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MELANESIAN JOURNAL OF THEOLOGY

Journal of the Melanesian Association of Theological Schools

The *Melanesian Journal of Theology* aims to stimulate the writing of theology in Melanesia. It is an organ for the regular discussion of theological topics at scholarly level by staff and students of the member schools of the Melanesian Association of Theological Schools (MATS), though contributions from non-members and non-Melanesians are welcome.

The *Melanesian Journal of Theology* is committed to the dialogue of Christian faith within Melanesian cultures. The Editorial Team will consider for publication all manuscripts of scholarly standard on matters of concern to Melanesian Christians, and of general theological interest.

The opinions expressed in the articles are those of the authors, and do not necessarily represent the views of the Editor, Editorial Team, or the member colleges of MATS. All articles have been edited to meet the requirements of the journal.

The *Melanesian Journal of Theology* normally appears twice yearly, in April and October.

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EDITORIAL

In the first article, Ossie Fountain sets out to answer the questions: To what extent are Bible Schools in Melanesia a foreign import? Do they meet the local needs of Melanesian churches today? In what areas do they need local adaptation? Although he focuses on the Christian Brethren church (CBC) Bible Schools, his analysis and conclusions are applicable to all Bible Schools in Melanesia. Part one, published in this volume, will be followed by parts two, three, and four in future volumes.

"How can animal spirits, dwelling inside a person, go out at night, and do all sorts of evil things?" Jacob Uri addresses the challenging issue of *sanguma*. In his article, he defines *sanguma*, gives case studies supporting its reality, and challenges the Melanesian church to address the issue. Jacob argues that Melanesian believers need to accept the reality of *sanguma*, not as Westerners do, who think of *sanguma* as merely superstitions of darkened, heathen minds. He emphatically states the church is empowered to confront *sanguma*, and should not shirk its responsibility.

Dr Bob Fergie presents the conclusions of his research into church/government relations in Papua New Guinea. He stresses that some evangelicals, throughout the history of the church in PNG, have positioned themselves at the forefront of socio-political change, because of their commitment to Jesus, and the missionary proclamation of His gospel. Bob argues that this commitment to "integral human development" was consistent with Melanesian spirituality. Based on this, he offers us a challenge for the future: "If nothing else, the challenge of this study, for evangelicals, is to maintain pro-active, prayerful, socio-political engagement."

Captain Owen Budden argues for holiness in ethics in the 21st century. He draws a parallel between the distinctiveness of each Papua New Guinea village, and how God has set believers apart to live holy lives. Owen challenges believers to live holy lives in three ways: in obedience, in non-conformity, in confidence. He reasons that we should be encouraged to live

holy lives, because of God's desire for holiness in the nation of Israel, and in examples from the life of Christ.

In his article, "What Should the Melanesian Church of the Future Be Like?", Amos Leana takes a discerning look at the Melanesian church. After giving a history of the church in Papua New Guinea, Amos presents insightful strengths and weaknesses of the Papua New Guinean church today. Amos concludes with four recommendations for the future: the first being that the church should be one. "Its oneness demonstrates the unity of all tribes, languages, and cultures, brought under the Lordship of Christ, while its holiness is seen in its being ***called out*** and ***set apart*** among Melanesian societies."

Eschatology, the study of future events, is an area where teaching, grounded in the Word, is needed in Papua New Guinea. Cultists often take advantage of Melanesians' lack of understanding in this area to promote their beliefs. In the final article, Hane Kila focuses on the antichrist. She begins her article with the tantalising statement, "When I first heard about the antichrist, I had a sense of great mysteriousness associated with it, and I am sure that most people will have this same thinking."

Not everyone will agree with the conclusions reached by the authors. However, we hope that, as you wrestle through these issues, the thoughts of the authors will help you to grow in your understanding of God's Word, and what it may say to your life and culture.

Doug Hanson.

LETTER TO THE EDITOR

Dear Editor,

I write in response to the article written by Ewan Stilwell in your recent issue of the *Melanesian Journal of Theology*. I appreciated reading this article, and its recognition of the importance of the Tongan-Fijian contribution to the missionary movement in Oceania. Nevertheless, a number of features in Stilwell's article are disturbing, from a scholarly point of view. In particular, I wish to mention *four* areas that were of particular concern to me, as a student of Fijian church history:

(a) A missiological perspective, however worthy, in our understanding of Christian history, must engage with historical narrative, and their sources, as found in major historical texts. Alan Tippett and Fione Latukefu (though probably not John W. Burton) are important for a study of early Tonga and Fiji. Equally, too, are the following readily-available texts:

John Garrett, *To Live among the Stars: Christian Origins in Oceania*, Suva Fiji: IPS/USP, 1982.

A. Harold Wood, *Australia Wesleyan Methodist Missionary Work in Tonga* (vol I), and *Australia Wesleyan Methodist Missionary Work in Fiji* (vol II), Melbourne Vic: Aldersgate Press, 1978.

A. Thornley, *The Inheritance of Hope: John Hunt, Apostle of Fiji*, Suva Fiji: IPS/USP, 2000.

Geoff Cummins: "Holy War: Peter Dillon and the 1837 massacres in Tonga", in *The Journal of Pacific History* 12-1/2 (1977).

Without reference to this material, Stilwell's article lacks conviction, and struggles to understand the reality of Christian conversion in Tonga and Fiji.

(b) Stilwell argues that revival in Tonga was general, while, in Fiji, it was specific (p. 24). This is not the case. Revival in Tonga was particularly evident on the northern island of

Vava'u in 1834. King George Taufa'ahau harnessed the crusading impulses of this revival to extend his political power throughout Tonga. This involved a military struggle with Tongatapu, a process most convincingly interpreted, in Old Testament terms, by Geoff Cummins. Evidence of religious revival on the populous island of Tongatapu is far outweighed by the impact of traditional, chiefly rivalries.

(c) Thirdly, Stilwell accepts Tippett's argument that persecution was widespread in Fiji (p. 25). But Tippett's sources are very vague on this matter, and such a deficiency remains a serious criticism of Tippett's own use of sources. The missionary literature in Fiji – in particular, the journals of John Hunt, James Calvert, Richard Lyth, and Thomas Williams, reveal a low incidence of actual religious persecution, even though threats of persecution were made. This aspect of "threat", or "bluff", remains an important cultural aspect of chiefly strategy in Fiji. Often the deaths, of which Tippett speaks, occurred as a result of traditional, chiefly wars, which were evident in Fiji between 1835 and 1865. Sometimes, as an outcome of these wars, a chief and his people would convert. I stress, however, that nowhere is there evidence of what Tippett rather dramatically refers to as "many thousands" of Christians "massacred, eaten, enslaved, or killed" (quoted on p. 25).

(d) Finally, Stilwell argues (p. 29) that Fijians came from a "non-missionary tradition". This is palpably untrue. The Fijian converts of the eastern island of Lau, the southern island of Kadava, and the central districts of Viwa, and eastern Viti Levu went as missionaries – from 1840 to 1870 – to many other parts of Fiji, notably to the interior, and west of Viti Levu, and to the northern islands of Vanua Levu and Taveuni. By 1875, Fiji converts well understood the concept of missionary service, and a tradition was well in place.

Yours faithfully,

Dr Andrew Thornley.

CONTEXTUALISATION AND GLOBALISATION IN THE BIBLE TRAINING MINISTRY OF THE CHRISTIAN BRETHREN CHURCHES OF PAPUA NEW GUINEA (PART 1 OF 4)

Ossie Fountain

Ossie Fountain (MA, MTh, Dip.Tchg), and his wife Jenny, are from New Zealand, and have been mission partners with the Christian Brethren churches in PNG since 2000, working as Bible School advisers and trainers. They were missionaries in Papua New Guinea from 1967 to 1984, spending most of their time in church leadership training roles. This series of articles is adapted from Ossie's Master of Theology thesis that he completed in 2000.

PART 1: DEFINITION OF TERMS

In the course of researching about the Bible Schools of the Christian Brethren churches in Papua New Guinea (CBC), I needed to think about the balance between global influences, and how they should adjust to be more effective in the Melanesian context. To what extent are Bible Schools a "global" concept, or a foreign import? How appropriate are they to the local needs of Melanesian churches today? In what areas, and to what extent, do they need local adaptation?

What follows in this article is an adaptation of a chapter of my Master of Theology thesis[1] that is soon to be published in book form. I clarify and define the two important concepts employed in this study of the CBC Bible Schools – contextualisation and globalisation. We examine the historical development of each concept, and adopt a working definition we can apply to the theological training of the CBC in PNG. Then we look briefly at

[1] Oswald C. Fountain, "Some aspects of globalisation and contextualisation in the Christian Brethren Bible Schools in Papua New Guinea", MTh thesis, Auckland NZ: Bible College of New Zealand, 2000.

how contextualisation and globalisation relate, and we note some aspects of their interplay in Brethren mission generally, which affect the Bible schools that have been established.

A. CONTEXTUALISATION: TOWARD A WORKING DEFINITION

Contextualisation is a complex concept, and many scholars have contributed to developing one or other of its aspects.[2] For our purposes,

[2] In theological education, for example, besides numerous articles in *Theological Education*, important contributions through the period, and from a variety of viewpoints, include: Emerito P. Nacpil, "The question of excellence in theological education", in *Mission Trends No. 3: Third-world Theologies*, Gerald H. Anderson, and Thomas F. Stransky, eds, New York NY: Paulist Press, 1976; Bong Rin Ro, "Contextualisation: Asian theology", in *Evangelical Review of Theology* 2 (1978), pp. 15-23; Anil D. Solanky, "A critical evaluation of theological education in residential training", in *Evangelical Review of Theology* 2 (1978), pp. 124-133; Lyle Darnauer, "The volitional domain", in *Evangelical Review of Theology* 2 (1978), pp. 134-137; Peter Marshall, "Gospel and culture in the early church", in *Interchange: Papers on Biblical and Current Questions* 25 (1979), pp. 43-50; Avery T. Willis Jr, "Contextualisation of theological education in Indonesia", in *Discipling Through Theological Education by Extension*, Vergil Gerber, ed., Chicago IL: Moody Press, 1980; Tite Tiénou, "Contextualisation of theology for theological education", in *Evangelical Theological Education Today: 2: Agenda for Renewal*, Paul Bowers, ed., Nairobi Kenya: World Evangelical Fellowship, 1982, pp. 42-52; Chung-choon Kim, "The contextualisation of theological education", in *Missions and Theological Education in World Perspective*, Harvie M. Conn, and Samuel F. Rowen, eds, Farmington MI: Associates of Urbanus, 1984, pp. 41-54; E. A. Judge, "The reaction against classical education", in *Evangelical Review of Theology* 9 (1985), pp. 166-174; Don Carrington, "Theologians struggling to cope at the end of an era: theological educators confronting a multicultural world", in *The Cultured Pearl: Australian Readings in Cross-cultural Theology and Mission*, Jim Houston, ed., Melbourne Vic: JBCE, 1986, pp. 12-27; Max L. Stackhouse, *Apologia: Contextualisation, Globalisation, and Mission in Theological Education*, Grand Rapids MI: Eerdmans,1988; Roger Kemp, ed., *Text and Context in Theological Education*, Springwood NSW: ICAA, 1994 (contains contributions by Michael Griffiths, Don Carson, Henri Blocher, Rolf Hille, Tite Tiénou, Randy Bell, Bong Rin Ro, and Tom Houston); Hwa Yung, "Critical issues facing theological education in Asia", in *Transformation* 12-14 (1995), pp. 1-6; "Institutional development for theological education in the two-thirds world: summary of findings of the 1995 Consultation at the Oxford Centre for Mission Studies", in *Transformation* 12-14 (1995), pp. 18-32; Paul G. Schrotenboer, "Christ and Culture", in *Evangelical Review of Theology* 22-4 (1998), pp. 316-336; Andrea M. Ng'weshemi, "Doing justice to context in theology: the quest for a

five seem of particular importance – Shoki Coe, Charles Taber, David Bosch, Paul Hiebert, and Stephen Bevans. Each of these theorists has made a distinctive contribution to the development of contextual theory.

In 1991, David J. Bosch summarised the development of the concept of contextualisation. He argued that "from the very beginning, the missionary message of the Christian church incarnated itself into the life and world of those who had embraced it".[3] However, the "essentially contextual nature of the [Christian] faith" has only fairly recently been recognised. The reason for this, he claims, is that an epistemological breakthrough was necessary, since, from earliest times, Christian theologians and churches thought only in terms of orthodoxy and heterodoxy, or even heresy, the result of Greek spirit and ideas infusing the Christian faith, at least in the West.

Bosch attributes the foundation of the new epistemology to Friedrich Schleiermacher (1768-1834), who became aware that the church is "always in a process of ***becoming***".[4] However, he claims the real breakthrough came only with the emergence of various forms of "third-world theologies", so much so that "[c]ontextual theology represents a paradigm shift in theological thinking".[5]

1. Shoki Coe and Contextualisation

One of the significant early descriptions from the non-Western world was that of Shoki Coe, in 1976,[6] who distinguished contextualisation from its predecessor: indigenisation. Coe faulted indigenisation for its rather static connotations of "taking root in the soil", relating the gospel to traditional culture, and, therefore, becoming past-oriented. The term

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Christian answer to the African condition", in *Evangelical Review of Theology* 23-2 (1999), pp. 163-173.

[3] David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, Maryknoll NY: Orbis Books, 1991, p. 421.

[4] Ibid., p. 422.

[5] Ibid., p. 423.

[6] Shoki Coe, "Contextualising theology", in *Mission Trends No. 3: Third-world Theologies*, Gerald H. Anderson, and Thomas F. Stransky, eds, New York NY: Paulist Press, 1976, pp. 19-24.

"contextualisation" helped third-world Christians face the realities of overlapping and multiple contexts. Coe proceeded further to distinguish "contextuality" and "contextualisation". Contextuality, for Coe, "is that critical assessment of what makes the context really significant, in the light of the *missio Dei* (the mission of God)".[7] It is a process of conscientising, through participation, out of which, critical awareness may arise. Coe believed that contextuality should lead to contextualisation, as an inseparable, but distinct, activity.

> This dialectic between contextuality and contextualisation indicates a new way of theologising. It involves not only words, but also actions. Through this, the inherent danger of a dichotomy between theory and practice, action and reflection, the classroom and the street, should be overcome. Authentic theological reflection can only take place . . . [by] discerning the contextuality within the concrete context. But . . . contextuality must be matched by contextualisation, which is an ongoing process, fitting for a pilgrim people.[8]

Coe went further. Not only did he see contextuality-contextualisation as "a missiological necessity", he saw it as fundamentally true to Christian theology, because it was modelled on "the divine form of contextualisation", namely, the incarnation, expressing for him the catholicity of the gospel. Human approximations to the divine model demanded that contextualisation should be "an ongoing process of the pilgrim people" of God.[9]

2. Charles Taber and Contextualisation

In 1978, Charles R. Taber raised the question, "Is there more than one way to do theology?"[10] Working on the assumption that faith comes

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[7] Ibid., p. 21.

[8] Ibid., p. 22.

[9] Ibid., p. 23.

[10] Charles R. Taber, "Is there more than one way to do theology?", in *Gospel in Context* 1-1 (1978), pp. 4-10. Taber was the founding editor, and contributed the leading article to the premiere issue.

before theology,[11] Taber claimed that Western theology was shaped by philosophy and law, and he saw great potential for alternative forms of theology. He then outlined a two-way, hermeneutical task that related scripture to culture, with culture being translated back into categories that can be compared with scripture. He took a further step, when he asked, "Whose hermeneutic is orthodox?" He concluded that every theology, and every hermeneutic, was profoundly conditioned by the culture in which it arose. He made a case for non-Western theologies being quite different from Western ones, but that "all theologies: Western or non-Western, must be continually brought into subjection to the inspired scriptures, responsibly interpreted".[12]

There were 28 scholars, from a range of disciplines, who responded to Taber's paper.[13] While most responded to the primary question affirmatively, it was clear that, at that stage, the contextualisation debate was in full swing. Respondents questioned how any unified Christian theology could to be achieved if culturally-specific contexts gave rise to such diversity. Taber's principal contribution was to ask some very pertinent questions.

Taber's view strongly affirmed Coe's insistence on the plurality that results from contextualisation among the diversity of cultures. He touched on an important issue, when he recognised the significance of the hermeneutical process. He challenged the hegemony of Western theology over others, but, like Hiebert (see below), and many other evangelicals, he sought to limit endless plurality, and dangerous syncretism, through adherence to an inspired scriptural text. Many theorists, though, see that the contextuality of these very scriptures seems to militate against a simplistic use of them as supra-contextual authority. Taber's "two-way hermeneutic" is not spelled out in sufficient detail for us to be sure of how it operates.

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[11] A presupposition that several respondents challenged. At stake are the issues of the nature of faith, as cognitive assent, or existential commitment, and the process of theologising, as an internal mental exercise, an act of interpersonal communication, or even communal formulation.

[12] Taber, "Is there more?", p. 10.

[13] "Dialogue", in *Gospel in Context* 1-1 (1978), pp. 11-18, 22-40.

3. David Bosch and Contextualisation

Bosch follows Upkong[14] in identifying "two major types of contextual theology, namely, the indigenisation model and the socio-economic model". He continues:

> Each of these can be divided into two sub-types: the indigenisation motif presents itself, either as a translation, or as an enculturation, model; the socio-economic pattern of contextualisation can be evolutionary (political theology and the theology of development), or revolutionary (liberation theology, black theology, feminist theology, etc.).[15]

In Bosch's view, however, only the enculturation and revolutionary models "qualify as contextual theologies proper". Bosch then outlines seven "ambiguities" of the contextualisation model.[16] Later, he treats enculturation at length,[17] outlining the background history of the term up to the 20th century.[18] It would seem that evangelical missions in PNG, and the Brethren mission, in particular, encapsulate many of the issues of earlier periods elsewhere. Bosch argues for an addition to the famous

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[14] Justin Upkong, "What is contextualisation?", in *Neue Zeitschrift für Missionswissenschaft*, 43, pp. 161-168, cited by Bosch, *Transforming Mission*, p. 421.

[15] Bosch, *Transforming Mission*, p. 421.

[16] Ibid., pp. 425-432. These are worth noting: "Mission, as contextualisation, is an affirmation that God has turned toward the world. . . . [I]t is the essence of the Christian faith that, from its birth, it, again and again, had to seek, on the one hand, how to be relevant to, and involved in, the world, and, on the other, how to maintain its identity in Christ. Mission, as contextualisation, involves the construction of a variety of local theologies . . . [leading to] the danger of relativism. There is . . . also the danger of absolutism of contextualisation. We have to look at this entire issue from yet another angle, that of 'reading the signs of the times'. . . . In spite of the undeniably crucial nature and role of the context, then, it is not to be taken as the sole and basic authority for theological reflection. Stackhouse has argued that we are distorting the entire contextualisation debate if we interpret it only as a problem of the relationship between praxis and theory. The best models of contextual theology succeed in holding together in creative tension, theoria, praxis, and poesis."

[17] Ibid., pp. 447-457.

[18] Ibid., pp. 447-452.

"three-selfs" of Anderson and Venn,[19] of a fourth: "self-theologising",[20] an important issue for our topic.

Bosch acknowledges that there are several variations of the enculturation model. To the "dynamic equivalence" model he adds the anthropological, praxis, synthetic, and semiotic ones (compare with Stephen Bevans' models below). He identifies the following six common dimensions of the model:

1. The primary agents are the Holy Spirit and the local (Christian) community, particularly the laity.
2. The emphasis is on the local situation, involving the entire context.
3. It has also a "regional or macro-contextual . . . manifestation". In this, he points out that theological disputes, arising in the process of enculturation, are to "be attributed, at least as much, to cultural as to genuine doctrinal differences".
4. It follows a model of "incarnation".
5. The coordination of gospel and culture should be understood "christologically".
6. Enculturation should be all-embracing, since that is the nature of culture.[21]

Bosch has contributed some helpful distinctions, and a useful overview of the nature of contextualisation, and, specifically, the version of it he calls enculturation. But enculturation has not been a particularly popular term among evangelicals, partly, perhaps, because of its link with Catholic usage. However, two other aspects raise concerns for evangelicals.

[19] Self-governing, self-supporting, and self-propagating. Bosch, *Transforming Mission*, p. 450.

[20] See also Paul G. Hiebert, *Anthropological Reflections on Missiological Issues*, Grand Rapids MI: Baker Book House, 1994, pp. 82, 96-97.

[21] Bosch, *Transforming Mission*, pp. 453-455.

Firstly, it has the popular connotation of something external entering "in", and becoming absorbed by the culture. Secondly, enculturation seems to put an undue weight on the sanctity of culture over the Christian gospel. For these and other reasons, evangelicals have preferred the more-diffuse term, "contextualisation".

4. Paul Hiebert and Contextualisation

The use of the term "contextualisation" presupposes a non-contextualised theology. It is against this background that Paul Hiebert discussed "critical contextualisation" in 1987.[22] He described the period from 1800 to 1950 as the "era of non-contextualisation",[23] during which, colonialism, the theory of cultural evolution, and the rise of science, contributed to the blind assumption that Western theological formulations, and the resulting Western applications in church life and mission, were a form of non-contextualised Christianity.[24] Hiebert was at pains to point out, however, that the opposite reaction into a total, "postmodern" contextualisation, where every form of adaptation, acceptable to local culture, was thereby deemed valid, led only to total relativity and syncretism. This, too, is unacceptable. Hiebert's third alternative was to construct a third option of "critical contextualisation" that provided a method that was faithful to scripture, and avoided syncretism, while carefully studying the local cultural context.[25]

Hiebert's "critical contextualisation" incorporates most of the dimensions of Bosch's "enculturation", while avoiding its negative connotations. Critical contextualisation, however, adds a further dimension. Hiebert,

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[22] Paul G. Hiebert, "Critical contextualisation", in *IBMR* 11-3 (1987), pp. 104-112, subsequently republished in Hiebert, *Anthropological Reflections*, pp. 75-92.

