biblical teachings permeate the culture."⁶⁶ This was demonstrated to one of the respondents who found an old Nazarene book at the hospital which described how some of the missionaries would hold classes on fashion, to help the local ladies pick which clothes should be worn together, as if coordinating colors were an essential part of mission work. The respondents agreed that this has been changing for the better, with more emphasis on contextualization than cultural transference.

One point of strategy that has changed over time, has been the definition of what is considered a missionary's job and what should be in the hands of the local church. While missionaries used to fully oversee the church in all aspects, in recent years they have trained Papua New Guineans to run the church while missionaries act more in support roles. This has led to a mixture of positive and negative impacts as it has helped contextualize the gospel and remove a sense of paternalism toward the American church, but some leaders have been thrown into roles for which they were not ready. This has resulted in pastors falling away from the church, backsliding, and previously thriving ministries diminishing their outreach. Proper discipleship and leadership training remain key needs for the Papua New Guinean church.

15) What advice would you give to a brand-new missionary who comes to PNG, in order to help them be effectively used for the Kingdom of God?

The number one piece of advice these seasoned missionaries can offer to all those who come behind is to truly love the people. Get to know them, really know them: learn their language, learn the culture, invite them into one's home, visit their homes, eat their food, pray for them, and allow them to pray for oneself. Be humble and be ready to learn. A missionary should approach their assignment in a posture of

⁶⁵ Sherwood G. Lingenfelter, *Transforming Culture: A Challenge for Christian Mission* (Grand Rapids, MI: Baker Books House, 1992), 13.

⁶⁶ Kaitlin Sones, "An Analysis of Uriay Culture and Gospel Presentation to the Uriay Tribe," (Senior Thesis, Liberty University, Lynchburg, VA, 2012).

learning. Do not go onto the field with the answers but be prepared to find some answers by listening to the people who are there. Finally, be prepared to fail, as one missionary stated, “Moving to the other side of the world does not automatically make you a super Christian. I was shocked to discover this truth!”

Chapter 5

Holiness and Conclusions

“Be holy, because I am holy.”⁶⁷ To most people, this command seems to be a rather steep order considering the imperfect and sinful nature of humans. Surely when God spoke these words to Moses in Leviticus 11:44-45 and 19:2 he did not really mean that people should be as holy as God but perhaps, in the thinking of some, he meant that Christians should reach a level of holiness acceptable for mere mortals. This seems to be the attitude of most Christians in the world, that holiness is something beyond their ability and out of reach. In his book, “The Weight of Glory”, C.S. Lewis wrote these words:

There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilizations - these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub and exploit...⁶⁸

Everyone one meets has a soul that was breathed into them from God when they were formed, “Then the LORD God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”⁶⁹ What separates humans from the rest of the creation is that they contain the actual breath of God in their lungs, not just regular air; the immortal soul that comes from God. God made “mankind in his own image,”⁷⁰ which is not to say his physical image, but his spiritual image, capable of having free will, to choose right and wrong, to be holy, and to live eternally with the consequences of their decisions once they shed their mortal bodies. Therefore, God’s level of immortal holiness is the same level expected of humans who are also immortal beings.

⁶⁷ 1 Peter 1:16, NIV.

⁶⁸ C. S. Lewis, *The Weight of Glory and Other Addresses* (London: William Collins, 2013).

⁶⁹ Gen. 2:7, NIV.

⁷⁰ Gen. 1:27, NIV.

In 1 Peter 2:16-17, Peter tells his readers to live as free people but also to live for God. The people of PNG have lived under the oppression and fear of demonic spirits for so long, it is time for them to feel the freedom that is found in Christ. By fearing God instead of their ancestors, they can be freed from the past and begin to live a new, changed life that draws others to him. When Christ comes into their hearts, they join a new tribe, becoming a wantok to Christians all around the world speaking the language of the Bible. By loving their new wantoks in the way they have always loved their tribal wantoks, they show proper love for the family of believers. As wantoks, both American missionaries and Papua New Guinean Christians are committed to one another out of love and a mutual concern for each other's well-being.

The spiritual warfare taking place in the country of PNG, which has long been such a stronghold for Satan may be the biggest challenge of all. The devil is very real and very powerful, and he does not want to let go of a country where he has had his claws dug in for so long. God is more powerful and is a God of love, not of fear, yet the spirit of fear still runs deep, even once the people have come to faith.