[23] Ibid., p. 104.

[24] Hiebert here considerably over-simplifies. Many sensitive missionaries, and their sending agencies, throughout the colonial period, were aware of the need to contextualise the gospel. But the influence of colonial attitudes coinciding with Christian evangelism greatly compounded the way the gospel was perceived in other cultural contexts, and biased the form of Christianity towards adoption of that of the colonial power.

[25] Ibid., pp. 109-110.

relying on the earlier work of Jacob Loewen,[26] and John Geertz,[27] proposed a three-step process to forge a third way between non-contextualisation and syncretistic contextualisation.

Step 1: *Exegesis of the culture:* involving a study of the culture, phenomenologically, where church leaders, assisted by the missionary, gathered and analysed traditional beliefs and customs "uncritically",[28] that is, withholding critical evaluation at this point.

Step 2: *Exegesis of scripture, and the hermeneutical bridge:* "[T]he pastor or missionary leads the church in a study of the scriptures related to the question at hand."[29] Hiebert further comments that, in order to do this task, "[t]he leader must have a metacultural framework that enables him or her to translate the biblical message into the cognitive, affective, and evaluative dimensions of another culture".[30] He does not develop the issue here, but the danger of distorting the gospel at this point, is so crucial, that, without it, many leaders will assume a non-contextual bias, and compromise the process.[31]

Step 3: At this stage "the people corporately . . . evaluate, critically, their own past customs, in the light of their new biblical understandings, and . . . make decisions regarding their response to their new-found truths".[32]

Hiebert's proposal, here, models a process that has the strength of retaining the essentially-corporate, decision-making process of the non-Western world, in tandem with the insights of the biblical specialist or gospel advocate. One weakness is that it implies a once-only dialogue with traditional culture, whereas Coe and Bosch insist that

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[26] Jacob A. Loewen, *Culture and Human Values*, Pasadena CA: William Carey Library, 1975.

[27] Hiebert does not further identify Geertz as a source.

[28] Hiebert, "Critical contextualisation", p. 109.

[29] Ibid., p. 109.

[30] Ibid., p. 109.

[31] Fortunately, Hiebert develops this point in chapter 5 of his *Anthropological Reflections*, referred to above.

[32] Hiebert, "Critical contextualisation", p. 110.

contextualisation involves an on-going process. Hiebert's article seems to address the initial evangelisation process, but an on-going dialogue of "double exegesis" seems essential, if the reality of socio-cultural change is going to make the challenge of the gospel continually relevant. The comprehensiveness of both synchronic and diachronic modes are necessary for a thorough contextualisation.[33]

5. Stephen Bevans' Contextualisation Models

In 1997, Stephen Bevans[34] offered a significant outline of five models[35] of contextualisation.

(a) The translation model

The translation model attempts to preserve the integrity of the essential content of the Christian faith, and to *translate* this from one context to another. This "gospel core" is seen as a supracultural message.[36] Translation extracts that delineated core from its cultural "husk", and then rewraps it in the "receptor culture", by means of appropriate terms, actions, or story.[37] Bevans points out that this model takes the "supracultural, essential doctrine" as its starting point in the process of contextualisation and regards the role of culture as a subordinate one.[38] This low view of culture implies, according to Bevans, that all cultures are viewed as having the same basic structure.[39]

The translation model is ambivalent about culture. Scholars differ, but many would see non-Christian cultures as generally evil, and in need of the "salt and light" of the gospel for renewal.

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[33] A synchronic perspective views culture in all its aspects at any one time whereas a diachronic one accepts culture change through time, with new issues emerging.

[34] Stephen B. Bevans, *Models of Contextual Theology*, Maryknoll NY: Orbis Books, 1997.

[35] Bevans quotes, with approval, Avery Dulles' definition of a model as "a relatively simple, artificially constructed, case, which is found to be useful and illuminating for dealing with realities that are more complex and differentiated", *Models*, p. 24.

[36] Scholars, however, differ about the content of that core.

[37] Ibid., p. 33.

[38] Ibid., p. 34.

[39] Ibid., p. 35.

(b) The anthropological model

Bevans points out that the anthropological model is "anthropological" in two senses – that of the value and goodness of *anthropos*, the human person, and of making use of the insights of the social science of anthropology.[40] Practitioners of this model regard human cultures as "good, holy, and valuable,"[41] and take human culture as their starting point, seeing each culture as unique. They seek God's revelation within that culture, rather than as a given set of propositions, introduced from without. Therefore, this model looks for insight from the ordinary person within the culture, not from specialist theologians, often located elsewhere, because "[t]he people are the best contextualisers".[42] Therefore, learning to listen is a more important skill than proclamation of an inherited message.

The anthropological model holds the integrity of a specific culture as essential, and is less committed to scripture, or tradition. Its view of contextualisation, therefore, tends to conservatism and stability, rather than change and renewal within a culture.

(c) The praxis model[43]

Unlike both the translation and anthropological models, with their rather static views of culture, the praxis model focuses on the inevitability and necessity of social change. It seeks to discern God's revelation as "the presence of God in history".[44] It also tries to incorporate, not merely "right thinking" (*orthodoxy*), but also "right acting" (*orthopraxy*), and, in fact, finds its fulfilment in the latter. This model begins with committed action, then leads on to reflection, incorporating both analysis of action and situation, and a rereading of the Bible, to gain relevant insight. This, in turn, leads on to further committed and intelligent action, commencing a

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[40] Ibid., pp. 47-48.
[41] Ibid., p. 49.
[42] Ibid., p. 51.
[43] "Praxis" is used by Bevans as a technical term, rooted in Marxist thought, denoting "a method or model of thinking in general, and a method or model of theology in particular", *Models*, p. 64.
[44] Ibid., p. 68.

spiralling process, and active community change, from a Christian perspective.[45]

While both scripture and culture are part of the givens of this model, far more stress is put on active participation, both in group reflection, and, especially, in positive action, followed by reflection, before further action is taken. This action-reflection process creates a dynamic environment for community and individual participation, with the process of culture change.

(d) The synthetic model[46]

The synthetic model is composite, taking account all three emphases of the translation (scripture/tradition), anthropological (culture), and praxis (social change) models. In relation to culture, it recognises, not only particular cultural uniqueness, but also commonalities with other cultures, so that borrowing does not destroy uniqueness. Intercultural dialogue is a key feature of this model. In relation to God's revelation, this is recognised as operating within the particular cultural contexts of scripture, but "at the same time, to be operative in one's own context. . . . From this perspective, revelation is both something finished, once for all, of a particular place, ***and*** something ongoing and present, operative in all cultures."[47] For this model, theology is best done by dialogue, understood as the interaction, both of participants in the culture, and specialist outsiders, who have, admittedly, a "limited and auxiliary" role.[48] Bevans notes that Robert Schreiter's "semiotic" model is a synthetic one, and points to his diagrammed proposal, as a way of dealing with the complexities of this model.[49]

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[45] Ibid., p. 69.

[46] Bevans points out that the term "synthetic" is used, ***not*** in the sense of artificial, but as a synthesis of models already described. He offers "dialectical", "dialogical", "conversational", and "analogical" as alternative descriptors, ***Models***, pp. 82-83.

[47] Ibid., pp. 84-85.

[48] Ibid., p. 85.

[49] Ibid., pp. 85-86. See Schreiter, ***Constructing Local Theologies***, pp. 22-38.

The dialogic nature of this model clarifies that contextualisation is ongoing,[50] and "witnesses to the true universality of Christian faith". However, Bevans points out that this is at the risk of "selling out" to the power and influence of a dominant culture.[51]

(e) The transcendental model

According to Bevans, the transcendental model emphasises that all truly Christian theologising involves a radical shift in perspective, a conversion. The transcendental method proposes "a basic switch in the process of coming to know reality", from beginning with a world of objects, to "beginning with the world of the subject, the interior world of the human person".[52] This "transcendental subjectivity" of oneself, and one's experience, is not in a vacuum. It is extremely contextual. We are what we are, because of all the influences in our total environment. The model rests on four important presuppositions. Firstly, it asks a whole new set of questions about such matters as personal self-knowledge, the genuineness of the religious experience one is trying to interpret, how well the experience is expressed in words, and how free one is of bias.[53] Secondly, that which might seem private and personal can articulate the experience of others, who share one's context. Thirdly, revelation is not "out there", since God is revealed within human experience. Fourthly, despite everyone's historical and cultural conditioning, the human mind operates in identical ways in all cultures and periods of history.

The transcendental model operates like a pair of scissors, one blade being the person as subject, the other being "that subject's experience of God, illumined and deepened in the content of the Christian symbol system".[54]

All five models deal with the four critical issues of contextualisation – the Bible, tradition, culture, and social change – in quite different ways. Each

[50] Ibid., p. 87.
[51] Ibid., p. 88.
[52] Ibid., p. 98.
[53] Ibid., pp. 98-99.
[54] Ibid., pp. 100-101.

of them has strengths and weaknesses. But each of them raises different sets of concerns, and produces quite different outcomes.

From the perspective of this study, the synthetic model seems to offer a way forward. It attempts to do justice to the evangelical concern to retain a focus on the revelation of God in scripture, and the anthropological concern for the variety, but integrity, of culture. It is open to the praxis model's conviction that an action-reflection process must be used to deal with, on the one hand, the on-going process of culture change, with the stresses, and even oppression, that this brings about. On the other hand, the transcendental model's concern that theology must attend to one's personal experience of God's revelation to oneself need not be ignored. However, the dialogic process that Bevans enunciates is critical to the success of this synthetic model.

6. A Definition of Contextualisation

The following working definition of contextualisation attempts to draw on the strengths of all these approaches, along with the insights from earlier scholars, who balance one another in significant ways. For example, the "critical contextualisation" of Hiebert can be developed, I believe, to direct the dialogic approach required to give insight and corporate decision-making. This should result, both in personal discipleship, emerging from internalising the Christian message, and constructive action, in addressing community issues. My thesis attempts to demonstrate how this approach is applicable to the theological education process of the Bible schools of the CBC in Papua New Guinea.

In summary, contextualisation, as used here, refers to the on-going process of interaction between the Christian gospel, understood as a universally-applicable, but contextually-variable, message, and the local Christian community, in its whole cultural context – local and regional. Contextualisation incorporates the movement of the culture towards transformation, so that the Christian faith is embraced incarnationally and christologically. This process of contextualising the gospel will continually seek to avoid the twin pitfalls of uncritical adoption of inappropriate formulations and applications from other cultures, and syncretistic accommodation to the local one.

B. GLOBALISATION: TOWARDS A WORKING DEFINITION

Globalisation is a more-recent term than contextualisation, even though, like it, its manifestations were around for many years before the term was coined, and applied to a variety of fields. By the time it was applied to theological education, it had already been used extensively in such "secular" disciplines as geography, economics, sociology, and political science. In these fields, globalisation emerged as a result of several factors, including the telecommunications and electronic revolutions that have vastly speeded up communication and travel internationally. One impact of this has been to heighten awareness of events around the world, and, more importantly, to make people realise that such events increasingly impact daily lives of others, on a global scale.

Three effects of the whole process have been to: (a) "shrink" the physical distances between vastly different cultures; (b) heighten the consciousness that the world is becoming an interconnected unit, where, for example, an economic crisis in one place can affect political and religious reactions in others; and (c) begin a global process of worldview change that regards the whole globe, despite its ethnic, political, and socio-economic diversity, as the context and arena for activity.

In the educational and theological fields, increasing opportunities for non-Western students to study in the West have heightened a growing awareness that Western-style education did not prepare students from other parts of the globe for repatriation and effective ministry in their own countries. Questions were raised in the West, as staff and students became increasingly aware of the cultural biases of Western education and theology.

Voices from Asia, Africa, and Latin America emerged to protest the assumptions being made by Western experts and teachers about the exportability of the American and European models of the educational process. Questions about the best way to "do theology" have also stimulated uncertainty in the West about how effective its products are, in terms of cross-cultural ministry.

The concept of globalisation, therefore, developed from a complex set of sources. Like other emergent terms, it has a growing history, making a single definition difficult. On the one hand, it was seen to supersede universalism and multiculturalism. The term "globalisation", and its cognates, globality and globalism, unlike the term "universal", incorporate a sensitivity to local cultural contexts. But they also include a holism that is missing from the older term "multiculturalism". On the other hand, there is a real sense in which contextualisation and globalisation are complementary, non-conflicting terms. Indeed, some authors have recently attempted to introduce hybrid terms, such as "glocal" and "glocalisation", to represent the important field of study and praxis "between the global and the local", or the idea of "thinking globally, acting locally".[55]

Non-theological definitions of globalisation have been employed in a number of disciplines to describe phenomena, transformations, and the epochal transitions taking place in the present world, among them geography, political science, and social history.

1. Geographic Definitions

Geographically, many people have been forced to think that the world has entered an era of unprecedented change, both in its impacts, on a global scale, and in the rate of change, making globalisation a qualitatively new phenomenon.[56] Taylor, Watts, and Johnson consider that the term "globalisation" is the sum of global processes in five different areas – geopolitical, geoeconomic, geosocial, geocultural, and geoenvironmental, in each case, using the prefix "geo" to embrace the whole world. Changes in these five spheres, they claim, "constitute a single holistic movement".[57] Nigel Thrift acknowledges that the world is one in which "economies,

[55] Roland Robertson, "Glocalisation: Time-space and homogeneity-heterogeneity", in *Global Modernities*, Mike Featherstone, Scott Lash, and Roland Robertson, eds, London UK: Sage Publications, 1995, pp. 25-44; Robert J. Schreiter, "Christian theology between the global and the local", in *TE* 29-2 (1993), pp. 113-126; Schreiter, *The New Catholicity: Between the Global and the Local*, Maryknoll NY: Orbis Books, 1997.

[56] P. J. Taylor, Michael J. Watts, and R. J. Thompson, eds, *Geographies of Global Change: Remapping the World in the Late 20th Century*, Cambridge MA: Blackwell, 1995, p. 4.

[57] Taylor, Watts, and Thompson, *Geographies of Global Change*, p. 6.

societies, and cultures are becoming ever more closely intertwined",[58] but also insists that local networks exist alongside global ones, and, in fact, such networks are always both "global" and "local".[59]

In the same work, Kevin Robins, in discussing global media, as they relate to the European scene, notes that, while "the logic of globalisation" is "pushing toward the greater standardisation and homogenisation of output, and detaching media cultures from place and context . . . there is another, and contrary, force at work". He identifies this as "a resurgent interest in regionalism . . . appealing to the kind of situated meaning, and emotional belonging, that seem to have been eroded by the logic of globalisation". He continues, "[t]his new regionalism puts value on the diversity and difference of identities . . . and seeks to sustain and conserve the variety of cultural heritages, regional and national".[60]

Another aspect must include its relationship to urbanisation. Paul L. Knox acknowledges that globalisation is not a new phenomenon in the urban world, but identifies three key late-20th century developments. They are, firstly, a movement towards greater transnational economic activity. Secondly, there has been a significant change in the structuring of such transnational economic activity away from international trade to flow of goods, capital, and information, within and between, conglomerate corporations.[61] Thirdly, new worldviews, with particular emphasis on global environmental issues, and "the postmodern condition of pluralistic, multicultural, non-hierarchical, and decentred, world society".[62] Knox believes that these bring about an intensification of global connectedness, and the constitution of the world as one place. This changed perception of the world produces a redefinition of interconnected roles, and a reordering

[58] Nigel Thrift, "A hyperactive world", in *Geographies of Global Change*, Taylor, Watts, and Thompson, eds, p. 18.
[59] Ibid., p. 32.
[60] Kevin Robins, "The new spaces of global media", in *Geographies of Global Change*, Taylor, Watts, and Thompson, eds, pp. 259-260.
[61] Paul L. Knox, "World cities and the organisation of global space", in *Geographies of Global Change*, Taylor, Watts, and Thompson, eds, p. 233.
[62] Ibid., pp. 233-234.

of time and space in social life.[63] The vast majority of people, impacted by globalisation, resides and works in urban areas.

A geographical definition of globalisation, then, focuses on the spatial, temporal, and relational interconnectedness of people in social, economic, and political groupings with their environment: physically, ecologically, and technologically. It is a holistic definition, but acknowledges the diversity, as well as the increasing interdependency, of each aspect on all the others. But it is not a static definition. Globalisation is an on-going, and increasingly rapid, and intensifying, process.

2. Economic Definitions

According to Geoff Fougere, Jane Kelsey distinguished between two senses, in which the term "globalisation" is used.

The first, as "ideology", is "the grand vision, a metanarrative that imagines an independent and self-regulating global economy, where goods, capital, and ideas flow freely, irrespective of national borders, social formations, culture, or politics". But the actuality is different: "globalisation, in practice, describes a highly-contested process, where the competing interests of people, companies, tribes, governments, and other groupings, overlap and collide; alliances form and more-drastic revisions are made; and new contradictions arise. The process is dynamic, and the outcome is far from certain."[64]

The first definition, while clearly addressing the economic situation, is ideologically driven. The second is much more descriptive of the interplay of "forces" in an increasingly globalised world. Kelsey demonstrates a postmodern mind-set that has little patience with "ideology", or "metanarratives", believing in the reality of the present, and the indeterminate nature of the future. But one cannot escape that easily from a web of assumptions and biases. They are inevitable.

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[63] Ibid., p. 234.

[64] Geoff Fougere, "Unfortunate experiments", in *The Listener*, October 9, 1999, p. 43.

Kelsey's definitions highlight a wider issue. At least some forms of economics are driven by a vision of the future, others by the description of the present. However, both, in fact, make assumptions about reality. Once these assumptions are made, both versions are driven by an ideology. A future-oriented economics is guided by the conviction that decisions about the present can be influenced to shape that future in certain directions. A descriptive economics is similarly guided, but, this time, by the conviction that only a description of the past and present can be adequate to make decisions, which will helpfully influence the future.[65]

Christianity also makes assumptions about reality, which cluster together as worldviews, and involve allegiances to a metanarrative, or, perhaps, a bundle of metanarratives. These, in turn, become a globalising force. How they relate to contextual "realities" is a topic for later discussion.

3. Socio-political Definitions

Jan Aart Scholte[66] acknowledges that the term "globalisation" is often used vaguely and inconsistently.[67] He defines it as "*processes whereby social relations acquire relatively distanceless, and borderless, qualities*, so that human lives are increasingly played out in *the world as a single place*" (Scholte's emphasis).[68] He distinguishes the term from "internationalisation", which he defines as "a process of *intensifying connections between national domains*". He goes on to describe the international realm as "a patchwork of bordered countries, while the global sphere is a web of transborder networks" that are "supraterritorial".[69] Scholte regards the concept as applying to organisations, ecology, production, and the military sphere, but also to many norms, and everyday

[65] The belief that only observable facts, and empirical decisions, based on these, are reliable, and the inevitable selectivity, involved in deciding relevant "facts", is driven by a pluralist "metanarrative" that the writer seems unaware of.

[66] Jan Aart Scholte, "The globalisation of world politics", in *The Globalisation of World Politics: An Introduction to International Relations*, John Baylis, and Steve Smith, eds, Oxford UK: Oxford University Press, 1997.

[67] Ibid., p. 14.

[68] Ibid.

[69] Ibid., p. 15.

thinking, so that the process has, in some way, touched every aspect of social relations.[70]

Scholte qualifies his definition of globalisation by making five significant points. Firstly, globalisation is uneven. Secondly, it is not a simple process of homogenisation, and has not obliterated cultural diversity. Thirdly, cyberspace and electronic communication, while adding new dimensions to geography and to social relations, has not eliminated the significance of place, distance, and territorial borders. Fourthly, globalisation "cannot be understood as a single driving force". Fifthly, people have unequal access to the benefits of globalisation, depending on their sex, class, race, nationality, religion, and other social factors.[71]

4. Historical Definitions

The social scientist, Martin Albrow, offered a careful analytical definition of globalisation. Firstly, it refers to "making or being made global". In individual instance, this could refer to "the active dissemination of practices, values, technology, and other human products, throughout the globe"; the increasing influence on people's lives of global practices; when the globe acts as a reference in "shaping human activities"; or to "the incremental change of the interaction of such instances". Sometimes, globalisation is a general reference to such instances, or a reference to them, viewed abstractly. Secondly, some definitions see globalisation as a process of being made global. Or, thirdly, it may refer to the "historical transformation, constituted by the sum of particular forms and instances".[72]

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[70] Ibid., p. 16.

[71] Ibid., pp. 18-19.

[72] Martin Albrow, *The Global Age*, Stanford CA: Stanford University Press, 1996, p. 88. Albrow is anxious to place several caveats on this definition. Firstly, it is, he claims, "nuanced to do justice to both to the ambiguities and complexities bound up in the daily use of the term and to the scholarly issues" he raises. He does not claim scientific validity for these formulations, and states, in fact, that he thinks "meaning (2) is both widely current and misguided", and, further that (2) is "not identical with meaning (3)".

Albrow considers globalisation to be "the most significant development and theme in contemporary life and social theory to emerge since the collapse of Marxist systems",[73] but it is essentially indeterminate and ambiguous. It is indeterminate, because it is not possible to delineate the final outcomes, or direction, of globalisation. For that reason, Albrow rejects the idea that it is a "process". He states:

> The debates surrounding homogenisation versus diversification, or hybridisation, reflect, precisely, this ambiguity. They concern the issue of whether culture, and all forms of social activity, are becoming more standardised, or whether multiple cultural contacts lead to an ever-increasing variety of new forms.[74]

Albrow claims the "epochal significance" of globalisation. The period from 1945 to 1989 is, for him, the period of transition from the modern into the global age. Globalisation represents a phenomenon, equivalent to the Renaissance, Reformation, Enlightenment, or the Age of Imperialism. All those countless instances, in which the globe is taken into everyday life, where national economies merge with a global economy, where satellites provide news on the world, world-wide, where protests erupt in one part of the world about conditions in another – putting them all together, and recognising the way in which the one reinforces the other, we can see a transformation, which is of our time and is unique. It may not penetrate absolutely every aspect of social life, but its scope and pervasiveness is sufficient for us to say that it both represents the specificity, and dominates our experience, of our time.[75]

In summary, then, geographic, economic, socio-political, and historical definitions assist our understanding of globalisation, by describing the changes overtaking the world in worldview and perception, technology and communications, leading to an interconnectedness of localities, cultures, and even academic disciplines that have previously been regarded as distinct and separate.

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[73] Ibid., p. 89.
[74] Ibid., p. 92.
[75] Ibid., p. 95.

5. Globalisation and Christian Missions

While globalisation is a new term, the church has a long history of grappling with this reality, ecclesiologically, as the terms "catholic" and "ecumenical" convey.[76] Our interest is in a definition of globalisation, applicable to cross-cultural theological education, in particular, but, understanding how globalisation is being perceived in Christian missionary structures, is relevant to our purpose.

Some missionary structures are addressing issues of globalisation.[77] The pressure for adjustment comes from several sources – international memberships, multinational and multicultural fields of service, and the recognition of the non-viability of traditional structures that do not change.

(a) Operation Mobilisation: A mission undergoing globalisation

David Hicks, a leader in Operation Mobilisation (OM) claimed, "Globalisation of Christian missions is not only biblically correct, but also strategically important."[78] He maintains that this "mentality is rooted in the truth that *Jesus Christ has destroyed every barrier*" (italics, Hicks).[79] "The Bible, from Genesis to Revelation, is global in perspective. The church, by nature and purpose, is meant to be global. Mission agencies, as authentic expressions of the church,[80] preach the gospel to the nations, and incorporate the nations in their composition."[81]

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[76] John Hitchen, personal communication.

[77] See David Hicks, *Globalising Missions: the Operation Mobilisation Experience*, 2nd revn, Miami FL: Editorial Unit, 1994. While not focusing specifically on globalisation, *IBMR* 23-4 (1999) published three significant mission development surveys that address the globalising world of mission agencies – Paul E Pretiz, and W. Dayton Roberts, "Positioning LAM for the 21st century", pp. 153-155; Jim Plueddemann, "SIM's agenda for a gracious revolution", pp. 156-160; Stanley W. Green, "How Mennonites repositioned a traditional mission", pp. 161-163.

[78] Hicks, *Globalising Missions*, 1994, p. 8. See also Hicks, "Biblical rationale for globalisation: Promise of things to come", chapter 5 of an unpublished supplement to *Globalising Missions*, Tyrone GA: Operation Mobilization, 1993.

[79] Hicks, *Globalising Missions*, p. 8.

[80] Hicks, here, confuses his readership by claiming an identity between mission agency, as church, that he, elsewhere, is at pains to distinguish.

[81] Ibid., p. 32.

Hicks, drawing from Luis Bush, stated "four new realities of our world, which plead for globalisation of . . . mission personnel, strategies, structures, and initiatives" are:

> **A shrinking of our world**. Technological and communication advances are rapidly reducing our world to a global village, calling for an ever-greater dialogue and interdependency between the various parts.
>
> **The emergence of a Christian majority in the two-thirds world.** An estimated 75 percent of the body of Christ lives outside the Western world today.
>
> **The emergence of a two-thirds world mission force and leadership.** Today, over 35 percent of the world's Protestant missionary force originates in the two-thirds world.[82]
>
> **Partnership with the national church** is recognised increasingly to be essential to the advance of the gospel, in the decade of the 1990s.[83]

Hicks defined globalisation thus: Globalisation is the process by which organisations move beyond merely operating internationally, from a single, or dominant, national base, to operating transnationally, not tied to one particular country or region. Globalisation, in missions, involves not only carrying out missions across cultures, but also accomplishing the resourcing, governing, planning, and organising of missions, by involving the church in diverse regions of our planet. This enriched concept of missions acknowledges "that God has now raised large and thriving churches in nations, where, sometimes, the Bible was not even translated 100 years ago. In these churches of the south, churches of the poor, churches of the third world, God is raising a new missionary force. . . .

[82] Some estimate the figure is now over 50 percent (John Hitchen, personal communication).
[83] Ibid., p. 8.

Every church, old and new, rich and poor, has something to contribute to mission, in the global village of tomorrow."[84]

Each church, presenting its gifts; that is true globalisation. But internationalisation is the term most frequently used in mission circles to refer to multinational partnership for accomplishing the Great Commission. Internationalisation is, however, only the starting point for globalisation.[85]

Hicks claimed that the movement from international cooperation, through internationalisation, to a globalised phase, demands a new psychological and philosophical orientation, involving a commitment to "denationalise their affairs, and develop a set of values, shared by their managers around the world".[86]

Hicks proceeded to identify the characteristics of globalisation, in terms of common values, common language, and common culture. He also identified three major barriers to globalisation – cultural predominance, economic predominance, and leadership predominance.

(b) OM and CMML

Hicks' definition of globalisation bears the marks of a multinational Christian mission structure that is fundamentally distinct from both its supporting and cooperating churches. Its definition is, therefore, useful,

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[84] Samuel Escobar, "The elements of style in crafting new international mission leaders", in *EMQ* 28-1 (Jan 1992), pp. 6-15, cited in Hicks, *Globalising Missions*, p. 13.

[85] Hicks, *Globalising Missions*, p. 13.

[86] Globalisation in missions is "the transcending of national boundaries, not only in reaching the goals of our mandate", quoting Peter Hamm, "Breaking the power habit: imperatives for multinational mission", in *EMQ* 19 (1983), pp. 180-189. Globalisation requires a qualitative shift from being international. Globalisation is the process, by which mission agencies move beyond merely operating on the field, from a single, or dominant, national base, to operating transnationally, above, and not tied, to any particular nation. International agencies cross national barriers; global organisations transcend them. The ultimate differences are often subtle and conceptual. They involve a paradigm shift, a new way of looking at the world, the task and the church. Genuine global enterprises are ***network organisations*** (italics, Hicks), in which our vocabularies and categories change. (Hicks, *Globalising Missions*, p. 16.)

but limited, for application to a denominational mission in Papua New Guinea like Christian Missions in Many Lands (CMML).[87] With the latter, the structures of mission have been a powerful influence in developing cooperative structures among local Brethren churches. However, a fundamental difference between OM and CMML is that it is hard to avoid the impression that the organisational structure of OM, driven by its own ethos, is the means of linking churches, internationally, and modelling globalisation to them. CMML, on the other hand, until its demise, and the incorporation of its functions into a churches-related administration, always saw itself as a temporary and servant structure for coordinating missionary activity, and not a permanent umbrella over the churches.

We focus now more specifically on globalisation, as it relates to theological education.

6. Globalisation in Theological Education: The ATS Literature

Much of the discussion about globalisation in theological education emerges as a challenge in the West, and particularly in the United States. This is where the pace of technological change, the benefits of free-market economies, and the intercultural contacts, on a personal and institutional basis, have been at their height. It is theological institutions, located in the US, and the rest of the Western world, that are confronted by the phenomena of interconnectedness on a daily basis, and they attempt to respond theologically to these phenomena, in their teaching and research. But globalisation has also impacted the US theological schools, because of the continuing attraction and status attached to theological study by individuals, churches, and para-church organisations, in the rest of the world. In so doing, it has focused attention on multiculturalism, internationalism, and the struggle within a dominant culture to be sensitive to those from other cultures.

[87] "Christian Missions in Many Lands" was the name adopted in 1953 by the first Brethren missionaries working together in Papua New Guinea to plant Christian Brethren churches.

Following on from this, it is easy to understand why non-Western theological schools have reacted negatively, when confronted by the prospect of an apparent neo-colonialism, under the garb of globalisation of theology. Their struggle is often to interpret the world, where financial globalism has disturbed the fragile economic balance, internationally, wreaked havoc on emerging industries, at the margins, and exploited mineral and agricultural resources for the benefit of the powerful, rather than the poor.[88]

Sometimes this has been compounded by financially-powerful institutions, theological training ones included, who have made overtures of partnership to institutions in the East/South.[89] The complications of financial power, academic credibility, and insensitive assumptions about Western educational methodology, seem not to have always been handled with sufficient care.

As part of the recent ATS study of globalisation in theological education,[90] William Lesher[91] offered a descriptive definition of globalisation. He put forward three ways to discuss the term.

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[88] Fumitaka Matsuoka, "The changing terrain of 'globalisation' in ATS conversations", in *Theological Education* 35-2 (1999), pp. 17-25 – an article written from an Indonesian perspective.

[89] The use of East-South, in contrast to West-North, recognises a shift from the traditional perspective of East-West to North-South. It is significant that, while the Christian "centres of gravity" have moved away from the West to Latin America, Africa, and Oceania, the political and economic centres are moving toward Asia, where China and Korea seem exceptional, with strong Christian minorities, and increasingly strong economies. From an Australasian perspective (including Papua New Guinea), neither East-West nor North-South distinctions make automatic sense.

[90] The American-based Association of Theological Schools (ATS) has recently reviewed the completion of a 20-year study of globalisation in theological education (*Theological Education* 35-2, (1999)). Besides the literature in the ATS journal, *Theological Education*, a number of monographs have been spawned in the process. One of these is *The Globalisation of Theological Education*, Alice Evans, Robert Evans, and David Roozen, eds, Maryknoll NY: Orbis Books, 1993.

[91] William E. Lesher, "Living the faith under the conditions of the modern world", in *The Globalisation of Theological Education*, pp. 33-50.

Firstly, *globalisation is a basic personal perception or stance*. In this sense, it involves a paradigm shift (my term, not Lesher's), which some will take, and others will not. For those who shy away from it, it is personally frightening, and institutionally threatening. I understand this as an increasing awareness of the diversity of cross-cultural perceptions, and interpretations of the theological task. It implies an on-going process of reevaluation, rather than a static understanding, emerging from a single contextual enmeshment.

Secondly, globalisation is described as four faith responses to the condition of life, today. Lesher quotes Don S. Browning:

> The word "globalisation" has at least four rather distinct meanings. . . . For some, globalisation means the church's universal mission to evangelise the world, i.e., to take the message of the gospel to all people, all nations, all cultures, and all religious faiths. Secondly, there is the idea of globalisation as ecumenical cooperation between the various manifestations of the Christian church, throughout the world. This includes a growing maturity and equality between churches in the first- and third-world countries. It involves a new openness to, and respect for, the great variety of local concrete situations. Thirdly, globalisation sometimes refers to dialogue between Christianity and other religions. Finally, globalisation refers to the mission of the church to the world, not only to convert and to evangelise, but also to improve and develop the lives of the millions of poor starving, and politically-disadvantaged people.
>
> [W]e are all challenged, by the current discussion, to see a larger framework. The common element among all theological traditions and educators is the awareness that the context of theological education is the entire world.[92]

[92] Ibid., p. 35.

It is significant that later discussions saw this fourfold "typology" as starting points, a floor, on which to build, and even, as the contexts, which globalisation impacted, rather than as defining criteria.[93]

Thirdly, globalisation can be related to the concept of transformation, or to its more religious synonym: conversion.[94] To become "global", in theological education, is to be transformed by four realities:

- the interdependence of the unique peoples and cultures of the world;
- the all-pervasive presence of poverty and injustice, as fundamental evils[95] that must be addressed by Christian, and other groups of goodwill, locally and globally;
- the need to inform our ministries, and service, with an understanding of economic realities; human rights issues; oppressive structures of gender, race, class, and violence; and the global environment crisis;
- the universal significance of the reign of God, as the call to discipleship and servanthood, and the substance of hope for the future.

To confine globalisation to these three areas – personal perception, faith responses to the present world situation, and Christian transformation – although they are important dimensions, seems inadequate.

The ATS has had 20 years of discussions about globalisation, but has failed to come up with a more-precise definition of the term. Its leaders have noted significant developments in the usage and understandings of the concept,[96] and have more recently taken account of the strong criticism of globalisation, generally, as it has impacted so-called third-world nations.[97] Part of the failure is due to the complexity of the globalising process,

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[93] William E. Lesher, and Donald W. Shriver, "Stumbling in the right direction", in *Theological Education* 35-2 (1999), pp. 3-16.

[94] Lesher, "Living the faith", p. 36.

[95] Many Christians, evangelicals included, see poverty and injustice as a result of human sinfulness. For them, sin is an equally-fundamental issue.

[96] Lesher, and Shriver, "Stumbling", pp. 3-16.

[97] Matsuoka, "The changing terrain of 'globalisation' ", pp. 17-25.

involving a wide range of secular forces, as well as theological and interfaith responses.

Despite the extensive discussion on globalisation in the US, and other Western nations, there are aspects of globalisation that have been largely ignored in the dialogue. One of these, is the impact of international marketing of Western-based theological education. The developing of "partnerships" with non-American and non-Western institutions has encouraged the exporting of Western-style of theological education that, in the power-play of globalisation, has imposed Western (and American) criteria on indigenous institutions elsewhere, and enhanced the already-powerful Western-based institutions, and styles of theological and biblical training. R. Paul Stevens, as long ago as 1992, offered a valuable critique of the trend, but his comments are still important, and the trend continues.[98] Stevens offered the following as a definition of globalisation:

> the full partnership of churches, in the developed world, with those in the developing world, involving mutual learning and interdependence, whereby the rich cultural and spiritual contributions of each can be appropriated by the other. . . . In theological education, globalisation . . . would involve learning, educationally and spiritually, from younger churches, as well as contributing, with cultural sensitivity, Western resources, perspectives and the fruits of Western scholarship.[99]

Another inadequately-treated dimension of globalisation is the role of Christian denominations. One instance, significant from an evangelical perspective, is a perceptive report by Robert Stivers on the impact of globalisation on the Conservative Baptist-related Denver Seminary.[100] In a process of globalising transformation, Denver has lost some of its denominational distinctiveness, in order to survive.

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[98] R. Paul Stevens, "Marketing the faith: A reflection on the importing and exporting of Western theological education", in *Crux* 28-2 (1992), pp. 6-18.

[99] Ibid., p. 7. Stevens then demonstrates why globalisation works against a necessary process of contextualisation, a topic we address below.

[100] Robert L. Stivers, "Evangelicals in transition", in *Theological Education* 27-2 (1991), pp. 33-50.

Denominational affiliations, as religious institutions, look set to become less significant in the postmodern era.[101] But the "denominational"[102] loyalties of the Brethren are central to the Brethren mission, and its activities in Papua New Guinea, as elsewhere. While the Brethren are becoming numerically less significant, and more diverse, in the West, there are far more distinctively Brethren churches in the non-Western world.

7. A Definition of Globalisation

With this range of statements and definitions in mind, we now attempt to frame our own definition. We use the term "globalisation" specifically, as it relates to theological education, but nuanced to free it from a Western-based, and, particularly, US-based focus. For our purposes, **globalisation refers to the tendency to view the world as a single place – a tendency that has emerged over time, but has assumed major importance in the latter part of the 20th century. Globalisation is thus, firstly, a mental construct that regards one or more aspects of human culture as transferable, and, therefore, applicable, with minimal modification to all human social contexts. Secondly, globalisation is a process of social transformation, whereby diverse cultures are brought into meaningful interaction and interdependence, on a worldwide scale. Thirdly, globalisation refers to the personal transformation in attitudes and relationships that commits a person or group to creating interconnections beyond local cultural boundaries with people and communities in other places, resulting in networks of connectedness.**

This definition includes dimensions that are personally interior (mental attitudes, worldview, and ideology), interpersonal (relationships, communication, social networks), and structures (communities, institutions, and social groups). They combine to give cohesion and direction to the processes involved in globalisation. Like contextualisation, the process is dynamic and ongoing, rather than static.

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[101] Jonathan Campbell, "Postmodernism: Ripe for a global harvest – but is the church ready?", in *EMQ* 35 (1999), pp. 432-437.

[102] I use this term to indicate the ethos and structures that hold the Brethren churches together, despite Brethren commitment to a non-denominational form of church polity.

Theological education, generally, views the ideological level as foundational, since it orients and undergirds theological education. It is an essential ingredient of Bible-school education. Structures carry the ideology, and provide the framework that implements it. Personal worldviews, and interpersonal and intercommunal relationships, are the arena for ministry of the graduates of the institutions. Our definition incorporates all three levels.

The Christian faith is a universal religion, with a global mission. Its message is for all people of all cultures. In fact, Christians feel a sense of incompleteness about the task of carrying the message to all people, when the process is seen to be incomplete, or resisted, in certain parts of the world. Inevitably, then, there are aspects of the faith that are felt to be both global and sacrosanct. Christians do not agree among themselves as to what this core of global aspects of the faith is, and this disagreement has led to division and diversity.

In using this definition, we limit ourselves to the Christian religion, although other religions may also display globalising tendencies. But the following points should be noted:

- Globalisation is more than what is usually embraced by the term "universal". It recognises that a process of interaction and acceptance may take place in the receptor community, to accommodate the global tendency. But the phenomenon remains largely sacrosanct and intact through the process.
- It is more than "multicultural" or "multiethnic". A basic assumption of globalisation is that authority and power lie primarily at the source, or sources, of the process. For some development to be right, it must not only mesh with the immediate setting, it must be seen to be in continuity with the same process elsewhere.
- It is more than "pluralism", understood as an acceptance of diversity, in an atmosphere of tolerance.

C. HOW CONTEXTUALISATION AND GLOBALISATION RELATE

Having arrived at working definitions of our two key concepts, it is important to ask how they relate. Some have assumed that they were simply opposed to one another, and pulling in opposite directions. There are points at which this is true, but, fundamentally, they are complementary, not in opposition.

In 1994, Robert Schreiter identified four important aspects of the way contextualisation and globalisation relate.[103]

(a) Contextualisation, from a world perspective, becomes essential, because of the inevitability of globalisation. The impact of globalisation in reducing the spaces between cultures, makes it imperative that the Christian message continually confronts the changes that are going on in society.

(b) Contextualisation and globalisation are interdependent. They exist alongside one another. Globalisation brings certain pressures toward homogenisation, but local cultures persist and, in fact, increase, in diversity.

(c) Globalisation is currently, profoundly asymmetrical. As Schreiter explained in an earlier contribution to the discussion, some theorists "argue that a global culture is not a culture in a true sense", but, in Arjun Appadurai's words, are more in the nature of "-scapes" such as "ethnoscapes, technoscapes, financescapes, mediascapes, and ideoscapes. These give the illusion of being complete cultures, but rely on connections with local cultures to maintain their illusion."[104]

(d) Contextualisation is coming about more slowly than globalisation. Schreiter attributes this to the strong legacy of colonialism. Theologically, colonialism assumes that theological formulations, formed in the West, and in Western

[103] Robert J. Schreiter, "The ATS Globalisation and Theological Education Project: Contextualisation from a world perspective", in *Theological Education* 30-2 (1994), pp. 81-88.

[104] Robert J. Schreiter, "Christian theology between the global and the local", in *Theological Education* 29-2 (1993), p. 115.

> church history, are the only right ones, and are to be accepted worldwide. This is an important concern.

In a more recent study of global and local aspects of theology, Schreiter[105] has pointed out that, for a variety of reasons, religion and theology, although pervasive, do not qualify as global movements, in the same way as do multipolar politics, modern economic capitalism, and communications technology. They do not aspire to the same Enlightenment values that contribute to globalisation. Nor do they operate with the same compulsive mechanisms of the global systems. Instead, they operate "between the global and the local", in two principal ways. Firstly, they act as global theological "flows",[106] of which he identifies four – theologies of liberation, feminist, of ecology, and of human rights.[107] Secondly, they are ways that cultures choose to respond to globalising pressures. Schreiter identifies three of these "animating theological strategies" – antiglobalism (of which fundamentalism is one version),[108] ethnification (rediscovering a forgotten identity, based on one's cultural ties), and primitivism ("an attempt to go back to an earlier premodern period, to find a frame of reference and meaning, in order to engage the present").[109] Schreiter points out that primitivism might also be called "revitalisation". The Brethren, while strongly espousing a fundamentalist theology, at least in their early history, can be regarded as an example of this latter type of movement.

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[105] Robert J. Schreiter, *The New Catholicity*, Maryknoll NY: Orbis Books, 1997.

[106] Schreiter defines the term "flow" to denote a cultural or ritual movement, a circulation of information that is patently visible, yet hard to define, moving across geographic and cultural boundaries, and, like a river, changing the landscape, and leaving an enriching sediment. Ibid., p. 15.

[107] Ibid., pp. 15-21.