In America, and much of the world, the spiritual realm is rarely talked about, and so they tend to ignore the inhabitants of that realm, namely angels and demons. Even when Christians claim the devil is a real being, they are often ridiculed by modern non-believers who believe the devil is simply a representation of evil in the world, created by people, rather than an unseen spiritual force. Many Christians also rely more on science and that which is seen rather than attributing both good and evil to angels or demons. They have become blind to the unseen things around them, despite plenty of Biblical evidence that spiritual warfare is very real and happening all around. As David Sitton says:

Most amazing is that many Christians are also incredibly unaware of this warfare in the spirit world. Since they cannot see demons, and since they cannot hear the shrieks of the rulers of darkness, and since they cannot physically feel the fiery darts of wicked spirits, they convince themselves that none of this really exists. If one adheres to secular worldview assumptions that deny spiritual realities, then it follows that the demonic dimension will be virtually ignored.⁷¹

⁷¹ Sitton, "Animism."

Since those holding that secular mindset do not see what is happening around them, they do not believe it exists. The Bible is clear when it says, “For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.”⁷² Christians spend much of their time fighting against people and human institutions rather than praying against the powers of darkness in the world. As Paul says, “For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him.”⁷³ God is the creator of invisible things, so His people can pray to Him for help in this spiritual battle.

A Nazarene district superintendent this author met in 2007 in Zambia made a statement that correctly summarizes the different world views held by American culture and tribal cultures: “In America you have a lot of science but not much faith. In Zambia we have a lot of faith but not much science.” His point was that in the United States everything is attributed to a scientific explanation while ignoring the spiritual realm, but in Zambia they attribute everything to the spiritual world while ignoring scientific explanations. This is also true of Papua New Guinea and it is important for the church to understand this if it hopes to adapt the gospel presentation to this culture.

The fulfillment theory of the gospel states that “Christianity brings to completion what God has already sown in peoples’ cultures and religions, while, at the same time, purifying them from sinful elements.”⁷⁴ Based on this theory, the goal of the church in Papua New Guinea, and really any culture, is to find where God is already at work within a culture and then to connect that part of the culture to the gospel. The Church of the Nazarene believes in prevenient grace as God’s grace that goes before. Even within unreached people groups around the world, in villages America does not even know exist, God is

⁷² Eph. 6:12, NIV.

⁷³ Col. 1:16, NIV

⁷⁴ Franco Zocca, “Proclamation of Christ in the Context of Traditional Melanesian Cultures,” *Melanesian Journal of Theology* 28, no. 1 (2012): 26-44. <https://www.cltc.ac.pg/wp-content/uploads/2016/12/MJT-28-1.pdf>

already working in the hearts of people to create a pathway to redemption. The job of missionaries is not to enter a new culture and make it look just like their own culture. Instead, they should seek out and encourage the good parts of the culture that are already present while confronting the sinful parts and adapting the gospel message to fit the redemption story already at work before they arrived.

The call to Christian perfection is not an instantaneous event that occurs simultaneously with justification when a sinner calls on Christ and is saved. As can be seen with the church in Corinth, even believers in the church are subject to the desires of the flesh and act as spiritual infants.⁷⁵ Yet, as John Wesley argues throughout many of his sermons, Christian perfection is both achievable and commanded of all who follow Jesus. As the opening line of sermon 14, “The Repentance of Believers,” says, “It is generally supposed, that repentance and faith are only the gate of religion.”⁷⁶ He goes on to quote Hebrews from the King James Version, “go on to perfection.”⁷⁷ Christians cannot be content to remain stagnant in their faith. God calls all believers to continue growing, deepening their faith, striving to be more like Christ, and working toward Christian perfection. Looking back to C. S. Lewis once again, as he penned in his world-famous series, *The Chronicles of Narnia*, the character of Aslan, who is a representation of Christ in the story, calls the children, representing everyone who believes in him, to continue “Further Up, Further In!”⁷⁸ This call is as true for the American church in their Christian walk and the Papua New Guineans emerging out of animistic oppression as it was for the Pevensies in that story. One cannot remain satisfied with a lukewarm, mediocre faith, remaining as infants in Christ but must continue further up and further into a relationship with Him as one matures toward Christian perfection. This is true discipleship that will bring Holiness to the far reaches of Papua New Guinea despite all barriers that are present.

⁷⁵ 1 Cor. 3:1-4.

⁷⁶ “Sermon 14 - the Repentance of Believers,” The Wesley Center Online, Northwest Nazarene University, Accessed April 11, 2024, <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-14-the-repentance-of-believers/>.

⁷⁷ Heb. 6:1, KJV.

⁷⁸ C. S. Lewis, *The Last Battle* (London: Harpercollins Children’s Books, 2014).

God is at work in Papua New Guinea. For thousands of years, Satan has maintained a stronghold of darkness among the people, controlling them with his demons and causing them to live in fear. Penetrating that stronghold took over one hundred years of missionary efforts, filled with setbacks and death. But to quote David Sitton again, “God always wins. And through the process of spiritual warfare captives are set free.”⁷⁹ By being aware of the spiritual battles happening round about them, one can be better prepared to fight the unseen powers of this world and find where God is already at work to bring redemption. With Papua New Guinea being a mountainous country, it seems fitting to conclude with this promise that God will conquer the devil and darkness will not win:

On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he will swallow up death forever. The Sovereign Lord will wipe away the tears from all faces; he will remove his people’s disgrace from all the earth. The Lord has spoken.⁸⁰

Even in “the land of the unexpected”, Christians should still be expecting God to show up.

⁷⁹ Sitton, “Animism.”

⁸⁰ Isa. 25:7-8.

Appendix 1

Screenshots of Questionnaire Created with Google Forms

Capstone Project - Master's of Divinity - Stephen Hollenberg

In my attempt to develop a better understanding of Papua New Guinean culture and formulate a more effective ministry strategy, I have created this survey to gain knowledge from those with more experience. If you do not have time to answer every question, please feel free to pick and choose which ones you want to answer as any information can help.

sah.8109@gmail.com [Switch account](#)



Not shared

* Indicates required question

I understand that by giving my name in the next question, I am giving permission * to Stephen Hollenberg to use my answers as direct quotes in his paper to be presented to Asia-Pacific Theological Seminary, and remain in their possession as a possible example paper to future students or even published in the Wesleyan-Holiness Digital Library.

- I understand that I may be quoted in his paper.
- I would prefer my quotes to remain anonymous and will not put my name in question 2.

What is your name?

Your answer

Approximately how long did you serve or have you been serving as a missionary in Papua New Guinea?

Your answer

What year did you leave? (Put 2024 if you are still serving.)

Your answer

What is your definition of a successful missionary to Papua New Guinea?

Your answer

In your opinion, what cultural issues present the biggest challenge for successful mission work in Papua New Guinea?

Your answer

What is the biggest challenge the Church of the Nazarene faces in Papua New Guinea? How can the church do better?

Your answer

How have you worked to overcome the challenges mentioned in the previous 2 questions?

Your answer

What aspects of the culture make the people more receptive to the gospel or help the church spread easier than in your home culture?

Your answer

Can you give any examples of a time when your ministry failed because of some cultural misunderstanding or an expectation was not met?

Your answer

What are the top issues that causes Christians to backslide, pastors to fail, and churches to close in PNG?

Your answer

What barriers exist to bring about holiness and entire sanctification to Christians in PNG?

Your answer

What traditions, cultural taboos, rituals, or Bible verses have you used to bridge the Gospel message to an animistic mindset? What stories of redemption or salvation are already present in their context?

Your answer

How would you approach an unbelieving Papua New Guinean differently than you would in your own culture?

Your answer

If you were or have been in PNG for a while, how did/have the mission strategies and evangelism techniques changed over time?

Your answer

What advice would you give to a brand new missionary who comes to PNG, in order to help them be effectively used for the Kingdom of God?