[108] From one perspective, fundamentalism can be viewed as a globalising movement. Schreiter sees it as antiglobal here, in its reaction to other globalising pressures.

[109] Ibid., pp. 21-25.

D. GLOBAL ASSUMPTIONS AND THE CONTEXTUAL PROCESS IN BRETHREN MISSION

Missionaries of the Brethren Movement come to their task with a set of global assumptions. What are these assumptions, and at what points do they require adaptation to local contexts, such as those in Melanesia?

Firstly, a set of strong convictions could be broadly termed *evangelical*. The missionaries came from a tradition that strongly affirmed the truth, and universal applicability of the gospel as good news about salvation in Jesus Christ, and the truth of the Bible, as inspired holy scripture. Secondly, they also served with a cluster of global *missionary* convictions. They strongly believed that every person on earth needs a real opportunity to hear, and to make an intelligent faith response to the Christian gospel, to receive the offer of eternal life in Christ, and, thereby, become members in the true body of Christ, His church. The compassion to meet physical, health, and educational needs was balanced by the conviction that, without the gospel, people are lost eternally. Another global missionary motivation was also the belief that the return of Jesus Christ was imminent, and all, therefore, should hear the good news, as a matter of urgency. On a more pragmatic level, Papua New Guinea, with its great range of local languages, and its recent "pacification", was seen as a ripened harvest field. From a practical viewpoint, as well, it was realised that, given the nature of the country, and missionary commitment to a range of specialist ministries, any one missionary could reach only a few hundred people.

Global convictions and assumptions of the Brethren also included some denominational factors. Brethren missionaries shared the belief that their movement carried a form of New Testament ecclesiology and practice that was not only biblical, but universally applicable. In this regard, Roy Coad has expressed the following sentiments:

> However it came about, the form of Christianity, developed by the Brethren, has proved *viable* and *adaptable* to the needs of thousands in lands of emerging Christianity. Its capacity for *free adaptation*, and its emphasis on the free exercise of gifts of all members of the churches, within a framework of thought that retains essential orthodoxies of doctrine, have established it as an

> important and constructive element in modern expansion of the church (italics mine).[110]

This introductory statement by Coad illustrates the balance he wanted to draw between the global view that the form of Brethren Christianity is applicable in all places, cultures, and times, and the need for this form to be contextualised in each community it confronts. A further balance is drawn between the Brethren experiment in church practice as embracing "global" convictions about the priesthood of all believers, the individual spiritual giftedness of all, and the responsibility to exercise those spiritual gifts, on the one hand, and the claim to retain "essential orthodoxies" in doctrinal stance, on the other. In claiming Brethren as theologically orthodox, the statement acknowledges that the Brethren are part of a wider whole, and, therefore, less than "global". It is part of the purpose of my thesis to examine this theological and ecclesiological balance, and how that impacts Bible school training.[111]

The Brethren missionaries in PNG, armed with these global convictions, faced three major contextual issues in trying to establish Brethren churches there. Firstly, there was a necessary process of "decontextualisation". They needed to determine which aspects of Brethren theology and ecclesiology were universal, and, therefore, globally applicable, without essential change. The temptation, common to all cross-cultural Christian mission, is to assume that virtually all of the versions of the faith in the country of origin were applicable in the new one. Decontextualising the gospel source involves reexamining what is core to the faith, and what is adaptable.[112]

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[110] Roy Coad, "The early history of the Brethren Movement in Britain", in *CBRF Journal (NZ)* 125 (1991), p. 7.

[111] Rex A. Koivisto, in *One Lord, One Faith*, Wheaton IL: Victor Books, 1993, attempts a more-comprehensive approach to the global applicability of Brethren ecclesiology, and its implications for all Christians.

[112] Brian D. McLaren's paper, "Rewriting Brethren distinctives", presented at the conference on the Brethren Movement at Regent College, July 1990, is a valuable step in this direction. Reproduced in *CBRF Journal* 125 (August 1991), pp. 39-42.

Secondly, a process of *translation* of the determined core needs to be undertaken. The issue is: what functions and meanings are being understood by the participants in the new context? As theology and ecclesiology are being developed in the receiving culture, is the developing Christianity still retaining the "essential orthodoxies"?[113] Vital to this process, is a sensitive dialogue between the missionary change agents and the local "new believers", in a way that respects and values the insights of the latter.

Thirdly, there is a necessary process of "recontextualisation". The new cultural environment is not merely a receiver of an alien tradition. It needs to reform and recreate a version of Christianity that is compatible with, and integral to, the host culture, as it sifts what is valid and retainable from this new cultural context, and what is to be rejected or adapted.

A healthy range of national and regional discussion papers, emerging out of the first 20 years or so of CMML, as a mission, demonstrate the depth of concern over these three processes.

E. CONCLUSION

Globalisation meets the observer of Christian missions at a number of levels. At the theological level, evangelical Christians would agree there is a common core of doctrinal beliefs and commitments that are "global" – necessary to be a true Christian. Christian ceremonies, like baptism and the Lord's Supper, are commands of Christ, and, therefore, are to be practised globally.[114] Ecclesiastically, denominational and mission structures, originating in the West, have encouraged global networks that have often proved unnecessarily divisive in local contexts.

In this study, we limit ourselves to the Christian (or Open) Brethren. Something of the living tension in Brethren missionary activity is seen in debate over what is global, or universal, and what can be changed, and

[113] See Eugene A. Nida, and William D. Reyburn, *Meaning Across Cultures*, Maryknoll NY: Orbis Books, 1981; and Lamin Sanneh, *Translating the Message,* for different aspects of this process.

[114] The local forms, such ceremonies take, are impacted, both by the immediate culture, and by the globalised ecclesiastical tradition, and its theological history.

contextualised. Brethren would identify themselves worldwide by a common core of local church commitments and practices (see chapter 1 of the thesis). It is often these that are used to identify Brethren congregations.[115]

The Christian Brethren Bible schools of PNG form an interesting case study, in the context of globalisation and contextualisation. The churches of CBC, and their Bible schools, have been established in the post-war era (since 1950), within parts of a country, evangelised rather recently, as measured on a world scale. The insights about contextualisation, and the pressures emerging from globalisation, have coincided and overlapped in an unusual, perhaps unique, way for the study of these two phenomena.

In relation to the CBC Bible schools of PNG, globalisation affects the process in a number of ways. The participants, both expatriate and national, come with assumptions about what is universal, and what is contextual. The Christian Brethren movement itself can be seen as a globalising movement, seeking to apply some convictions about the nature of the gospel and the church to all cultures, where evangelism by them is taking place. In terms of Brethren theological education, however, we question whether, in three significant aspects – curriculum, theology, and educational method – this universalism is a non-contextual transfer, or whether it is sufficiently sensitive to the local, and rapidly-changing, Melanesian contexts.

Political, economic, and communications pressures impact the young nation of Papua New Guinea, as a result of the globalisation process.

[115] Service organisations that wish to identify themselves as Brethren, such as land-holding bodies, training institutions, and missionary-service agencies, frequently use a statement of beliefs and *practices* as a means of legal identity. It is often the practices, rather than the beliefs, which distinguish Brethren, and their institutions, from other evangelicals.

Developing a context-sensitive, biblical, and theological response that will serve the CBC churches in the modern world is, therefore, an urgent issue for their Bible schools.

SANGUMA AND THE POWER OF THE GOSPEL IN REFERENCE TO THE GUMINE PEOPLE (SIMBU PEOPLE)

Jacob Uri

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INTRODUCTION

I felt sick to hear the news of Kaul's death. It was a great loss to my Kawaleku tribe. Kaul had recently completed his tertiary education. He had committed to the regional rugby league team. He was a promising, industrious, young man, in the field of rugby league, as well as to fill leadership in the community. He died an unexpected death in Kundiawa General hospital in Kundiawa, Papua New Guinea.

I left after class at Nazarene Bible College (Tuman, Papua New Guinea) to attend the funeral. I was late for the traditional funeral, but I was on time for the burial ceremony. The crowd was silent, as the Pastor conducted the ceremony. As I parked the truck, it drew the crowd's attention. The crowd saw me, and began to wail. I wept, and walked towards the crowd. It was a brief mourning, since somebody silenced us so the pastor could continue his preaching.

It was a comforting message about resurrection and hope in Christ. Then the Yani Seventh-day Adventist (SDA) youth, dressed neatly in black and white, sang a beautiful song. The choir indeed uplifted and comforted the mourners. At last, Kaul's casket was lowered into the grave to rest forever.

We retreated, sat around, and more people came to greet me. They all expressed to me sadness at the loss of my comrade and tribesman. One of the sympathisers made a comment, which really astonished me. This is the

translated comment: "It is very sad, we've lost your brother, but it is even sadder what they have done to your grandparents."

When I inquired about this comment, I discovered that Kaul's grandparents had been accused of killing Kaul with *sanguma*. Therefore, young men had stripped them naked, and dragged them along the three-kilometre road to the mourning place. They suffered much at the hands of the cruel, young men. They were repeatedly whipped and tortured, and, at last, buried alive in a toilet pit, a few hours prior to the burial ceremony.

I was so crushed. I asked myself, "what are the churches doing? Are they there to preach beautiful sermons and sing songs of hallelujah? Have they really brought the good news to the poor, the captive and the rejected? Are they doing anything to defend the poor, weak and helpless?" This was the challenge that drove me to this project in an endeavour to find answers.

In this article, I discuss the following points:

1. The interpretation of *sanguma*.
2. The true beliefs of *sanguma*.
3. Assessing the current *sanguma* problems in Gumine.
4. The church's challenge to the *sanguma* problem.

Sanguma is indeed a prevailing problem. I attempt to examine the true basis of the *sanguma* phenomenon, and challenge the church to deal with it seriously. I trust this paper will serve as a tool to help pastors and Christians, who work in *sanguma*-dominated areas. It might help to effectively minister to the people's immediate needs.

INTERPRETATION OF *SANGUMA*

The views and interpretation of the *sanguma* phenomenon differ among various cultures and societies of people around the world. In this discussion, I intend to examine three different interpretations: the anthropological, the Melanesian (at large), and the Gumine people's. This will give us a clearer view of a specific people group in Melanesia, and their perspective on *sanguma*.

THE ANTHROPOLOGICAL INTERPRETATION

The English word for *sanguma* is "witchcraft". Witchcraft (witch) comes from the Anglo-Saxon work "Wicca" meaning "Wise One" or "Magician".[1] A witch is a person, especially a woman, who is believed to have supernatural powers to harm others.[2] "Witchcraft is a mystical, innate power used to bring about evil."[3] Some people do not distinguish the difference between witchcraft and sorcery, however, some do.[4]

Historically, witchcraft was a predominant practice. In Europe, between 1400-1700 AD, this was an anti-Christian practice, and they pledged their association with the devil. The Christian church put to death about 30,000 women for witchcraft.[5]

Today, the belief in witchcraft exists in almost all tribal societies, such as those in India, Africa, and Melanesia (which is the focus of this paper). To discuss witchcraft in Melanesia is not easy, because these beliefs are only theoretical, and there is not enough literature that analyses the phenomenon. However, there is a wide range of literature on the subject of African witchcraft.

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1 *The World Book Encyclopedia*, vol 21, 1977, p. 309.

2 *Ibid*.

3 Philip Steyne, *Gods of Power*, Houston TX: Touch Publications, 1989, p. 119.

4 Ian Hogbin, ed., *Anthropology in PNG*, Melbourne Vic: Melbourne University Press, 1973, p. 182.

5 *The World Book Encyclopedia*, vol 21, 1977, p. 309.

Some anthropologists denounce the belief as a "naïve form of expression", or "primitive exotica", and believe it does not exist as objective reality.[6] A leading anthropologist, Evans-Pritchard, who has devoted much time studying African witchcraft, states, "A witch has no real existence."[7]

They see witchcraft as an imaginary offence, with no logical and analytical basis for its existence. Material in this field focuses on describing the phenomenon, and not on discovering the basis of its existence and any attempts to curtail the problem.

However, my purpose, in this paper, is to discover the basis of ***sanguma***, and give a Christian perspective, together with the use biblical principles to encounter the ***sanguma*** problem. ***Sanguma*** is, indeed, a spiritual problem.

MELANESIAN INTERPRETATION

Witchcraft, in Neo-Melanesian Pidgin, is ***sanguma***. By definition, in Neo-Melanesian, it is "ritual and secret murder by means of sorcery".[8] This definition is true in the broader sense. There is no fine line of distinction in some cultures. However, we shall see how ***sanguma*** is interpreted in a few Melanesian societies. To see the distinction clearly, I shall give a brief description of sorcery.

Sorcery is the use of magic or rites to bring evil on others, as well as to bring personal benefits. "The act of sorcery consists of the rite (magic), the spell, the condition of the performer, and the tradition of the magic."[9] The magic and spells are born within the culture, and passed from generation to generation. An individual may perform it for a community, or for individuals, who hire him. This is supported by Evans-Pritchard's observation on sorcery:

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[6] Hogbin, *Anthropology in PNG*, p. 184.

[7] G. Parrinder, *African Traditional Religion*, Westport CT: Greenwood, 1954, p. 113.

[8] Friedrich Steinbauer, *Neo-Melanesian Dictionary*, 1988.

[9] John Middleton, ed., *Magic, Witchcraft, and Curing*, New York NY: Doubleday, 1921, p. 5.

> The magic is not as a force of nature, but a culture heritage, not as something discovered, but as something coexistent in time with man, not as a vague impersonal power, but as tangible weapon of culture, not activated by the spirits of death, but deriving its power from the knowledge of the traditional, and the abstinence of living men.[10]

The most-important magic is in the hands of a few individuals in a community. Conversely, the more the performance of magic becomes public property, the less social utility it possesses.[11]

Both witchcraft and sorcery have evil connotations, but sorcery is the skilful use of rites, magic, and spells, whereas witchcraft is an intrinsic part of his/her person.

The Boiken dialect people of Wewak are known to dig up bones of deceased parent/relatives and keep them in their possession. This gives them supernatural powers to do evil. This is called *Maienduo* in the Boiken dialect.[12] They understand this as *sanguma*.

There is another form of *sanguma*, which Leonard called "assault sorcery". This is often a personal attack on an enemy, which includes ripping out internal organs. The crime is repeated, until the victim is unable to remember who or what has afflicted him. Simple questions such as, "what is your name?" are asked to test the victim's mental state. If he responds sensibly, the attack is resumed. Finally, he is permitted to go home, but only as a shell. The victim's physical and mental integrity is damaged beyond the power to recover, so he dies.[13] This is a common form of *sanguma* among Papuans, and is called *vada* in Motu.[14]

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[10] Ibid., p. 20. (Refer to article in Middleton's book.)
[11] Ibid., p. 17.
[12] Interview, Caleb Boo, a student at CLTC, formerly active in Maienduo.
[13] Hogbin, *Anthropology in PNG*, p. 184.
[14] Ibid., p. 183.

The assault sorcery is also greatly feared among the Karimui-Bomai people of the South Simbu, and is known as *Bomai-Deko*.[15] The Karimui-Bomai are a trading partner of the Golin people (my tribe) in Gumine. The Golin fear the catastrophe of *Bomai-Deko* as retaliation for being cheated in trading deals.[16]

According to the above reviews and examples, *sanguma* is a broader term, which includes both witchcraft and sorcery. However, the Gumine people's perception of *sanguma* is clearly distinct from sorcery. The interpretation, below, will enable us to understand the distinction.

THE GUMINE PEOPLE'S INTERPRETATION

The form of *sanguma*, which is greatly feared, and dominates the Gumine area, is known as *Kume*. *Kume* is a belief that certain people possess supernatural powers. They possess an animal spirit (*Kume*), which gives them supernatural abilities. The fitting description or interpretation of *Kume* is Leonard's interpretation of witchcraft (*sanguma*), "Witchcraft is the projection of personal powers, which can inflict sickness or death on others . . . [these powers are] inherited or acquired, as an intrinsic part of his or her person."[17]

They are addicted to doing evil, especially killing people, and eating them. *Sanguma* (witchcraft) is distinct from sorcery. *Sanguma* is known to the Gumine people as *Kume* (as described above). Sorcery is known to them as *Bikan*. *Bikan* is a man, who puts curses on people (individuals, as well as community), fauna, and the landscape (causing landslides, for example).

Gilgiai is a man who has the ability to heal and removes curses. He can also remove the infertility of women, or livestock, and cause the womb to be fertile again. *Ko-Krai* is still another form of sorcery, in which the performer has the ability to defend himself, his family, and tribe from

[15] *Bomai-Deko*, a form of *sanguma*, widely known to the Karimui people of South Simbu.

[16] The Golin, are a big tribal group in Gumine, which is my tribe.

[17] Hogbin, *Anthropology in PNG*, p. 182.

Bikan (curse), as well as to bring prosperity (child-bearing, livestock, wealth, etc.).[18] *Bikan, Gilgiai*, and *Ko-Krai* are the common types of sorcery in Gumine. They all involve the use of rites, magic, spells, and the sorcerer's ability to control extrinsic power.

Kume is the witchcraft, which will be discussed in this article. It involves a person, who has an innate animal spirit, acquired through heredity, that becomes an intrinsic part of his/her person. Though *sanguma* is a general term, which covers both witchcraft and sorcery, my focus, in this paper, is the *Kume* of the Gumine people. To avoid confusion in the use of terminology, I will use the term *sanguma* throughout this article.

THE TRUE BELIEFS OF *SANGUMA*

Sanguma beliefs are often described as naïve forms of expression, primitive and exotica, and do not exist as objective reality by Western anthropologists.[19] Some people assume *sanguma* might disappear, as people in Melanesia are educated, and become more modern in their outlook, and move in the direction of Westernisation.[20]

However, that is not the case. *Sanguma* beliefs are popular topics nowadays in colleges and university circles.[21] This should cause us to seriously think about the issue. Leonard's comments would be good advice for non-Melanesians, who overlook this issue.

> Energies should not be wasted on efforts to eliminate sorcery and witchcraft (*sanguma*) accusations through education or fiat. Rather, every effort should be made to understand such events in their (Melanesian) own social contest.[22]

For the Western anthropologist (and even missionary), in their attempt to eliminate *sanguma* and the prevailing problem in Melanesia, is the

[18] *Gilgiai*, *Bikan*, and *Ko-Krai* are three common types of sorcery in Gumine. They are very distinct from *Kume* – which is witchcraft.
[19] Hogbin, *Anthropology in PNG*, p. 184.
[20] Ibid.
[21] Ibid.
[22] Ibid., p. 185.

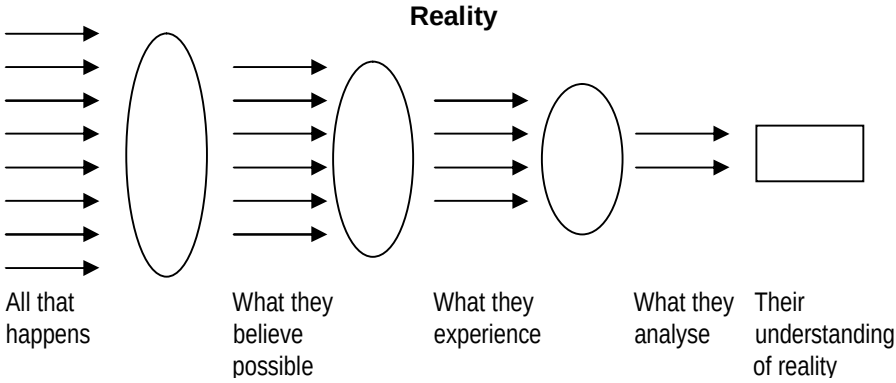
problem of worldview clashes. It would be worthwhile to look at these conflicts in worldview.

THE PROBLEM OF WORLDVIEW

I shall attend to define three different worldviews, and how each perceives reality. They are the Western worldview, the Melanesian worldview, and the biblical worldview.

Western Worldview

All people have cultures. Cultures shape and influence our life greatly. "Culture is the total non-biological transmitted heritage of man."[23] At the heart of every culture, there are certain beliefs and assumptions that form a worldview. Our worldview is the "culturally-structured assumption, values, and commitments underlying a people's perception of reality."[24] Charles Kraft, as quoted by Bartle, uses "reality" (what God sees) in contrast to "reality" (what we see).[25] This diagram,[26] which Bartle adapted from Kraft, illustrates the worldview perception. This is how Westerners perceive reality:



[23] Neville Bartle, *Worldview and Power Encounter*, unpublished.
[24] Ibid., adapted from Kraft, *Christianity in Culture*, Maryknoll NY: Orbis Books, 1979.
[25] Ibid.
[26] Ibid., quoted from Kraft, *Christianity in Culture.*

We see all things around us through these filters and lenses. It excludes some things as unimportant, and focuses on others as important. This can be different to the "reality" that God sees.[27]

Westerners are generally more rationalistic, and only believe things that are scientifically proven. They eliminate most of the things that are outside the realm of scientifically possible.[28] Kraft further explains this, as quoted by Bartle:

> Non-Western people are frequently concerned about activities of supernatural beings. Though many Westerners retain a vague belief in God, most deny that other supernatural beings exist. . . . Westerners largely disregard the supernatural.[29]

The Melanesian Worldview

The Melanesian epistemology[30] is primarily based on religious knowledge. This is their basis of knowing and understanding the world in which they live.[31]

A Melanesian does not segregate the physical and spiritual world. All spheres of life, economics, politics, social functions, etc., are closely tied up with the spirit (non-empirical) world. Whiteman summarises this point:

> Even though religious knowledge may be the most important, Melanesians do not live in a compartmentalised world of secular and sacred domains. Rather, they have an integrated worldview, in which physical and spiritual realities dovetail. They are not segregated and fragmented, as they often are for Western

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[27] Bartle, *Worldview and Power Encounter*, unpublished, quoted from Kraft, *Christianity in Culture.*

[28] Ibid.