Your answer

Submit

Clear form

Bibliography

- Air Niugini, and Papua New Guinea Office of Tourism. "Papua New Guinea : Like Every Place You've Never Been." Accessed April 20, 2022. <https://papuanewguinea.travel/>.
- Ananthaswamy, Anil. "Time Flows Uphill for Remote Papua New Guinea Tribe." *New Scientist*. Accessed April 27 2022. <https://www.newscientist.com/article/mg21428675-400-time-flows-uphill-for-remote-papua-new-guinea-tribe/>.
- BBC News. "Papua New Guinea Profile - Timeline." last modified February 14, 2018. <https://www.bbc.com/news/world-asia-15593238>.
- Bonnemère, Pascale. "A Relational Approach to a Papua New Guinea Male Ritual Cycle." *The Journal of the Royal Anthropological Institute* 20, no. 4 (2014): 728–45. <http://www.jstor.org/stable/43907749>.
- Cochrane, Liam. "PNG tops porn searches on Google, experts divided over link between pornography and violence." *ABC News Australia*. February 26, 2015. <https://www.abc.net.au/news/2015-02-25/papua-new-guinea-tops-google-porn-searches/6262028>.
- Corduan, Winfried. *Neighboring Faiths: A Christian introduction to world religions*. Downers Grove, IL: Intervarsity Press, 1998.
- Cultural Atlas. "Papua New Guinean Culture - Religion." Accessed April 28, 2022. <https://culturalatlas.sbs.com.au/papua-new-guinean-culture/papua-new-guinean-culture-religion>.
- Darmadi, Mala. "Haus kraï costs putting pressure on Papua New Guinean families." *ABC News Australia*. November, 29, 2021. <https://www.abc.net.au/pacific/programs/pacificbeat/png-families-struggle-with-haus-kraï-costs-covid-19/13653122>.
- Encyclopedia Britannica. "Melanesian Culture - Gender Relations." Accessed April 28 2022. <https://www.britannica.com/place/Melanesia/Gender-relations>.
- Ethnos360. "Ee-Taow: The Mouk Story." directed by John R. Cross. May 13, 2014. Documentary, 23:56. <https://www.youtube.com/watch?v=hjRTBQcf-uc>.
- "First Contact." Produced by Arundel Productions. 1983. 52 minutes. https://archive.org/details/firstcontact_201602.
- French, Bruce R. *Food Crops of Papua New Guinea: An introduction to the crops, their importance, and distribution in Papua New Guinea*. Food Plants International Incorporated, 2023. <https://foodplantsolutions.org/wp-content/uploads/2018/06/5-Food-Crops-introduction.pdf>.
- Greenhill, Simon J. "TransNewGuinea.org: An Online Database of New Guinea Languages." edited by Niels O. Schiller. *PLOS ONE* 10, no. 10 (October 2015). <https://doi.org/10.1371/journal.pone.0141563>.
- Hall, Edward T. and Hall, Mildred Reed. *Understanding Cultural Differences: German, French, and Americans*. Yarmouth, England: Intercultural Press, 1990.

- Hofstede, Geert, Hofstede, Gert Jan, and Minkov, Michael. *Cultures and Organizations: Software of the Mind*. New York: McGraw-Hill Companies, 2010.
- Jayne, Kimberly. "Wanda Knox, biography of a missionary." Southern Nazarene University. Accessed March 26, 2024. <https://home.snu.edu/~hculbert/Knox.htm>.
- Jilek, Wolfgang G. "Alcohol Abuse in Papua New Guinea: Sociocultural Factors." *Transcultural Psychiatric Research Review* 23, no. 1 (March 1986): 79–83. <https://doi.org/10.1177/136346158602300113>.
- Jiwaka Province, "Our Province," Jiwaka Province, Accessed April 23, 2024, <https://www.jiwaka.gov.pg/>.
- Kavanamur, David. "The Interplay between Politics and Business in Papua New Guinea." *State, Society and Governance in Melanesia Project*. 2001. https://www.academia.edu/112284475/The_Interplay_between_Politics_and_Business_in_Papua_New_Guinea?uc-sb-sw=35691826.
- Kelegai, Limbie and Middleton, Michael. "Information Technology Education in Papua New Guinea: Cultural, Economic and Political Influences." *Journal of Information Technology Education* 1, no. 1 (2002): 11-23. <http://doi:10.28945/341>.
- Kraft, Charles H. *Christianity in Culture*. Maryknoll: Orbis Books, 1981.
- Kuman, Gabriel. "The Simbu Pig-Kill Festival and the Eucharist: A Paradigm for Building Christian Community in the Highlands of Papua New Guinea." in *Traditional Ritual as Christian Worship: Dangerous Syncretism or Necessary Hybridity?*, ASM Series #56. Maryknoll, NY: Orbis Press, 2018.
- Lewis, C. S. *The Last Battle*. London: HarperCollins Children's Books, 2014.
- Lewis, C. S. *The Weight of Glory and Other Addresses*. London: William Collins, 2013.
- Lewis, Ione. "Violence against women in Papua New Guinea." *Journal of Family Studies* 14(2-3), (Oct 2008): 183-197. doi:10.5172/jfs.327.14.2-3.183.
- Licas News. "History of Evangelization in Papua New Guinea." Catholic News in Asia. last modified March 10, 2021. <https://www.licas.news/2021/03/10/history-of-evangelization-in-papua-new-guinea/>.
- Lingenfelter, Sherwood G. *Transforming Culture: A Challenge for Christian Mission*. Grand Rapids, MI: Baker Books House, 1992.
- Lumadue, Robin and Lumadue, Rick. "Missions in Papua New Guinea: A History of Missions among the Kafe People." *National Forum of Multicultural Issues Journal* 9, no. 1 (2012): 1-7. <http://www.nationalforum.com/Electronic%20Journal%20Volumes/Lumadue,%20Robin%20Missions%20among%20the%20Kafe%20People%20NFMIJ%20V9%20N1%202012.pdf>.
- Lužný, Dušan, and Martin Soukup. "Encounter of Religions in Papua New Guinea—Toward a Relationship between Christianity and Original Traditions." *Horizons* 50, no. 2 (2023): 365–86. <https://doi.org/10.1017/hor.2023.39>.

- Mathews-Pett, Amelia. "I Want It to Go to a Good Home: Animism in Western relationships with personal possessions," *Performance Research* 24, no. 6 (2019): 86-94. <http://doi.org/10.1080/13528165.2019.1686585>.
- Mayer, Alfred Goldsborough. "Papua, Where the Stone-Age Lingers." *The Scientific Monthly* 1, no. 2 (1915): 105–23. <http://www.jstor.org/stable/6077>.
- Mombi, George. "Jesus as our Wapiken: Seeking a Model of Holiness amongst the Abelam People." in *Living in the Family of Jesus: Critical Contextualization in Melanesia and Beyond*. ed. William Kenny Longgar and Tim Meadowcroft. Auckland: Archer, 2016.
- Muller, Roland. *Honor and Shame: Unlocking the Door*. Bloomington, IN: Xlibris Corporation, 2001. Quoted in Mark Naylor. "Fear, Shame and Guilt." *CrossCultural Impact for the 21st Century*. August 1, 2010. <https://impact.nbseminary.com/89-fear-shame-and-guilt/>.
- Nanau, G. L. "The wantok system as a socioeconomic and political network in Melanesia." *The Journal of Multicultural Society* 2, no. 1 (2011). 31-55. <http://doi:10.15685/omnes.2011.06.2.1.31>.
- National Archives of Australia. "Independence of Papua New Guinea." National Archives of Australia. Accessed April 24, 2024. <https://www.naa.gov.au/help-your-research/fact-sheets/independence-papua-new-guinea>.
- Nongkas, Catherine, and Tivinarlik, Alfred. "Melanesian Indigenous Knowledge and Spirituality." *Contemporary PNG Studies* 1 (2004): 57-68. <http://search.informit.org/doi/10.3316/informit.132874274057100>.
- Northwest Nazarene University. "Sermon 14 - the Repentance of Believers." The Wesley Center Online. Accessed April 11, 2024. <http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-14-the-repentance-of-believers/>.
- Papua New Guinea Travel. "History: From Ancient History to Modern Politics." Accessed April 20, 2022. <https://www.papuanewguinea.travel/history>.
- Park, George Kerlin. "Animism." in *Encyclopædia Britannica*. Accessed April 10, 2024. <https://www.britannica.com/topic/animism>.
- Rao, Pulapa Subba. "Impact of cultural dimensions on CRM under face-to-face learning mode and distance learning mode in Papua New Guinea." *International Journal of Electronic Customer Relationship Management* 3, no. 4 (Nov. 2009): 319-326. <http://doi:10.1504/IJECRM.2009.029293>.
- Rheenen, Gailyn Van. *Missions: Biblical Foundations & Contemporary Strategies*. Grand Rapids: Zondervan Publishing, 1996.
- Richardson, Don. *Lords of the Earth*. Ventura: Regal Books, 1977.
- Richardson, Don. *Peace Child*. Grand Rapids: Baker Publishing Group, 2005.
- Ritchie, Mark. *Spirit of the Rainforest*. Chicago: Island Lake Press, 2000.
- Roullier, C. et al. "On the origin of sweet potato (*Ipomoea batatas* (L.) Lam.) genetic diversity in New Guinea, a secondary centre of diversity." *Heredity* 110, no. 6 (2013): 594-604. <http://doi:10.1038/hdy.2013.14>.