[29] Ibid., as quoted from Kraft, *Christianity in Culture.*

[30] Epistemology means "origin, nature, and limits of knowledge".

[31] Mantovani, Ennio, "An Introduction to Melanesian Religions", in *Point* 6 (1984), p. 87.

> Christians. The physical and spiritual, secular and sacred, function together in the Melanesian worldview.[32]

Though the two dovetail and function together, their worldview is divided into two parts: the empirical, which excludes the natural environment, animals, and human beings, and those things that can be seen and touched. The non-empirical part includes spirit beings, ***sanguma***, and occult forces. The non-empirical realm of the world is very closely associated with the empirical realm.[33]

The empirical and non-empirical are not segregated and fragmented, as they often are for Western Christians. The Western worldview and the Melanesian worldview are opposites. Melanesians see the spirits (non-empirical) as having direct influence on all of life (empirical). Whereas, Westerners see the spirits (non-empirical) as non-existent.

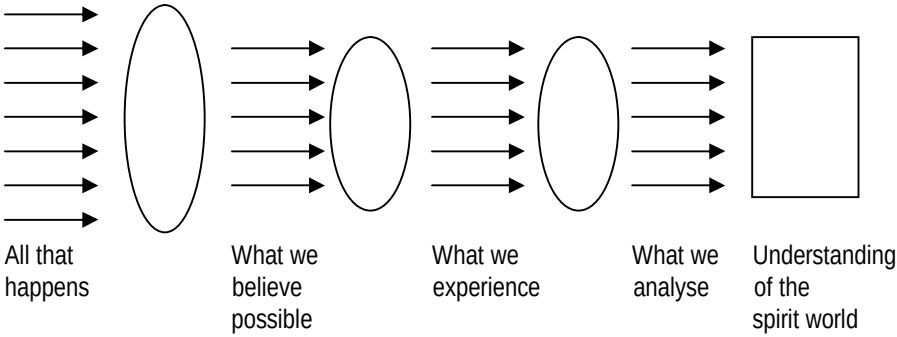
How can God, the Holy Spirit, and the angels of Christianity, which are part of the non-empirical realm that the missionaries (Westerners) preached, change and influence one's life into godliness, if that is not part of one's worldview?

I suspect Westerners retain a vague belief in God. Otherwise, they have to step out of their natural, scientific, and rationalistic worldview, and do their thinking outside of this. This can be true if they are willing to discover the basis of ***sanguma*** in Melanesia.

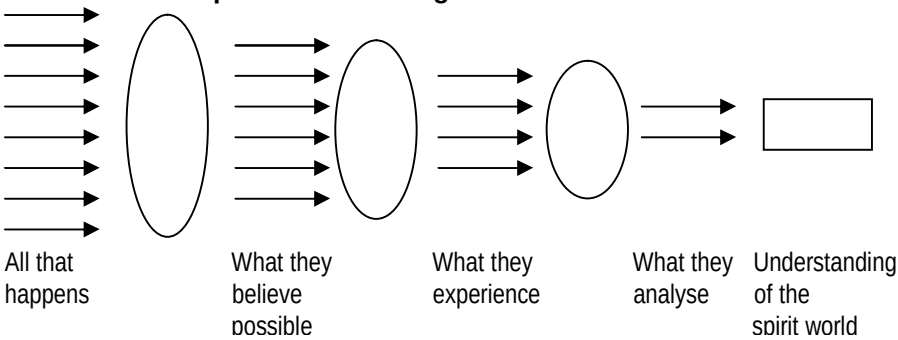
Bartle's adaptation of Kraft's diagram illustrates this contradicting worldview:

[32] Ibid., p. 87.
[33] Ibid.

The Spirit World Through Melanesian Worldview[34]



The Spirit World Through Western Worldview[35]



The above contrast shows that Westerners have a filter in their thinking that eliminates most of the spirit world stories and ideas. They regard them as outside the realm of the scientifically possible, whereas Melanesians accept most of it.[36] This contrasting worldview greatly affects ministry in Melanesia, especially in the area of spiritual warfare and *sanguma*, which are the predominant problems. Bartle noted this effect in his article:

> If we [Westerners] are not honest, we could find that the theology that is seen from the naturalistic, Western worldview, that we feel is

[34] Bartle, *Worldview and Power Encounter*.
[35] Ibid.
[36] Ibid.

> so right, turns out to be inadequate, when exported overseas [Melanesia, or tribal people]. It did not answer the theological questions of the people, about the spirit world.[37]

This is true in Melanesia. The belief in, and fear of, ***sanguma*** and sorcery is prevalent in Melanesia. Missionaries and missionary-influenced church leaders and pastors do little about the problem.

However, we need to observe one more worldview, the biblical worldview, and consider which of these conflicting worldviews is closer to the biblical worldview.

The Biblical Worldview

The Bible contains sufficient references to the non-empirical world, which proves that this spirit world was real and present at Bible times. Bartle gives the following data, with reference to the non-empirical world in the Bible: there are 79 references to demon and demon possession, 42 references to angels, 51 references to either Satan or the devil, 56 references to witchcraft, sorcery, soothsayers, and astrologers. He also observed that, in the first three chapters of Mark's gospel, there are 14 references to demons, evil spirits, and Satan.[38]

The Bible also indicates that, in the beginning, God created large numbers of angels. They are spiritual beings, who may appear in a physical form. They have great power, given by God to exercise their duties.[39] This is true for both angels and demons. In the broader perspective, demons can be described as angels, who rebelled against God. They sinned, and came under God's judgment. God cast the chief demon (Satan), with one-third of the angels, out of heaven.[40] They are now known as demons, whose primary work is to oppose the work of the kingdom of God here on earth.

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[37] Ibid.
[38] Ibid.
[39] Mark Brimblecombe, *Demon and Deliverance*, unpublished.
[40] John 4:18; 2 Peter 2:4; Jude 6.

Satan's main purpose is to oppose God, and the work of Christ. He does this through various ways: deceiving man into sinning, causing physical sickness, and involvement in occult practices, such as, ***sanguma***, witchcraft, and sorcery.[41] This will be discussed in depth later, in an attempt to discover the basis of the ***sanguma*** phenomena.

From the biblical understanding of the non-empirical realm, I assert that the Melanesian worldview – the interrelation of both empirical and non-empirical – is closer to the biblical worldview. Mannuel frankly stated that "Western worldview is non-biblical".[42]

Christian ministry in Melanesia is affected. The missionary has little or nothing to say to the indigenous, prevailing problem of ***sanguma***. Most indigenous church leaders and workers were trained, and worked with, missionaries, and they are partly influenced by their worldview. They are so sceptical that they deny the reality of ***sanguma***. Bartle expressed this as:

> We [Westerners] believe we have a true and accurate biblical theology, and insist that we must teach this theology to all mankind around the world. But, if we are honest enough, we could find that it is a theology that is seen from a naturalistic, Western worldview. We are shocked when we find out that the theology, we feel so right, turns out to be inadequate, when it is exported overseas; for it does not answer the theological questions of most people of the world [Melanesia].[43]

I assert the root problem of this ineffective ministry for the felt needs of the people is the problem of conflicting worldviews. However, one party (Western) has to walk out of its thinking (worldview) to help the other party (Melanesian). Bartle, quoting from Tippett, challenges Westerners in their expectations of a successful cross-cultural ministry:

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41 Brimblecombe, *Demon and Deliverance*, unpublished.
42 Barry Mannuel, *Dealing with the Demonic Today*, unpublished.
43 Bartle, *Worldview and Power Encounter*.

> One reason why Western theologians, medical men, and psychologists have trouble with the cross-cultural (ministry) study of demon possession (*sanguma*), is that they refuse to do their thinking outside their own scientific worldview.[44]

The problem of *sanguma* is very real in Melanesia. Though Westerners may debate its existence, I assert that non-Melanesian (Westerner) gospel bearers must be willing to do their thinking outside their worldview, and effectively address the *sanguma* issue as demonic deception. Now, I shall proceed into the discussion of the beliefs of *sanguma*.

THE BELIEFS

I've discussed the interpretation of *sanguma*. I shall now take a closer look into its beliefs. To avoid repetition, I shall not discuss the general view of Melanesians on the subject. However, in the general Melanesian view, *sanguma* and sorcery overlap each other. As Melanesian cultures are diverse, the beliefs are diverse as well. I shall focus on the beliefs of the specific people group I am discussing.

Sanguma *in Gumine*

The Gumine people believe that certain people have supernatural power, which can do great harm to others, and even kill them. This supernatural power is an evil power. People, who have these powers, are called *Kume*, as mentioned earlier.

They believe *Kume* is an animal or creature spirit living in the person (possessor). This animal spirit is an intrinsic part of his/her person. It affects and controls his/her emotion and will. It dwells in the *Kume Galin*,[45] (*sanguma* purse – which is one of the internal organs), and communicates with the possessor. Gumine people do not specify which, or what, part of the organ is *Kume Galin.*

Azande witchcraft belief is similar. Evans-Pritchard describes *Mangu* as an oval, blackish swelling, or bag substance, in the body of the witch.

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[44] Bartle, *Worldview and Power Encounter*, quote from Tippet (Mont, 1976).

[45] *Kume Galin* is Golin dialect for "belief of *sanguma* purse, through heredity".

They believe it is found beneath the arms. Often, when the suspect dies, an autopsy is done to prove the existence of the substance. If *Mangu* is found, the suspect is declared a witch.[46]

There are two ways a person can become *sanguma*: unintentionally, or inherited through heredity.

Case #1 A man married two wives. The second wife, who was a *sanguma,* had no children. The first wife, who was not a *sanguma,* had two daughters. The second wife was jealous of the first wife, and killed her, using *sanguma*. The two children became hers. Sometimes later, the wife used *sanguma* to kill her husband also. Having no husband, she moved from place to place. Not long after that, she placed her hands upon one of her adopted daughter's head, and placed her *sanguma* spirit in her daughter, making the daughter a *sanguma*.[47]

Often, people, who acquire *sanguma* unintentionally, at first, seem depressed, confused, and isolated. Their personality and attitudes greatly change, and become abnormal. They have an appetite for human excrement and flesh.

The common way is heredity. If a parent is a *sanguma*, the children are likely to have it also. The Azande belief of "biological transmission of *sanguma* from one parent to all children of the same sex"[48] is complementary to the Gumine people's belief.

Case #2: Balai's mother died shortly after his father died. Olmai Ba and his wife decided to adopt Balai. Balai grew up as Olmai's son. Unfortunately, Balai inherited a flying fox *sanguma* spirit from his former parents, but nobody knew, not even his present parents.

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[46] Evans-Pritchard, *Witchcraft, Oracle, and Magic among Azande*, Oxford UK: Clarendon Press, 1976, p. 2.

[47] Case study, adapted from Bartle, *Power Encounter*, Worldview.

[48] Evans-Pritchard, *Witchcraft, Oracle, and Magic*, p. 4.

> One time, his father (Olmai) was very sick. Other people in the village worked *sanguma* on him. All attempts to give medical help and sorcery (Gilgiai) were unsuccessful. The village *sanguma* held a meeting to kill Olmai Ba this time. However, Balai's *sanguma* (flying fox) happened to spy the meeting, and heard the plan.
>
> One afternoon, he came weeping at his father's feet. His father asked him what was wrong, and Balai reported the plan to his father. He even mentioned the names of each village *sanguma*.
>
> When asked, how he knew about the plan, he admitted that he had a flying fox (*sanguma*), which he inherited from his father. Though Balai was young (approximately ten years old in 1994), he was highly respected as a *sanguma* doctor among the Kawaleku tribe in Gumine.[49]

The *sanguma* spirit is believed to go out at night, and be involved in all kinds of activities. This will be discussed in the next point. *Sanguma* activities are spiritual. Parrinder describes the activities of the *sanguma* as the belief that, when the *sanguma* sends out his/her soul, the body of the *sanguma* remains in bed, while he/she (*sanguma*) is absent.[50] But, if anything prevents his/her return, he/she perishes. If someone sees a dog and believes it to be a *sanguma*, and kills it, the *sanguma* doesn't die there. Rather, the *sanguma* dies in the house. If the dog is just injured, the *sanguma* in the house will also be injured.

Case #3: A group of men, armed with short guns, guarded Kaul's grave (Kaul's death was mentioned in the introduction). Not long after, a black dog approached the grave. Someone opened fire, and shot the dog in the right, front leg. Word was passed around to identify anybody with an injured right

[49] (a) Because of this, Balai became a prominent figure. (b) Kawaleku tribe – A tribe of the Golin people group in Gumine, of which I am a member.

[50] Parrinder, *African Traditional Religion*, p. 125.

arm. Appa wasn't seen around the village for two days. When some men finally found him, he complained that he injured his right arm when falling from a tree. Everyone believed that Appa was a *sanguma*.

The Activities

There are several activities the *sanguma* is believed to be doing, when departing the body, and going out in the night. The most harmless is called *Kume-Korungo*, which is a personal *sanguma* dance. Evans-Pritchard described a similar activity from Africa witchcraft, "Witchcraft is like fire, it lights a light. That light is not the witch (*sanguma*) in the person, stalking his prey, but an emanation from his body."[51]

There are also nocturnal gatherings for all *sanguma*. Whistle or bird cries can be heard from different directions in remote areas. Light can be seen flying to one spot in isolation. I've personally seen this (light), when I was in high school. There, they are believed to hold a meeting to decide whom is the next candidate to be killed, or which tribe owed which tribe, and when settlement is to be repaid.

There is also a belief that a cannibalism feast is held there. The corpse is buried, and firmly guarded, but the chief *sanguma* orders a deep trench to be made from the nocturnal place right to the grave. The body is pulled down, and they feast on it.

The most fearful activity of the *sanguma* is bodily affliction and killing. There must always be a reason why the *sanguma* do that. When one wrongs another, mistreats, or doesn't repay debts, he is a possible victim, if the opponent is a *sanguma*. The *sanguma* removes the internal organs and eats them. The victim gradually deteriorates and dies.

A common *sanguma* activity is cannibalism. Two basic types of cannibalism are the removal of an organ from the prey, and the removal of the corpse, on both of which they feast at the nocturnal gatherings. However, I can't remember any autopsy, medically, or traditionally, to

[51] Evans-Pritchard, *Oracle and Magic among Azande*, p. 10.

prove and ratify the missing internal organ. Occasionally, a corpse is dug up after days or weeks to settle the dispute (*sanguma* has eaten it, or not) and, to their amazement, the corpse still remains. There is no evidence of the corpse missing from the grave. This doesn't convince me enough to conclude that *sanguma* is unrealistic. I argue that it is the activity of the soul/spirit. Evans-Pritchard describes this as:

> The description of the feast sounds like cannibalism, yet it's spiritual. The assembled ghosts tear the victim limb from limb, eat it raw or cooked, or the suck the blood, vampire fashion. Yet all this is done to the soul, and not the body.[52]

In like manner, the *sanguma* spirit goes out, and does all these activities to the spirit/soul of the victim. This is the best possible attempt of Western anthropology to define the non-Western belief of *sanguma* activities. This is a spiritual problem, which I shall discuss later. Let us take a closer view of the current *sanguma* issue on the society I am discussing.

ASSESSING THE CURRENT *SANGUMA* PROBLEM IN GUMINE

Western anthropologists and missionaries question the objective realities and the existence of *sanguma*. They describe it as "phenomenal, naïve forms of expression, primitive exotica, which exist as objective realities."[53]

However, my point of interest does not lie in the debate of its reality, but the effect of *sanguma*. The effect of it is so real and overwhelming that we need to seriously consider it, rather than debating the analytical and rationalisation of its existence, and objective realities. Evans-Pritchard's description of the Azande people is like the Melanesian Gumine people,

> Azande experience feelings about a witch rather than ideas, for the intellectual concepts of it are weak, and they know better what to do

[52] Parrinder, *African Traditional Religion*, p. 126.
[53] Hogbin, *Anthropology in PNG*, p. 184.

> when attacked by it than how to explain it. Their response is action, and not analysis.[54]

Perhaps the Gumine people, like the Azande, are not rationalistic and analytical in what they believe, but, again, the effect is obvious, and needs deliberation. I shall discuss the following effects existing in Gumine.

THE GREAT FEAR

The fear of *sanguma* is prevalent in every society in Gumine. There is nothing that could substitute, or evade, this great apprehension in the lives of the people. People are indeed living in captivity to the fear of *sanguma*.

When one is sick, or dies, there is a common understanding that it has a plurality of causes. One may develop pneumonia, malaria, or typhoid, and consequently dehydrate, but the society will interpret the cause as *sanguma*. One may be drowned, killed by accident, or die on a battlefield, but the root cause is *sanguma*. Someone worked *sanguma* on him, so he died. The lives of the people are trapped in fear. Most people are in fear of being attacked by *sanguma*. Others, especially old, weak, and lower-level members of the community, are in fear of being accused of *sanguma*, when someone is sick or dies. The fear of being attacked by a *sanguma*, or for being a *sanguma*, encompasses the society, and is, indeed, a prevailing problem.

I was raised in my maternal village, and was constantly reminded not to go back to my paternal village. I grew up in fear of *sanguma* powers. This is one of the factors in the Gumine (Simbu) people's urban and plantation drift. Maima Brown, who lives in Port Moresby, asserted that he would never go back to his Mul village, because he originally fled due to the fear of *sanguma*. Likewise, old people (especially women), and members of the lower classes of society, are usually overwhelmed with fear if someone in the village is sick or dies. They surely know what their penalty would be if they are accused.

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[54] Evans-Pritchard, *Witchcraft, Oracle, and Magic among Azande*, p. 12.

Case #4: My uncles had chased away the families of Alai and Simin from Yuribol village. They were accused of killing my cousin, Nera, with *sanguma*. They forfeited all their land and garden to my uncles, and fled to Lae, and lived there. It was sad to see this happen.

Satan has many names. Some of his names are: the accuser of the brethren (Rev 12:10), the father of all lies (John 8:44), and the great deceiver (Rev 12:9). It is evident that Satan has dominion over the lives of the Gumine people. They are kept in the bondage of fear, accusation, and assault of their tribesmen, of *sanguma*. Consequently, this brings great catastrophe on the lives and morale of the society.

Even church workers and Christians are not absolutely set free from this bondage of apprehension. Kamane, trained in Bible College, and an experienced pastor, accused his stepmother of *sanguma*, when his daughter died. His stepmother is a good Christian in his church. This is a very serious problem, and the church, known as people with the Good News, indeed, needs to consider these aspects of ministry seriously.

TORTURING OF THE SUSPECTS

Satan is not only named as accuser of the brethren, he is also named as a murderer (John 10:10). He came to steal, kill, and destroy. The suspects of *sanguma* often experience severe persecution from the hands of the cruel, senseless members of the society. They are often tortured and drowned, burnt, or buried alive. This sounds like an image set back into a primitive Stone Age period, but it is a current scenario. It happens right under the nose of the government and mission (church) stations.

The suspects are questioned, if it is thought he/she was responsible for the death, or the misfortune. The *sanguma* doctor[55] determines who is responsible for the death. The society assumes the *sanguma* judgment is infallible. And the poor suspects have no hope, choice, or alternatives,

[55] *Sanguma* doctor, a person who openly declares that he is a *sanguma*, and uses his supernatural powers to interpret the *sanguma* misfortune. Often he is hired.

whatsoever. He/she awaits the cruel torment from a senseless, aggressive society.

When the suspect admits that he/she is a *sanguma*, and is responsible for the death, he/she is tortured. When the suspect denies it, he/she is forced to admit through accelerated torture, such as, lashing, burning, and chopping off toes and fingers. Humanly, it is difficult to stand the torment, so they voluntarily admit, to avert the prolonged agony of the torment. However when he/she admits guilt, the torture is repeated severely, as a means of chastisement and retaliation until he/she dies, or is burnt, buried, or downed alive.

Case #5: In August, 1995, a pilot from Dirima Catholic Mission Station crashed in Karimui and died (I had know him as a distant friend). Technically, the one-engine Cessna, overloaded with coffee bags, couldn't lift up its fuselage, when taxiing on the runway, so it crashed into the drain. The people related this tragic death of the young man to *sanguma*. The cruel, aggressive villagers tortured six innocent people in a single day. Some were buried alive in the toilet pits, others were drowned, and still others were gunned down.

This was a broad-daylight scenario, in front of the big Catholic Mission Station, as well as a few struggling Evangelical churches. Also the Gumine government station was only five kilometres away. Had the church there made any attempt to defend those poor, defenceless, and voiceless members of the society, whose lives had been claimed, in a cruel inhuman way? Had the government done anything to those cruel villagers? Both parties were silent. The society did what seemed fit in their eyes.

DEGRADATION OF A GOOD FAMILY NAME

For the Gumine people, as part of their Melanesian culture, family ties are very cohesive. The family name falls or rises with what happens to one of its members. A young man, who made his way to be a lawyer or doctor, boosts the morale, fame, and name of his family, as well as his tribe. A

criminal, or a rapist, brings shame and embarrassment to his family, and their good name is degraded.

Likewise, when one is questioned for *sanguma*, and is tortured, or cast out of the society, all the family members extensively feel the impact of its effect.