- Sitton, David. "The Basics of Animism: Spiritual Warfare in Tribal Contexts." *International Journal of Frontier Missions* 15, no. 2 (April-June 1998): 69-74. https://www.ijfm.org/PDFs_IJFM/15_2_PDFs/02_Sitton_Article.pdf.
- Sones, Kaitlin. "An Analysis of Uriay Culture and Gospel Presentation to the Uriay Tribe." Senior Thesis, Liberty University, Lynchburg, VA, 2012.
- Tadokoro, Kiyoshi. "An Analysis of the Organization of Groups for Fish Poisoning among the Tewada of Papua New Guinea." *People and Culture in Oceania*. 26 (2010): 1-22. https://www.jstage.jst.go.jp/article/jsos/26/0/26_1/pdf/-char/ja.
- Talonu, N. T. "Observations on betel-nut use, habituation, addiction and carcinogenesis in Papua New Guineans." *Papua New Guinea Medical Journal* 32, no. 3 (Sep 1989):195-197, PMID: 2816084.
- Tok Pisin. "Masta." Tok Pisin: Tok Pisin Translation, Resources, and Discussion. Accessed on April 13, 2024. <https://www.tok-pisin.com/define.php?tokpisin=masta&id=MjE4OQ==>.
- Trading Economics. "Papua New Guinea Corruption Rank." Accessed April 27, 2022. <https://tradingeconomics.com/papua-new-guinea/corruption-rank>.
- World Food Programme. "Food Assistance to El-Niño Affected Populations in Papua New Guinea." Accessed April 27, 2022. <https://www.wfp.org/operations/200966-food-assistance-el-nino-affected-populations-papua-new-guinea>.
- Yalamu, Philemon, Doube, Wendy, and Chua, Caslon. "Cultural Influences on Requirement Engineering in Designing an LMS Prototype for Emerging Economies: A Papua New Guinea and Pacific Islands' Case Study." presented at 16th International Conference on Evaluation of Novel Approaches to Software Engineering. April 2021. 58-67. <http://doi:10.5220/0010399800580067>.
- Zocca, Franco. "Proclamation of Christ in the Context of Traditional Melanesian Cultures." *Melanesian Journal of Theology* 28, no. 1 (2012): 26-44. <https://www.cltc.ac.pg/wp-content/uploads/2016/12/MJT-28-1.pdf>.

Stephen M. Hollenberg

19 Mack Hill Road
Amherst, NH 03031

(603) 703-6068
sah.8109@gmail.com

Objective:

Missions is my passion. God's calling to serve cross-culturally has been present and growing in my heart since a young age. I strive every day to bring the hope of Christ both locally and globally, seeking opportunities to utilize my knowledge of the sciences and residential construction to show love and compassion to lost and hurting people. I will seek to get established and contribute to the goals of an organization that shares my passion.

Education:

Olivet Nazarene University, Bourbonnais, Illinois
B.S., Physical Science

(Aug. 2004 - May 2008)
Graduated - Yes

University of Massachusetts - Lowell, Massachusetts
M.S., Biochemistry

(Aug. 2014 - Dec 2018)
Graduated - Yes

Asia-Pacific Nazarene Theological Seminary - Taytay, Rizal, Philippines
Master of Divinity

(Jan. 2022 - May 2024)
Graduated - Yes

Grants and Scholarships:

Pence-Boyce Research Grant (Awarded to Research Focused Student, 2008), \$5000
Presidential Academic Scholarship (Outstanding Academic Achievement, 2004), \$20,000
Leadership Scholarship (Essay Contest, 2004), \$7,000

Awards & Honors:

Dean's List, 2004, 2005, 2022, 2023
Academic Excellence, 2004
Honors Freshman, 2004

Licenses:

Nationally Registered EMT, 2021 - Present

Civic Positions Held:

Treasurer - NH Ranked Choice Voting - Jan 2023 - Dec 2023

Research Experience:

Pence-Boyce Research Grant (May 2008 - Aug. 2008)

Location: Bourbonnais, Illinois

Research Adviser: Dr. Douglas Armstrong

Focus: Synthesis of Cyclopropyl Derivatives as Potential Medicinal Agents

Masters Level Research (Aug 2014 - Dec 2018)

Location: Lowell, Massachusetts

Research Adviser: Dr. Jeffrey Moore

Focus: Characterization of Cardiac Muscle Genetic Defects Using In Vitro Motility Assay

Work Experience:

Self Employed, Amherst, NH

(Dec 2018 - Present)

Real Estate Investor, Handyman, Stay-at-Home Parent:

Currently managing 9 apartments including all my own repairs and improvements;

Completing home improvement projects for customers; Homeschooling and raising 3 boys; Serving the church in whatever ways I can.