The whole family line (both paternal and maternal) is traced and identified as *sanguma* people. When the society rules a family as *sanguma*, it automatically degrades their morale, fame, and identity in the society. They live in constant fear. Their movements are monitored. They feel insecure and rejected, and often migrate to other places. This is the name they will live with. There is nothing much they can do to redeem their identity, and family good name.

It is a sad thing to see the society's destruction of self-esteem, fame, and identity of an innocent family's good name. This is an obvious breakdown of the morale of the people in the society. The breakdown of morale and self-esteem in one's life and family is a great loss, and perhaps an unredeemable catastrophe.

THE CHURCH'S INSUFFICIENT RESPONSE

The catastrophe of *sanguma* is very prevalent. The society's response is very cruel, aggressive, and inhuman. The government is too lenient. They are Melanesian, and they have the same fear and beliefs as everyone else. The Western, adopted legal systems, of which they are the custodians, don't say much about *sanguma* crime (spiritual). They are biased and uncompromising in their attitudes towards spiritual crime within the Western jurisdiction. All these inhuman executions are done behind the curtain of the society and the government. What is the response of the church, the so-called love bearers of Jesus Christ? Has the church been ignorant of this widespread dilemma? Have they shown any attempt to defend the weak and defenceless, and become the voice of the voiceless, in the face of these tyrannically-arrogant villagers? There may be some individual people/pastors attempting to address this issue, but has the church, the corporate body of Christ, done anything?

As far as my observation is concerned, the churches have shown insufficient response to this dilemma. The torture of the six innocent people, related to the death of the pilot, was done in broad daylight, right in front of the big Catholic Mission Station (Dirima).

The SDA youth, who sang in the beautiful choir at the burial service of Kaul (story in the introduction), brought much inspiration to the mourners. Yet, has the church done anything to defend the slaying of Sikil and Kia? Have they stood against the odds, and tyranny, of a cruel society, defending the weak?

The church has not boldly exercised the power given to it to break the powers of the kingdom of darkness. The church has not used the authority given to it to drive out these unclean spirits (*sanguma*). This is a veritable spiritual problem. The effect of it leads to an excessive social dilemma.

THE CHURCH'S CHALLENGE TO THE *SANGUMA* PROBLEM

The description of the *sanguma* phenomenon has consumed the capacity of this article. If the church were challenged to encounter this problem, it would be sensible to endeavour to discover the basis of *sanguma* first. It is not a social problem, but a spiritual problem. Therefore, a proper perspective, and a comprehensive view of the root of the problem, will enable the church to minister effectively.

DISCOVER THE BASIS OF THE *SANGUMA* PHENOMENON

The question of objective realities, and the existence of *sanguma*,[56] by Western missionaries and anthropologists, is unruliness, as far as scripture is concerned. This is a problem of worldview. From the Western perspective, it may be regarded as a naïve form of expression.[57] From a biblical perspective, we are in a war. We are not fighting against flesh and blood, but against powers, principalities, and rulers of this world (Eph 6:12).

[56] Hogbin, *Anthropology in PNG*, p. 184.
[57] Ibid.

We talk often of the red line of redemption, running through scripture.[58] Examples are Gen 3:15; Job 1:5-12; Matt 1:1-9; John 13:27; Eph 6:10-12; 1 Peter 5:8-9; and Rev 12:1-9; 20:7-10. These are only a few passages, but we seem to take little notice of the existence and reality of Satan. Dr Leahy, quoted by Mannuel, has this challenge:

> The true church of Christ, guided by scripture alone, knows that Satan and his forces remain active, and that demonic activities will continue to the end of time. This belief is founded upon the word of God, and is confirmed in the experience of the church in a world, which makes Satan its god, accepting his word, and rejecting that of the Lord God. The church is profoundly aware of the reality of demon-possession (*sanguma*). Engaged in the work of God, it is conscious of that "encounter work", of which Satan is undoubted the author. The church is also conscious of the subtlety and cunning of Satan, of his many arts, and guises, of his masquerades, and camouflage. The true church dare not "demythologise" demons, for this would mean a rejection of divine revelation, and an arrogant assertion of man's ability to measure all phenomena, by measure of his own (worldview). The church is challenged by the existence, and continuing activity, of demons. It must be precise, as to the exact nature of that challenge.[59]

This affirms that *sanguma* is a peculiar evil, caused by Satan. Some of the features of *sanguma* are affirmed characteristics of Satan. He is the father of all lies (John 8:44), and spreads lies about his powers to people in bondage of apprehension. He is a murderer (John 8:44), and can kill people through *sanguma*, and enjoys, with gusto, the society's response to killing, torturing, and destroying innocent people. Satan only came to steal, kill, and destroy (John 10:10).

How can animal spirits, dwelling inside a person, go out at night, and do all sorts of evil things? Can a man really have a cat or flying fox inside him? Most people will stand in awe of these stories, but it is possible. We

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[58] Mannuel, *Dealing with Demonic Today*, unpublished.

[59] Ibid.

believe in the plenary inspiration of scripture. Do we question the reality of Satan taking the form of a serpent, and deceiving Eve? Can't he, today, take the form of animals, and live inside a person, as a demon, to disguise, and make people believe him?

The Melanesian church needs to accept the reality of *sanguma*, not as Westerners, who think of them as merely superstitions of darkened, heathen minds. The church must recognise *sanguma* as the powers and principalities of the kingdom of darkness, which has its origin right in Satan. We have to understand that Satan is our defeated foe.

REFOCUS OUR SPIRITUAL WORLDVIEW

Worldview can be changed, though not easily. Charles Kraft states, "opening up to a supernatural perspective simply goes strongly against the grain of the worldview of most Western Christians".[60] "A person has to know a shift is possible, and has to have enough understanding about what lies on the other side, to have a inkling of what to expect."[61]

Dr Kraft describes three kinds of knowledge: "intellectual, observational, and experiential". Acquiring and analysing information is purely intellectual knowledge.[62] For one to effectively minister to *sanguma*, or other related spiritual problems, one has to move from intellectual to observational knowledge. Observe what's going on, and allow your perspective and worldview to be challenged. Then, practise a power encounter (deliverance). Through practice and involvement, experiential knowledge is acquired.

"Without practice", Kraft said, "there is absolutely no substitute for experience, to bring one into a new perspective, or worldview."[63] The church worker, from the non-empirical worldview, needs to consider this sacrifice, to appropriately minister to the felt needs of the empirical worldview people, like the Gumine people, and Melanesians as a whole.

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[60] Charles Kraft, *Christianity With Power*, Ann Arbor MI: Vine Books, 1989, p. 95.
[61] Ibid., p. 95.
[62] Ibid.
[63] Ibid., p. 96.

However, the challenge is for indigenous church workers to refocus their worldview. Western theologians and educators (missionaries) have trained most of our pastors. Surprisingly though, the majority of these pastors don't entirely deny the existence of *sanguma*. They are still sceptical of the Western ideas and worldview.

An alumnus of the Nazarene Bible College said, "When I left Bible College, I didn't believe in *sanguma*, but now, in the field, there are lots of questions about *sanguma* I can't answer. Now I believe in *sanguma*." Theoretically, through his Western education, he denied the existence of *sanguma*, but when he was faced with real life issues, and prevailing theological questions, he refocused his sceptical worldview.

One of the factors, which cause individual pastors to inadequately do *sanguma*-encounter ministry, is Western scepticism. They need to refocus, and retain, their spirit worldview. They must identify *sanguma*, clearly, as the work of Satan, the defeated foe, and stand in the name of Jesus Christ, our victor, who has all power and authority, both on earth and heaven to destroy them (Matt 28). This power has been invested upon us (pastors, church workers) to minister effectively to curtail this disastrous work of Satan.

REAFFIRM OUR GREAT COMMISSION MANDATE

Jesus described His ministry in terms of preaching Good News to the poor, proclaiming freedom for the captives, and releasing the oppressed (Luke 4:18). Matthew and Mark have the account of Jesus commissioning disciples, but there are slight differences in their recordings.

However, disciples (and all believers) were commissioned to go into the entire world to preach the good news, set the captives free, and to drive out demons in Jesus' name (Mark 16:15-18). We are commissioned to preach the good news (truth encounter), as well as drive out demons (power encounter).

In one account, the disciples cast out demons, and rejoiced over their success. Jesus put things into the right perspective, when he said, "Do not rejoice, because the demons obeyed you, rather rejoice because your

names are written in heaven" (Luke 10:20). Kraft, commenting on this, said:

> The greatest miracle (wonder) of all is the salvation of one's soul. His name is written in heaven. The other things (exorcism) are meant to be normal occurrences for the kingdom people. It's not a big deal to cast out the demons. The big sign and wonder is that we have been admitted to God's kingdom.[64]

Ministry to *sanguma* does not require a special gifting. It is normal for kingdom people, who are obedient to the command of Jesus Christ. The gospel contains, not only the message of salvation for mankind, but also the command and power to effectively deal with any obstruction to it, including the work of *sanguma*. Jesus' command to drive out demons in His name is given to all those who believe.[65]

Henry's comments, as reported by Bartle, "All spiritual warfare, including casting out demons, will be successful, if the believer recognises the position he has in Christ, and the power he has in the Holy Spirit, over all other authority, including, and especially, that of Satan."[66]

Pastors and Christians workers have to be absolutely aware that we are people of the kingdom, commissioned by Christ, with such power and authority to destroy the works of Satan, if we could catch this glimpse of the dynamic power of the truth, it will revolutionise our ministry. We must know precisely whom we are, our relationship with Christ, and the power invested in us by His commission, and the calling of this ministry.

ENCOUNTER *SANGUMA* POWER

Through a legitimate understanding of the basis of the *sanguma* phenomenon, a shifting away from a Western sceptical worldview, and a catching of the dynamics of the truth of our dignity in Christ, we are prepared to encounter the *sanguma* problem. There is no formula, special

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[64] Ibid., p. 103.
[65] Brimblecombe, *Demons and Deliverance*.
[66] Bartle, *Worldview and Power Encounter*.

rules, or liturgy to encounter ***sanguma***. It is a "supernatural" encounter with the "preternatural", where we are only the agents of the supernatural.[67]

Christ has conferred on us this power and authority. By virtue of the power and authority we have in Christ, we need not fear or tremble. Satan (***sanguma*** spirit) will fear and tremble at our confrontation with him. The power we have is the supernatural power, as Bartle quotes from Henry:

> God intends His church to exercise direct authority over these demons (***sanguma***) in the name of Jesus. All things are subjected to the church (believer), of which Christ is the head. Demons (***sanguma***) can be addressed directly, and commanded to depart, in the name of Jesus. God has provided the church everything she needs to confront the spirit world directly, and be victorious.[68]

Bartle further comments, "All spiritual warfare, including casting out demons, will be successful, if the believer recognises the position he has in Christ and the power he has in the Holy Spirit over all other authority, including, and especially, that of Satan."[69]

Case #6: Peter, a schoolteacher, discovered that his nephew had been given a ***sanguma*** spirit (rat) by his grandfather. Peter attempted many ways to remove the ***sanguma*** spirit, but was unsuccessful. Kamda, who was a Christian teacher at the school, commented, "There is Someone, who could cast it out, but you've bypassed Him." (He meant Jesus.) Peter thought Kamda had the power to cast out the ***sanguma***.

Kamda was invited over, and he prayed. After three days, the ***sanguma*** spirit (rat) left the little boy. Kamda commented, "We have the power above demons, ***sanguma***. We need not

[67] "Supernatural" means "beyond natural, done by God". "Preternatural" means "beyond natural, but not done by God".

[68] Brimblecombe, *Demons and Deliverance*.

[69] Bartle, *Worldview and Power Encounter*.

beg them to leave, however, we must simply command them to leave."

All Christians, including pastors and church workers, are challenged to consider the *sanguma* encounter ministry seriously. We ought to admit the fact that it is a prevailing catastrophe. It doesn't require a special gift or training to encounter this problem. We are called and commissioned to preach the good news, as well as to drive out demons. We, the church, must realise that we are the body of Christ. We are conferred with power to destroy the work of Satan in the lives of people, just as Christ came to destroy Satan's work (1 John 3:8).

The following practical points summarise this article. Pastors and Christian workers ought to consider them seriously, when working, or preparing to work, in *sanguma*-dominated areas. They will then be able to effectively minister to the felt needs, and the prevalent problems, of the people.

1. **We must get our worldview right.** If we have been sceptical of a Western worldview, which denies the realities of *sanguma*, we have to admit the fact that it is a real spiritual problem. It has its origin in Satan, and works through demonic deception.

2. **We must confess all our spiritual inadequacy, and be convinced that we have a power that is greater than the power of Satan (*sanguma*).** We have been called, commissioned, and conferred with power, by Jesus Christ, to destroy any obstruction to the kingdom of God. Indeed, *sanguma*, sorcery, and demonic deception are all obstructions to the kingdom of God.

We need to consider the following points, when we are ministering, or preparing to minister, to *sanguma*-affected people:

1. **Understand the basis of *sanguma*.** We must admit the fact that *sanguma* is a real spiritual problem. We've see the

effects of *sanguma*, such as, accusation, murder, spreading of lies, and fear. These are the peculiar characteristics of Satan. Therefore, *sanguma* has its origin in Satan, and works through his demonic deception. We, the kingdom people and ambassadors of Christ, have been saved, called, and empowered to encounter the work of our defeated foe, in the lives of the people.

2. **Refocus our worldview.** Western theological educators train most of the pastors. These educators have been influenced and affected by their worldview. Therefore, they are sceptical of the Melanesian spiritual worldview, and shallowly deny the reality of *sanguma*. This is one factor why churches are ineffective in their power-encounter ministry against *sanguma*. However, pastors ought to shift their Western, sceptical worldview back to the Melanesian spiritual worldview. We have to see that it is a spiritual problem, and that we have the spiritual answers.

3. **Realise the power we have in Christ.** We have the power that is far above the power of Satan and *sanguma*. Jesus plainly said that all power in heaven and on earth is His (Matt 28:18-19), and He gave authority to His disciples to drive out demons (Matt 6:7; 10:1), trample on snakes and scorpions, overcome the enemy, and assure them of total protection (Luke 10:19). We must realise, and be convinced, of this great power we have. We need to consider this, if we really want to experience the power of God in our ministry against *sanguma*. We need not fear *sanguma* power. We are protected by Christ's power, and we are authorised to trample over them, and destroy the work of Satan in people's lives. This is good news for Christians in *sanguma*-dominated areas. They will not be harmed. Therefore, they need not fear.

4. **Confess our spiritual inadequacy.** We know very well that God is all-powerful, and He conferred on us His power and

authority to deal with demons (*sanguma*), but we've been ignorant, and haven't exercised this power. We must confess our sins of spiritual inadequacy and misrepresenting the true God of power to the needy world. Ask God for His forgiveness, and then acknowledge the power and authority we have, so we may truly represent God in this area of power-encounter ministry.

5. **Realise our position and dignity in Christ.** There are no right words to say. There are no magical scriptures to quote. There is no special gifting required in this power-encounter ministry. It is purely our position in Christ that determines the success. It is who we are in Christ, and how closely we walk with Him. Importantly, it is the holiness of one's life that determines the success. We seriously have to maintain our personal life of holiness, and, by virtue of the power and authority we have, we may truly represent God, and confront *sanguma* power. We must be convinced of the power we have in Christ. Dealing with *sanguma*, or demons, is not a fearful ministry, but it is a privilege given to us by our victor, Jesus Christ. We have the greatest power. We need not beg a *sanguma* (demon) spirit to leave someone's body. In the name of Jesus, we simply need to command them to leave. No one will have courage to attempt this power-encounter ministry unless he is convinced by the power he has.

6. **Encounter the *sanguma* problem.** Pastors need to be with the people, and be enthusiastic in what their greatest needs are (perhaps *sanguma*). Pray for healing, and denounce the work of *sanguma*, when one is sick, and believes it is caused by *sanguma*. Some people in the church, ones who have not truly repented, may still possess *sanguma*. Pastors need to pray for discernment. If a pastor suspects *sanguma* in a church member's life, he needs to ask deep personal and spiritual questions, pray, and do deliverance ministry, when one honestly admits, or manifestation is evident.

7. **The pastor ought to consider the risk of playing the role of a *sanguma dokta*.** Pastors may attempt to do deliverance healing, to defend the weak and poor suspects, which society is ready to destroy. This may be very difficult and risky, but the pastors need to consider taking this risk to bring the witness of God's power to the people.

CONCLUSION

The *sanguma* catastrophe is a prevailing problem, though many people are sceptical of its existence and reality. We must not allow this scepticism to hinder us in ministering to the people. As a matter of fact, the effect of *sanguma* is disastrous. The church cannot sit back and question the reality of this phenomenon, and give Satan the liberty to enjoy the gusto of destroying innocent lives by taking their souls to hell.

The church must be convinced that *sanguma* is the real work of Satan, through his demons. We must be convinced that we have the power that is greater than the power of *sanguma* spirits. We (the church) have been entrusted with the power and authority of Christ to deal with *sanguma* (demons) effectively. Just as Christ came to destroy the work of Satan (1 John 3:8), we are called and empowered to continue the destruction of evil's work. Just as the Father sent Jesus to do the work, we are sent into the world (John 20:21) to confront *sanguma* power, to release the captives, and open the eyes of the blind.

It is a privilege to continue the Lord's work to destroy the work of Satan. It is a privilege to represent this God of power, and see the defeated foe being defeated in the lives of the people.

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EVANGELICALS AND CHURCH/STATE RELATIONS IN POST-INDEPENDENT PNG – SOME RESEARCH CONCLUSIONS

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INTRODUCTION

This article presents the conclusions of my doctoral dissertation.[1] I begin with a brief introduction to the central questions addressed through my research. This is followed by the conclusions I formed, as recorded in the final chapter of the thesis. A final postscript highlights questions arising from my research for future researchers, for the government, and the mainline churches in general, and for the Evangelical Alliance of Papua New Guinea (PNG) in particular.

EVANGELICALS – "SO HEAVENLY-MINDED, OF NO EARTHLY USE?"

The caricature: "so heavenly-minded, of no earthly use" has, on occasion, been used disparagingly to describe evangelicals. It suggests a preoccupation with spiritual piety, so that minimal importance is assigned

[1] R. D. Fergie, "A Study of church/government relations in PNG, with particular reference to the Evangelical Alliance of the South Pacific Islands, and its involvement in the Government's National Youth Movement Program during the 1980s", ThD thesis, Melbourne Vic: Australian College of Theology, 2001.

to addressing the chronic social, political, and economic problems crippling society. This was the way some government people in Papua New Guinea, both national and expatriate, pigeon-holed member churches of the Evangelical Alliance of the South Pacific Islands (EASPI) at the time of independence in 1975. But was this a fair conclusion? Given that the earliest evangelical missionaries to Papua New Guinea had been praised for their holistic approach to mission,[2] had there been, in fact, a retreat from socio-political activism at independence?[3]

It would appear that some senior government officers, at least, viewed evangelicals as disinterested in non-spiritual matters at independence. This was certainly the sense behind the words of one of the government's most senior youth development officials, when he reflected on the EASPI's decision to accept a government invitation to join the other mainline churches[4] on the National Youth Council in 1983.[5] A youth crisis of the 1970s and 1980s saw the government urgently in search of help from the mainline churches to reduce escalating law-and-order problems. Out-of school and out-of-work youth, associated with rascal

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[2] For a helpful review of the attitude of the early London Missionary Society missionaries (particularly W. G. Lawes and James Chalmers), see J. King, *W. G. Lawes of Savage Island and New Guinea*, London UK: The Religious Tract Society, 1909, chapters XIII-XIX. For a broader overview, up until World War I, see: D. Langmore, *Missionary Lives: 1874-1914*, Pacific Islands Monograph Series, No 6, Honolulu HI: University of Hawaii Press, particularly the chapter "Sinister Trio".

[3] There is evidence of evangelical withdrawal from socio-political activism from the late 1920s in Australia, and other developed nations, as I have documented elsewhere. That this was transposed wholesale to PNG has been questioned, however. See: R. D. Fergie, "Three Antecedents of Evangelical Involvement in Post-Independence Government Church/State Policy Formation in Papua New Guinea in the 1980s", in *Melanesian Journal of Theology* 17:1 (2001), pp. 8ff.

[4] The recognised mainline churches were the United church, Lutheran church, SDA church, Roman Catholic church, and Anglican church.

[5] Chris O'Connell, the first Principal Program Coordinator of the government's NYMP wrote of this occasion: "we were able [surprisingly] to secure the conscious and informed consent of *the hitherto purely spiritually-orientated* Evangelical Alliance to participate in the NYMP at all levels, including the National Youth Council" (emphasis added). C. O'Connell and R. Isaiah-Zarriga, "Papua New Guinea's National Youth Movement", in: S. Sewell, and A. Kelly, *Social Problems in the Asia Pacific Region*, Brisbane Qld: Boolarong Publications, 1991, p. 230.

gangs, were commonly blamed for this problem. The largely-neglected needs of many young people, denied access to formal education, or tossed out of school prematurely, prompted the government to establish the National Youth Movement Program (NYMP) in 1980.[6] This new non-formal education approach, while controlled by the government, depended heavily on the support and participation of the mainline churches, particularly through representation on the National Youth Council.

RESEARCH QUESTIONS ADDRESSED

The thesis, tested through my research, was: "The influence of the relatively small EASPI upon Papua New Guinea government initiatives to redefine church/government relations, through youth development in the 1980s, reflected a revitalisation of evangelicalism's socio-political activist roots." Five important questions were considered with regard to post-independent church/state relations in PNG. Three questions consider the EASPI's relative influence on government attempts to establish a national policy related to church/government relations within the context of youth development. Firstly, in what ways did the late 1970s youth development strategies of the Roman Catholic church, the Evangelical Lutheran church and the EASPI, influence government initiatives to harness the social influence and resources of the churches, through the creation of a national youth program in the late 1970s? Secondly, in what ways did the 1980s National Youth Movement Program, as a government-sponsored partnership with churches, become the major catalyst in redefining church/government relations in Papua New Guinea? Thirdly, to what degree did the EASPI influence government attempts to produce a national policy on church and government relations between 1985 and 1995? These questions were important, given the primary shift of church/government policy development from the health and education departments to the youth and home affairs department in the early 1980s.

Two further questions dealt with the issues of the EASPI's attitudes to socio-political engagement. Firstly, what prompted the EASPI, contrary to popular expectation, to participate enthusiastically in the National

[6] For a detailed analysis of the situation, see: Fergie, "A Study of church/government relations in PNG", chapter 2.

Youth Movement Program and the National Youth Council? Secondly, why did the EASPI, together with the other mainline churches, seek more formal church/government dialogue mechanisms in the late 1980s that extended beyond youth development? These questions continue to be important, in view of the popular perception that evangelicals have little interest in socio-political engagement, given their apparent preoccupation with spiritual matters.

RESEARCH QUESTIONS ASSESSED

The NYMP as a Catalyst for Post-independence Church/Government Policy

The relative importance of the National Youth Movement Program period to church/government policy development in the 1980s was not insignificant. There was a noticeable primary shift of church/government policy development from the disparate education/health/welfare mechanisms of pre-independence years to a more-centralised youth affairs location in the early 1980s. By 1983, senior officers from the Youth Division of the Office of Youth, Women, Religion, and Recreation had become the primary custodians of church/government policy development. While a Religious Affairs Division was eventually established, directed by an officer transferred from the Youth Division, perhaps the two most important guiding documents for the Religious Affairs Division were produced by the Youth Division. The first of these, the *Christian Declaration on Youth and Development*, produced in July, 1981, became the government's primary church-government policy reference throughout the 1980s.[7] The second was a paper prepared and presented by Chris O'Connell on behalf of the Minister for Youth, Women, Religion, and Recreation at the September, 1983, EASPI national youth conference. While titled *Government Youth Work and Church Youth Work*, its thrust was much broader than the Evangelical Alliance of the South Pacific Islands (EASPI), or youth development, *per se*.[8] It detailed the essential rationale and agenda for later 1985-1987 attempts by the Religious

[7] Office of Youth and Recreation, "Christian Declaration on Youth and Development", in *Catalyst* 11-4 (1981), pp. 245-280.

[8] C. O'Connell, "Government Youth Work and Church Youth Work", Mt Hagen PNG: unpublished paper presented to the second national EASPI youth conference, 1982.

Affairs Division to produce a national policy on religion and development. In a real sense, the "O'Connell paper" represented the main hermeneutical key for the interpretation of the *Christian Declaration on Youth and Development.*

EASPI Motivation to Participate in the NYMP and the National Youth Council

Well before the formation of the EASPI, evangelicals participated in, and contributed to, socio-political initiatives of the government or other churches. When circumstances warranted it, evangelicals were prepared to speak out on issues perceived to be contrary to biblical values and principles, and dangerous to the welfare of society. Indeed, at times, they played prominent roles, as both contributors to, and critics of, government policy and practice. Motivated by a concern to help marginalised sub-groups within society, many evangelicals involved themselves as advocates of such groups. This was the case again from the mid-1960s, with respect to the peculiar needs of young people by-passed by, or pushed out of, the government's national education system.

Deliberations and decisions, associated with the 1978 National EASPI Youth Conference demonstrate the EASPI's endeavour to seriously review its own youth development strategies, and to carefully evaluate new government initiatives. With respect to the latter, important motivating factors were the need to access government resources, together with a desire to contribute positively to government youth development strategies. Representative welfare councils and boards were seen as useful fora in this regard, as was the case with the National Youth Council in the 1980s. In some respects, this paralleled earlier pre-independence arrangements, although church representation on national welfare boards and councils was reduced somewhat during the 1970s, in accord with decentralisation policy.[9] The establishment of a National

[9] Peter Smith suggested, for example, that another agenda underlay the 1970 Education Ordinance, and its decentralised structure; "to diffuse the power of the churches from the national to the local level". P. Smith, "Education and Colonial Control", in *Papua New Guinea: a Documentary History*, Melbourne Vic: Longman Cheshire, 1987, p. 277.

Youth Council in the late 1970s reversed this trend, as the government afforded generous representation to the six major church groups, including the EASPI. Reflecting something of the global reawakening of evangelicalism's socio-political activist heritage, following the first Lausanne congress in 1974, EASPI personnel embraced the opportunity to be involved.[10]

EASPI Influence on Government Youth Strategies

At a time when the government was seriously considering developing its own national youth program, the approaches of church-based programs were closely monitored by government personnel. While the personnel and strategies of the Evangelical Lutheran[11] and the Roman Catholic[12] churches clearly influenced the early design phase of the National Youth Movement Program, it was from 1983 that the influence of the EASPI was greatest. In some quarters, the EASPI's use of imported approaches, such as Boys' Brigade in the 1970s, were viewed as inadequate, and, by some of the early senior government youth development officers, even harmful.[13] This was in spite of the fact that, by independence, the Boys'

[10] For a fuller discussion, see: Fergie, "A Study of church/government relations in PNG", chapters 3 and 5.

[11] The Evangelical Lutheran's *Yangpela Didiman* (young farmers) program, with its rural-based community development focus, contributed much to the government's national youth program, particularly the village-motivator concept. In part, it was incorporated into the National Youth Movement Program's community youth coordinator scheme.

[12] In the late 1970s and early 1980s, the Roman Catholic's *Young Christians Association*'s liberationist emphasis was seen as conveniently compatible with the economic self-reliance ethos of the National Youth Movement Program. Certainly, the *Christian Declaration on Youth and Development* owed much to the input of Roman Catholic personnel, and represented possibly their greatest contribution to government youth development initiatives during the 1980s.

[13] They were concerned about the militaristic connotations associated with the Brigade's use of uniforms, marching, and drill, on the one hand, and cultural inappropriateness on the other, given its Western youth culture roots. As it turned out, many young Papua New Guineans were attracted by the marching/uniform dimensions, reflecting something of a common romanticised view of war and the army. See: R. D. Fergie, "Minors, Mandarins, and Missions: the legacies of Boys' Brigade Australia in Papua New Guinea church and state youth development, 1966-1980", in M. Hutchinson, and G. Treloar, *This Gospel Shall be Preached: Essays on the Australian*

Brigade had become one of the fastest-growing youth programs in Papua New Guinea. Certainly, there were administrative and financial difficulties that led to its collapse, but the overall experience of the national leadership of Boys' Brigade proved invaluable to the architects of the EASPI's On Target Youth Ministry strategy in the 1980s. Indeed, the later positive influence on the government's youth program of EASPI personnel during the 1980s owed much to the Boys' Brigade legacy.[14]

EASPI Input into Government Attempts to Produce a National Policy on Church/Government Relations

There was a popular perception at independence that evangelicals were little interested in socio-political engagement, because of their apparent preoccupation with spiritual matters. While a personal spiritual relationship with God remained at the heart of evangelicalism, in the tradition of the earliest evangelicals, this served to strengthen, rather than weaken, redemptive socio-political engagement. This was certainly the approach of the Clapham sect pioneers, as well as the early evangelical missionaries to Papua and New Guinea. Indeed, evangelicals in Papua and New Guinea continued to invest substantially in mission/church health, education, and welfare services throughout the colonial period. The formation of the EASPI in 1964, brought a greater coordination and partnership to these endeavours, both within the EASPI and, also, alongside the Melanesian Council of Churches. While evangelical leaders continued to express a wariness of liberal social gospel attitudes, they did not withdraw from socio-political activism, to the degree that many of their contemporaries in Australia, and other developed nations, had done. Some expatriate contract officers and Papua New Guineans, educated in an Australian system, unwittingly, but inaccurately, assumed a wholesale transposition of Australian withdrawal attitudes to Papua New Guinea. In fact, most likely they were unaware that evangelicals in other Western

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Contribution to World Mission, Sydney NSW: Centre for the Study of Australian Christianity, 1998, pp. 66-85.

[14] See: Fergie, "A Study of church/government relations in PNG", chapter 4.

nations, including Australia, had been front runners in socio-political engagement activities before the close of the 1920s.[15]

During the 1980s, and together with other mainline churches, the EASPI welcomed the opportunity to meet with government personnel regularly in ways, similar to post-war mission/administration conferences. Maintaining a continuity of dialogue in the early post-independence period of constant change of government was difficult, however, in spite of the EASPI and Melanesian Council of Churches' leaders' eagerness for more stable and regular church/government fora. Initiatives of the Department of Youth and Development's Religious Affairs Division to develop a clear policy and mechanism for church/government relations were received, therefore, with much interest. Although the Department's first attempt at this, in the mid-1980s, stalled over the issue of religious freedom, a second attempt, in the early 1990s, through the Non-Government Organisation Division, proved more successful. The development of a national non-government organisations' policy represented the clearest post-independence joint statement on church/government relations, although not without some contention regarding the mechanism's location.[16] EASPI personnel were prominent in the drafting of this policy.

EASPI's Commitment to Formalised Church/Government Mechanisms

The EASPI's involvement on the National Youth Council, and its executive committee, between 1983 and 1990, and, particularly, its participation in the Religious Affairs Division church/government consultations between 1984-1987, demonstrated the EASPI's interest in improving formal church/government dialogue mechanisms. While efforts to produce a national policy on religion and development collapsed in 1987, the experience was not altogether a failure. A number of heads of churches' meetings, cohosted by the Melanesian Council of Churches and the EASPI, continued to develop strategies and lobby government ministers concerning mechanisms that would facilitate greater continuity of church/government dialogue. EASPI personnel were among a small

[15] See: Ibid., chapter 3.

[16] See: Ibid., chapter 8 and appendix 9.

group of church representatives who prepared strategy papers in this process in the late-1980s. The government's initiative to develop a national non-government organisations policy in the early 1990s provided another opportunity to build on these Melanesian Council of Churches/Papua New Guinea Council of Churches[17] and EASPI initiatives. EASPI representatives were very involved in this. Indeed, with the support of the Papua New Guinea Council of Churches, senior government officers from the Department of Home Affairs and Youth contracted an EASPI representative to prepare the early drafts of the government's National Non-Government Organisations Policy.

RESEARCH CONCLUSIONS

A Revitalisation of Evangelicalism's Socio-political Activist Roots

Clearly, the EASPI did contribute much to the government's initiatives to redefine church/government relations in the early post-independence period, particularly between 1983 and 1993, in various initiatives of the Department of Home Affairs and Youth. But did this represent a continuity, or a revitalisation, of evangelical socio-political activism? Evangelicals certainly did engage in both social service and social action[18] throughout the colonial period, although the primary focus was on the former before independence in 1975. Following World War II, there is evidence that evangelical missions engaged in education welfare, as much in response to administration and local community pressure, as to any general designed purposes of their own. By the early 1960s, however, a more conscious policy began to emerge. The experience of the Unevangelised Fields Mission, in conjunction with the EASPI's education agency, bears this out through the work of Alwyn Neuendorf.[19] Even so,

[17] The Melanesian Council of Churches became the Papua New Guinea Council of Churches in 1990. The EASPI also decided to change its name to the National Council of Evangelical Churches of Papua New Guinea not long after. Interestingly, it changed this title in 1995 to the Evangelical Alliance of Papua New Guinea, when it became clear that the National Council of Evangelical Churches title failed to be associated with the former EASPI by many community and government personnel.

[18] See: Fergie, "A Study of church/government relations in PNG", cf. figure 3a "Christian Social Responsibility", p 48.

[19] See: Ibid., pp. 67-70.

early leaders of the EASPI, while open to cooperation with the Melanesian Council of Churches from the mid-1960s, registered their concern when the Roman Catholic church was admitted into membership. While there were a number of concerns, one very clearly was linked to the perception that it would introduce liberal and liberationist social gospel attitudes.[20] Even so, while the EASPI did not withdraw from cooperation with the Melanesian Council of Churches in socio-political matters,[21] it is clear that evangelicals in Papua and New Guinea shared the concerns of their evangelical peers in Australia and New Zealand.

This wariness continued into the early-1970s. The 1974 international gathering of evangelicals at Lausanne proved to be a major watershed. The celebrated Lausanne Covenant reversed the earlier withdrawal position of many evangelicals, re-emphasising evangelicalism's socio-political activism responsibilities. Through the Papua New Guinea delegates, who attended the Lausanne Congress, the EASPI and the Melanesian Council of Churches cohosted a national follow-up conference on evangelism. Through the input of Osei Mensah, in particular, church and mission leaders from both the EASPI and the Melanesian Council of Churches embraced the thrust of the Lausanne movement, and began to explore ways of integrating evangelism and socio-political engagement. Youth ministry leaders were among the most proactive in this regard. While still wary of the peculiar social gospel thrust of the liberationist movement, these evangelical leaders purposefully entered into broader fora and debates, as was the case, with respect to joining the National Youth Council in 1983.

[20] In some respects, this concern was well founded, given the prominent role of some Roman Catholics in initiatives like *Pacifique 77* meetings. However, leaders of other Protestant members of the Melanesian Council of Churches shared similar views.

[21] There are a number of important examples of close working relationships between Roman Catholic and EASPI leaders during the late 1960s and 1980s, in the areas of education and youth. Alwyn Neuendorf, for example, worked closely with the Roman Catholic representative on the Territory Education Board in the lead up to the formulation of the 1971 Education Act. Similarly, the EASPI national youth coordinator coedited the joint churches' community leadership series with Fr Salvador Dougherty, of the Roman Catholic church, in the mid-1980s.

While there is a sense, in which this reflected something of a continuity of engagement, there is a real sense, in which it was also a case of revitalisation, consistent with evangelicalism's roots.

A Postscript

While not essential to the thesis argument, it seems appropriate to highlight some questions, worthy of further investigation, following this necessarily provisional study. While relevant for scholarly research, these questions are also important for church and non-government organisation practitioners, as well as for government officers, at the dawn of a new millennium.

Questions for Researchers

There is no question, as Leslie Fullerton predicted,[22] that post-Christendom secularisation has influenced the shape of church/government relations in Papua New Guinea, even though churches continued to be welcomed, even wooed, as partners in development by national and provincial governments into the late-1990s. Was this simply a case of pragmatic marriages of convenience, or a case of a persistent integrative worldview continuing to be embraced by many highly-educated and senior government and church Melanesian leaders? Valuable in this regard would be case studies of a number of the senior Melanesian public servants, referred to in this study – particularly Felecia Dobunanba, Tau Peruka, Kepas Paon, John Sania, Julian Paraha, Ruby Isaiah-Zarriga, and Charles Semwakesa.

While both the Papua New Guinea Council of Churches and the EASPI consistently endorsed the importance of formal church/government relations, both as partners and prophets, to what degree did the actual front-line involvement rest with individuals with a peculiar interest and commitment to this? A useful study in this regard would be that of the attitudes and strategies of long-serving UFM/APCM missionary, Alwyn Neuendorf, in his role as the EASPI education agency representative,

[22] L. D. Fullerton, *From Christendom to Pluralism in the South Seas Church-State relations in the 20th Century*, PhD thesis, Madison NJ: Drew University, 1969.

operating, at first, from the outside, and later from within the Department of Education.

Questions for the Government and Churches

Historically, partnership between missions/churches and the administration/government has dominated health, education, and welfare development in Papua New Guinea. Since World War II, however, in the interests of national coordination and standards, the administration/government has assumed the position of senior partner in these arrangements. During the 1980s and early 1990s, churches, together with the broader non-government organisation community, argued for a more equal partnership in joint development ventures. The serious dissipation of church network support, following the replacement of the National Youth Movement Program/National Youth Council with the National Youth Service/National Youth Advisory Boards, warrants further assessment. Similarly, the churches' reaction to the 1995 government decision to locate the Non-Government Organisations Bureau within the Department of Home Affairs, raises the question: what balance of partnership in *integral human development* will now be appropriate between the government and non-government organisations, and between churches and other non-government organisations?

Questions for the Evangelical Alliance of Papua New Guinea

Declining attendance at annual Evangelical Alliance of Papua New Guinea meetings from the mid-1990s, the significant post-independence growth of non-aligned Pentecostal and independent separatist groups, and a noticeably-reduced participation in ecumenical and church/government meetings, raises the question of the long-term viability of the Evangelical Alliance of Papua New Guinea. Has the Evangelical Alliance of Papua New Guinea passed its use-by date, or has it simply been working through a common transitional phase? Are there parallels to the earlier experience of the Melanesian Council of Churches in the early 1980s, when emerging national church leaders, in the absence of expatriate founders, grappled with the present and future relevance of an ecumenical council? Further, what continuing role does the Evangelical Alliance of Papua New Guinea have in Papua New Guinea, as a coordinating/support body among

evangelicals, and as their spokesperson at ecumenical and church/government fora? Should Evangelical Alliance of Papua New Guinea leaders continue to value the maintenance of the cooperative relationships with the Papua New Guinea Council of Churches of earlier years, in relating to the national government of Papua New Guinea? If so, what are the most appropriate ways of reactivating and enhancing these contacts? Conversely, are there peculiar reasons (perhaps theological and/or cultural) for evangelicals to consciously withdraw from broader coordinated engagement in the socio-political arena with the Papua New Guinea Council of Churches and/or the government?

A Final Summing Up

My research sought to evaluate the attitude and response of evangelicals to the NYMP. While it is true that some evangelicals, at different times, have consciously and unconsciously sanitised and separated the sacred from the secular, I found that this was not the case with regard to the NYMP experience during the 1980s. In fact, some evangelicals positioned themselves at the forefront of socio-political reform in the area of youth development *because of* their commitment to Jesus, and the missionary proclamation of His gospel. I have argued that this commitment to "integral human development" was consistent with Melanesian spirituality. It also paralleled the example and theology of the founding fathers of evangelicalism (e.g., William Wilberforce and the Clapham Sect, who played major roles in the abolition of slavery), and the post-1974 Lausanne movement (which reaffirmed socio-political activism alongside evangelism). It also continued a consistent commitment to holistic ministry by evangelicals in PNG, from the arrival of the first LMS missionaries in the late 19th century.

If nothing else, the challenge of this study for evangelicals is to maintain proactive, prayerful, socio-political engagement. It is to recognise in this an appropriate and necessary complement to, and extension of, a personal relationship with Christ, and responsibilities to His mission. In a relatively young nation that has enjoyed a concentrated dose of the Christian gospel since the 1870s, this dimension of mission is as urgent as ever. The government, and wider community, continue to look to the

churches for help in addressing chronic social and political challenges that threaten the nation's present and future well-being.

HOLINESS IN ETHICS IN THE 21ST CENTURY

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INTRODUCTION

Papua New Guinea must be one of the most fascinating places in the world to live. Probably the only thing more fascinating and exciting than living in Papua New Guinea is the opportunity and the privilege to minister in Papua New Guinea. The land is so beautiful, the people and the culture so unique. Everywhere you go, there is a sense of beauty and distinctness. As I have travelled and visited different villages, in each one, I sense that I am in a place that is different than any other place. I am in a place that follows its own special cultural rules. I sense that each village is somehow "set apart" from other villages. People live differently, dress differently, cook differently, eat differently, do things differently, and think differently. This does not mean that one is better than the other, but it does highlight for us one of the key concepts or ideas to be grasped, as we consider holiness – and holiness in ethics – the idea to "set apart".

HOLINESS AND ETHICS IN THE OLD TESTAMENT

The idea of the holiness movement was not something that began with the Protestant reformation. Holiness was an idea, no, it was more than an idea, it was a command from the mind of God, from the very beginning of time. In Gen 2:3, God blessed the seventh day and made it holy. In Ex 3:5, Moses was told he was standing on holy ground. In Ex 19:5-6, God made this statement: "Now if you obey Me fully, and keep My covenant, then out of all nations you will be My treasured possession. Although all

the earth is Mine, you will be for Me a kingdom of priests, and a *holy* nation." In 1 Peter 1:16, the apostle Peter quotes the words of Lev 11:45, when he says "therefore be holy, because I am holy".

Throughout the Old Testament, we see many references to this idea that God's people were a holy people, a people set apart. Their holiness, however, was not passed on genetically. To be Jewish did not carry with it an automatic conferral of holiness. God makes this clear in Ex 31:13, when he tells Moses that the keeping of the Sabbath day will be a sign that "I am the LORD, who makes you holy". Holiness is something that can only be achieved by allowing, permitting, or inviting God to do this special work in our lives.

HOLY NATION OF ISRAEL

Having established that holiness is a requirement from God, and not the Salvation Army, nor any denomination, it is important to try and understand what is in God's mind, as He forms this holy nation of Israel. For some people, to be holy is equivalent to being elevated so far above those around you, and being completely oblivious to any needs or special circumstances that might be adversely affecting anyone in your community. Holiness is NOT, as an old saying goes, "being so heavenly-minded that you are no earthly good". If anything, holiness is the opposite of this concept.