Accomplishments:

Increased annual passive income by \$36,000

Replaced 6 roofs; Remodeled kitchens; Installed bathrooms; Built home addition;

Homeschooled sons through pre-K, Kindergarten, 1st, 2nd, and 3rd grades.

Annual Salary: \$36,000

University of Massachusetts, Lowell, MA

(Aug. 2014 - Dec 2018)

Research/Teaching Assistant:

Developing research protocols, Supervising and training master's research students,

Teaching graduate level Cardiac Biology course and undergraduate chemistry course.

Accomplishments:

Published paper in peer reviewed journal, The Biophysical Journal.

Developed a new protocol for cosedimentation assay.

Annual Salary and Tuition Benefit: \$35,000

Various jobs, Merrimack, NH

(Nov 2012 - Aug 2014)

Home Depot, Starbucks, and Single Digits (Computer network management company)

Church of the Nazarene, Papua New Guinea

(Aug. 2011 - Nov. 2012)

Missionary High School Teacher:

Supervising students, Writing lesson plans, Grading work, Teaching all levels of high school math and science.

Accomplishments:

Raised \$15,000 through various fundraising methods to self-support.
 Supervised 35 men in building a hydro-electric plant during school summer break.
 Annual Salary: \$0

Oak Hill High School, Sabattus, ME (Oct. 2010 - Jun. 2011)
 Education Technician:
 Teaching Chemistry and Earth Science, One-on-one tutoring, Assisting with homework,
 Keeping students on task
 Accomplishments:
 Developed computer-based, innovative new way to track students' homework
 assignments and tasks.
 Annual Salary: \$20,000

Teaching Experience:

Undergraduate Tutor (Aug. 2004 - May 2007)
 Olivet Nazarene University
 Courses: General Biology, General Chemistry, Calculus I, Algebra

Undergraduate Teaching Assistant (Jan. 2004 - May 2007)
 Olivet Nazarene University
 Courses: General Biology, General Chemistry, Physical and Historical Geology

Education Technician/Long Term Substitute (3 months) (Sept. 2010 - Jun. 2011)
 Oak Hill High School
 Courses: Special Education, Chemistry, Earth Science

High School Teacher (Aug. 2011 - Nov. 2012)
 George Rensch Memorial High School
 Courses: Biology, Algebra, Pre-Calculus, Earth Science, General Science

Graduate Teaching Assistant (Aug 2014 - Dec 2018)
 University of Massachusetts - Lowell
 Courses: Chemistry 1, Chemistry 2, Cardiovascular Physiology

Papers Published:

Rynkiewicz MJ, Prum T, Hollenberg S, Kiani FA, Fagnant PM, Marston SB, Trybus KM, Fischer S, Moore JR, Lehman W. Tropomyosin Must Interact Weakly with Actin to Effectively Regulate Thin Filament Function. *Biophys J.* 2017 Dec 5;113(11):2444-2451.
 doi:10.1016/j.bpj.2017.10.004. PMID: 29211998; PMCID: PMC5768522.

Skills and Knowledge:

- Laboratory Skills: Gel Electrophoresis, Ion Exchange Chromatography, PCR, Solution Prep., In Vitro Motility Assay, Cosedimentation Assay
- Construction Skills: Framing, Roofing, Flooring, Plumbing, Electrical, Drywall, Painting, Siding, Landscaping, Kitchens, Bathrooms, everything needed to build a house
- Computer repair and upgrades
- Property Management
- Passed NH state required class and national exam to be an EMT
- Finance management, budget balancing, spreadsheet mastery

Undergraduate Extra Curricular:

- Choir Leader
- Student Senate
- Marching Band
- Intramural Sports

Volunteer Experience:

- Youth Mentor
- Refugee English Tutor
- Four Short Term Mission Trips (2 to 8 weeks)
- 15 Months as Volunteer Missionary
- Leading Community Service Projects Through Church
- Hurricane Katrina Relief
- AmeriCorps VISTA (12 months)

Languages:

English - Fluent in Speaking/Listening/Reading/Writing

Tok Pisin - Fluent in Speaking/Listening/Reading/Writing