A careful study of the Old Testament will show us that the clear intention of God for the people of Israel was for them to be a witness – a shining light – in a very dark land. They were to be holy-living people, and by this, they were to be an ethical-practising people. The issues facing the Israelite people dealt primarily with survival: survival, not only in a harsh and unpredictable environment, but survival, while being surrounded by harsh and unpredictable neighbours.

Many people often refer to Old Testament stories to justify brutality toward fellow people. This sort of behaviour was often condemned by God, and, if not, it was rarely sanctioned by God. The stories that continue to ring home with truth and conviction are stories like Ruth, an Edomite woman, who was accepted into the nation of Israel, even though

she was from a foreign background. Then there is the story of Naaman in 2 Kings 5, the foreign ruler who experienced healing from his skin disease. There is also the story of the city of Ninevah, found in the book of Jonah – about a people who repented, and received God's forgiveness and grace, not His wrath. The ethical consideration that underscores these well-beloved stories is "obedience".

OBEDIENCE TO GOD

By being obedient to God, the Israelites were to encourage the surrounding nations to be drawn, or attracted, to the Israelite community, and, ultimately, to their God. They were to live lives that were "set apart" from the people who lived near them. They were to show the nations, by their actions, by their high morals and ethics, that faith and belief in the one true God was the only way to find true happiness and success in life. By being obedient to God, and resistant to the temptations all around them, the Israelite nation was meant to be a shining star in a galaxy of black holes.

We know the sad story of how the reverse actually happened. The Israelites, instead of seeking and pursuing holiness, fell into the trap of conformity. They wanted to be like their neighbours. The Israelites wanted a king to rule over them, as the other nations had. In 1 Sam 8:5, the people demanded of Samuel, "now appoint a king to lead us, such as all the other nations have". Then we read how God shares with Samuel these very sad words, "it is not you they have rejected, but they have rejected Me as their king" (1 Sam 8:7). The results led to an unholy Israel. It led to an Israel that was not much different than the surrounding nations. God's *holy* nation involved itself in unholy and unethical practices: wars, internal strife, corruption, elitism, extreme nationalism, which can lead to a type of ancient terrorism, witchcraft, sorcery, polygamy, adultery in high places, dishonesty, idolatry, civil wars, evil plots, and assassinations. These were some of the ethical questions, dilemmas, and issues the Israelites faced in their day.

To what extent do we become involved in these sorts of activities? These issues were critical ethical issues that had to be dealt with by the leaders of the holy nation of Israel. Sadly, history shows they did not do so well.

These may not be the issues we deal with today, but, by looking at how Israel failed, maybe we can learn a lesson. The temptations of the surrounding nations became too great for them, and, slowly but surely, they began the slippery ride from a *holy* nation to a copycat nation. From a nation set apart for holiness to a nation conformed to the unholy activities of the surrounding nations.

NOT ABANDONED BY GOD

These sorts of activities compounded, and eventually led to, the capture of the Israelites by the dreaded and barbaric rulers to the North, the Assyrians in 722 BC and the Babylonians in 586 BC. Israel, although captured, was not abandoned by God. Just because she had abandoned God, did not mean that He would abandon her. Numerous prophets and voices of God were heard continuously, as God, through His prophets, warned and pleaded with His people to return to Him, and to pursue holiness, in the true meaning of the word. A section from Is 33:14-16 asks, " Who of us can dwell with the consuming fire? Who of us can dwell with everlasting burning?" The answer is given, "He who walks righteously, and speaks what is right, who rejects gain from extortion, and keeps his hands from accepting bribes, who stops his ears against plots of murder, and shuts his eyes against contemplating evil – this is the man who will dwell on the heights."

Many other prophets exhort the nation to return to living a holy lifestyle. A verse that summarises this plea is Mic 6:8, "He has shown you, O man, what is good. And what does the Lord require of you? To act justly, and to love mercy, and to walk humbly with your God." This was the plea of God's heart, because His people were behaving in the opposite way. They were not acting justly, they did not love or show mercy, and they were not walking humbly with God. They were not practising holy ethics in their living. God continued to call and plead for His people to obey Him.

God's call and demand for a holy life, however, had not waned. It was still a crystal-clear calling, and a crystal-clear command from God to His people: "Be holy, because I am holy" (Lev 1:45). Yet, it appeared on the

outside, that these "holy" people were not living ethical lives as God had planned. They had not yet climbed above ordinary living.

HOLINESS AND ETHICS IN JESUS

If holiness cannot be taught, then maybe it can be caught. Enter Jesus of Nazareth. Jesus revealed to us deity in humanity. Jesus showed us, in a new way, that God had not given up on humanity, however, God still demands obedience from His chosen people. Jesus demonstrated for us, in human form, what it meant to live a holy "set apart" life. Jesus gave us a picture of humanity, the way it could be, and the way it should be.

So we see that God has, from the beginning, called people to a life of holiness. As John Hay Jr puts it, "It can be seen in the entire creative/redemptive activity of God. History is the story of redemption, in sweeping cosmological proportions; from the creative activity of God, and His desire to restore fellowship after the Fall, through His patient dealings with Israel, to the church, through Jesus Christ, the constant theme is God seeking *holy* humanity"[1] (italics mine). As Christians, we are followers of Christ; we are disciples of Christ. We seek to emulate, to imitate, Him, in every part of our living. As we strive to accomplish this, we are striving towards holiness. And, by staying focused on Jesus, we can also develop principles to put holiness into practice. We can be ethical in our everyday living. As we study the life of Jesus, we discover the common theme of obedience. As one song writer, John Henry Sammis, put it, "trust and obey, for there's no other way to be happy in Jesus, but to trust and obey".[2]

ETHICAL DECISIONS

What examples do we have of Jesus demonstrating ethical decisions? Surely this is the example we are to follow as we consider holiness in modern-day ethics. Jesus certainly did not have to consider issues we are faced with in the 21st century. The world Jesus lived in was very different from the world we live in, however, the principles Jesus used to guide His life can still be our guide for today, as we seek to navigate

[1] John Hay Jr, *Preachers' Magazine*, December 1986, p. 13.
[2] John Henry Sammis, *Salvation Army Song Book*, Number 397.

through the maze of ethical issues confronting 21st-century humanity. Many times, the Pharisees tried to catch Jesus on some thorny issue that would make it look like He was choosing sides: either the side of the ruling powers of Rome, or the side of the religious leaders of Jerusalem. Each time, Jesus thoroughly frustrated their attempts. He did so by refusing to choose either side, but choosing to see the situation through God's eyes.

One example, presented in all synoptic gospels (Matt 22; Luke 20; Mark 12), was when the Pharisees presented a coin to Jesus, and asked about paying taxes to Caesar. Many local leaders were saying it was not right to pay tax to Caesar, because that was only helping Caesar suppress the people. If Jesus chose the side of the Roman government, the people would be against Him, if Jesus chose the side of the people, then the Romans would be against Him. The response Jesus gave, "Give to Caesar what is Caesar's, and to God what is God's", was one that amazed those who asked the question.

HOLY PEOPLE

In Luke 10:25-37, when an expert in the law asked Jesus about eternal life, Jesus asked the man to interpret the law. Jesus asked him, "How do you read it?" Then Jesus went on to tell the story of the Good Samaritan, to teach about the meaning of loving a neighbour. The story goes against our humanity, against our human thinking. It just doesn't seem right to even think this way, but this is the way God wants us to think as *holy people*, and ethics is all about placing God thoughts into action.

Then there is the story of the woman caught in adultery. She had been caught in the act. The law says she can be stoned. Many believe she should be stoned. What was Jesus' response? "If any one of you is without sin, let him be the first to throw a stone at her" (John 8:7). In effect, Jesus proclaimed forgiveness – forgiveness to an undeserving sinner. And this is the crux of the whole issue of holiness and ethics. As humans, we want to enforce rules when someone else is in the wrong, but we want the rules to be changed or slackened when we are in the wrong. (One of our daughters was very instrumental in designing a duty roster for doing the dishes. Some days she checks the list, and discovers her name

when she has other plans. She believes it is okay for someone else to take her place in this case. Then, there are days when someone else is scheduled, but no reason is a good enough to allow one of her sisters the same privilege.)

We are a paradox. We are a contradiction in terms. As John Hay puts it, "We have the highest possibilities of all living things, yet we live fallen lives. Instead of fulfilling a creative and holy calling, we have become God's heartache. We are, in the words of Pascal, both 'the glory and scandal of the universe'."[3] Is it any wonder we are in such a desperate need of a Saviour?

With Jesus, we see holiness personified. We see how a human can interact with other humans. We see, demonstrated for us, kindness and acceptance toward all people. We see the moral and ethical behaviour that God expects, and demands, from us, in the life of Jesus. The Bible, the ethical guidebook we have, hangs on the pivotal point of the life of Jesus. With some minor exceptions, everything written before Him points to His appearing. Everything written after Him looks back on His life. As we consider the sort of man Jesus was, we see that He is the example we are to follow. To seek holiness, is to seek to be Christ-like. To have a holiness approach to ethics, is to have a Christ-like approach to ethical issues. The worth of the individual person is not to be diminished. The individual is to be lifted and encouraged, the individual is to be forgiven and renewed. This is the ethics demonstrated by Jesus. This is the ethics we are called to put into practice.

HOLINESS IN ETHICS IN THE 21ST CENTURY

Many of the issues we are called to deal with today in our world did not exist when Jesus lived. For example, issues such as abortion, pornography, just wars, medical ethics, business ethics, child labour, human rights violations, AIDS, terrorism, and justified terrorism. We may never have to face in reality many of the burning ethical questions that exist – others we will. Some issues are very similar, no matter the age in which we live, nor the culture in which we live.

[3] Hay, *Preachers' Magazine*, p. 14.

MAN'S INHUMANITY TO MAN

Reinhold Neibuhr, the great theologian from the 20th century, once posed this question, "Can we escape man's inhumanity to man?"[4] And this question lies at the heart of ethics in any age. How do we justify, or make decisions, that involve people suffering? In many cases, we fit into one of two categories. Either we are acting inhumanely toward others, in our actions, in our words, or in our thoughts, or we are being the victims of someone else's inhumane actions. Jesus clearly tells us how to respond if we are in the second group. We are to bear it, stand up under the unjust sufferings, and wear them like a crown. If we fit into the first group, then Jesus clearly points out that we do not belong there.

The ethical issues that each of us faces is different. The temptations we face are different given our situations. Some of us may have to deal with a Christ-like approach to AIDS. Others may have to work through a Christ-like approach to personal finance. Some may have to work through a Christ-like approach to unwanted prejudicial feelings toward a clan or group of people. Some may have to work through what it means to have a Christ-like approach to work as a Salvation Army officer, or as a pastor in any denomination.

Whether we lived in the 21st century BC, or whether we live in the 21st century AD, we are still called to practise a holiness that has to do with being set apart and to practise ethics that have to do with making right choices. Holiness in ethics should give us a picture in our minds that God has set us apart to make right choices.

We can do this with a sense of confidence, as we remember this: Jesus came to heal the brokenhearted, and bring good news to the oppressed. As followers of Jesus, we are to bring this same message to a desperately needy humanity.

DEMONSTRATING HOLINESS IN ETHICS

The issue of holiness in ethics can be summed up by demonstrating:

[4] Ibid., p. 13.

- **Obedience** – Total obedience to God, and total dependence on Him.
- **Non-conformity –** Do not give in to the pressures all around us.
- **Confidence** – In the Holy Spirit, who dwells within us to guide us into all truth.

"In a world of shifting values,
There are standards that remain,
I believe that holy living
By God's grace we may attain.
All would hear the Holy Spirit
If they listen to His voice,
Every Christian may be Christ-like
And, in liberty, rejoice."[5]

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[5] John Gowans, *The Salvation Army Song Book*, Number 324, verse 3.

WHAT SHOULD THE MELANESIAN CHURCH OF THE FUTURE BE LIKE?

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INTRODUCTION

The question, "What should the church of the future be like?", prompted the development of this article. In an attempt to answer the question, I have chosen the church in Melanesia, more particularly, Papua New Guinea, as a case of observation. The future time frame anticipated is the "time after the present, or between the present, and before the return of the Lord". This means the church of the future, for this purpose, will still be in the world, and not perfect, because its make up involves imperfect people. Similarly, the frequent use of the word "Melanesia"[1] here refers to Papua New Guinea.

The concept of church in Melanesia will be from a biblical perspective (particularly, the New Testament), and expressed in the following: (1) universal (see Matt 16:18), where the church is referred to as: "all believers in Christ at all times and places"; (2) local where the church "refers to a group of believers in a given geographical

[1] Initially, the word "Melanesia" referred to black islands in the South Pacific, which include Papua New Guinea, Solomon Islands, Vanuatu, Fiji, New Caledonia, and West Papua. For the purpose of this article, the word is used with reference to the Independent State of Papua New Guinea.

locality" (see 1 Cor 1:2; 1 Thess 1:1).[2] The latter can be visibly effected empirically, where all believers come together in a reconciled, and reconciling, fellowship, through the means of denominations.[3]

The model employed in the paper adopts the wording of both the Apostles' Creed and the Nicene Creed, more particularly, the "four basic features or marks" of the church, the *one, holy, catholic*, and *apostolic* church. Kung calls these the dimensions of the church.[4] Further, and in an attempt to anticipate the character of the church, the following analysis will be used: (1) A brief overview of past trends and developments of the church since missionary contact up to the pre-independence period. (2) This will be followed by a review of the church in the post-independence period. On the basis of these

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[2] Millard Erickson, *Introducing Christian Doctrine*, Grand Rapids MI: Baker Book House, 1992, p. 330. Note: the words in *italics* are the actual words stated.

[3] H. Snyder, "A living community", in *The Lion Handbook of Christian Belief*, Tring UK: Lion Publishing, 1988, pp. 382-389. With reference to Melanesia, "the church" refers to the Roman Catholic church and the Protestants churches, currently under the PNG Council of Churches, the Evangelicals, Charismatic, and Pentecostal churches.

[4] A brief explanation of the four features, according to H. Kung, *The Church*, London UK: Burns & Oates, 1962, pp. 275, 337, 343, 355, 356, 358. **One** – The *unity* and the *oneness* of the church. Christ is the basis of this unity of God in the Holy Spirit, who, through His word and Spirit unites all together in fellowship. Despite the diversity in worship, theology, and church order, there is one God, one Lord, one Spirit, and one Body, one hope, and one faith, one baptism, and one Lord's Supper. **Holy** – The Church is sinful, and yet holy and set apart. It is in the world, and is made up of imperfect people, but, at the same time, reforms itself, through the grace and mercy of God, from whom it draws the necessary strength, according to the gospel of Jesus Christ. It stands out as the salt and light of the world. **Catholic** – The church is universal. It is the body given to Christ, which God chose to put with Christ at the centre of His plan to reconcile the world to Himself. It is manifested, represented, and realised in the local churches, inasmuch, it is a whole, universal, all-embracing church, and is build up by the gifts of grace, appropriated by the Holy Spirit (Snyder, "A living community", pp. 386, 387). **Apostolic** – The church is built on the foundation of the apostles, and, therefore, continues the apostolic ministry, laid down by the apostles, which was granted to it by the Spirit of God and Christ. It must be directed towards fulfilling its apostolic mission to the world, where it can glorify God in the world, through the works of the kingdom.

(known) past trends, then (3) a tentative forecast of the church of the future will be proposed.

THE PAST TRENDS AND DEVELOPMENTS OF THE CHURCH

EARLY MISSIONARY CONTACT: PREWAR/POSTWAR TO PRE-INDEPENDENCE PERIODS (1870–1970)

The period of the 1870s to the 1940s was the period that saw the arrival of the gospel, and the planting of the church in Melanesia by missionaries from various mission groups. By 1890, most parts of the country were already under the control of various mission groups.[5] As a result of animosity between the Roman Catholic and Protestant missionaries, an agreement was reached to create divisions, thus allocating territories to various groups.[6] Each mission group not only brought clans and tribes under their influence, but also contributed to the socio-economic development of the country.[7]

Among other issues, two notable features emerge in the ecclesiological development in Melanesia at this time.

The Church in Its Infant Stage

The church, in this period, was in its infant stage, and predominantly under the control of missionaries. Missionaries, who had complete superiority, employed methods to transplant all they could of Christianity, in its Western forms.[8] Churches were built in the neo-Gothic architectural styles, similar to those in Europe.[9] Melanesians were absorbed into church structures and traditions that were foreign

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[5] Such as the LMS (Congregationalists), Methodists, Roman Catholics, Lutherans, and the Anglicans, and the areas were particularly the coasts of Papua New Guinea.

[6] Garry W. Trompf, ed., *Melanesian Religion and Christianity*, Goroka PNG: Melanesian Institute, 2008, pp. 148, 149 (particularly the coasts of Papua New Guinea).

[7] They contributed in the areas of education, health, transport services, language translation, printing, plantations, stores, and agriculture, to mention a few.

[8] This includes music, art, and ways of living.

[9] Alec R. Vidler, *The Church in an Age of Revolution*, London UK: Hodder & Stoughton, 1961, p. 252.

to them, and were also alienated from their traditional ways, in religious experience and symbols.[10] The teachings handed out to people were from the perspective of the particular mission organisation. In other words, the influence of the missionaries' theologies, and the practice of the church, kept the people separated from one another.

Affiliation and Loyalty to the Church on Ethnic Lines

Since Melanesian societies are constructed around clan and tribal systems, and based primarily on kinship and descent, loyalty and allegiance to one's clan, or tribal obligation, was paramount.[11] This was evident when the conversion of a "big man" (elder or clan/tribe leader) to the Christian faith, resulted in the conversion of his whole clan or tribe. Hence, loyalty and allegiance to Christianity was done in a similar fashion to that of their clans or tribes. By 1940 [and onwards], missions had a powerful impact on the lives of the people so that old religious beliefs and practices had either been driven "underground" or modified.[12]

"Denominationalism became a functional substitute to support traditional cleavages in Melanesian society."[13] Loyalty and allegiance was now on a denominational basis. A faith that was suppose to reconcile all Melanesians to each other, and to the true God, was seen to be dividing them further, when they were already divided by their tribal affiliations. Instead of bringing them into the body of Christ, the universal church in their own context, they were divided denominationally by belief and practice, due to various imported theologies.[14]

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[10] John Kadiba, "In Search of a Melanesian Theology", in *The Gospel is Not Western*, G. W. Trompf, ed., Maryknoll NY: Orbis Books, 1987, p. 141.

[11] D. Whiteman, *Melanesians and Missionaries*, Pasadena CA: William Carey Library, 1983, pp. 58-59.

[12] Trompf, *Melanesian Religion*, pp. 148, 149, 155.

[13] Whiteman, *Melanesians and Missionaries*, p. 174.

[14] Vidler, *The Church in an Age of Revolution*, p. 254. See Kadiba, "In Search of a Melanesian Theology", p. 141.

As the country approached independence, there were talks among Protestant denominations for a possible reunion to establish an indigenous Melanesian church. Although the Anglicans and Lutherans withdrew at the last minute, the union of LMS and Methodists was consummated, thus forming the United church in 1968. On a positive note, there were signs that some churches were now on speaking terms. This eventually led to the formation of two church councils, which aimed at working for a wider Christian unity in Papua New Guinea.[15]

In view of the above, the question that remains to be answered is: did the church understand its nature and mandate? *Was the church in Melanesia one, holy, catholic, and apostolic?* Obviously, as an infant, the Melanesian church needed nurturing, and although its early foundations may not look impressive, this was the beginning of her learning and growth.

THE CHURCH TODAY (POST-INDEPENDENCE PERIOD)

The church in Melanesia, after the post-independence period, faced an unfriendly environment that challenged its very existence, and are seen in the following:

EFFECTS ON SOCIETY

The major effect on Melanesians' way of life, after the post-independence period, was secularisation. Essential services, once in the hands of missions, were taken over by the government, where its policies of urbanisation, rural development, technical advance, and monetarisation of economy imposed more pressure on Melanesian societies. People began to question their traditional techniques of agriculture, and traditional values, etc.[16] Economic performance became the criteria for measuring development.

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[15] Trompf, *Melanesian Religion*, p. 158. Note: two church councils were the Melanesian Council of Churches, which included the Roman Catholics, as well, and the Evangelical Alliance of PNG.

[16] Ibid., pp. 244, 245.

The economic system was based on the principle of "money is power".[17] The political system, although designed to be democratic, was seen to be the breeding ground for corruption, while the education system promoted competition, efficiency, accuracy, and advancement. These developments opened doors to more problems.[18] Regardless of Christianity, the traditional beliefs and practices that went underground have emerged. Hence, the fear of sorcery and witchcraft continues to be a phenomenon in Melanesia today.

CHURCH RESPONSE

In the light of these, the church's response is evaluated in the following ways:

Strengths

The *unity of churches* is one of the strengths seen today, and this is expressed through: (i) the formation of various ecumenical organisations[19] to combat some of the issues affecting the society, which is done through study, research, awareness, dialogue, and theological education; (ii) the laity, more particularly in the urban cities, where denominational loyalties are no longer effective, as a result of personal conversions to Christ. People are now joining churches, where they feel that they would grow in their faith.

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[17] Note: the negative result of this was greed, selfishness, prestige, success, materialism, and individualism.

[18] J. Momis, "The Christian Vision of a New Society", in *The Gospel is Not Western*, G. W. Trompf, ed., Maryknoll NY: Orbis Books, 1987, pp. 158-159. Problems, such as squatter settlements, law and order, prostitution, drugs, etc. Other significant issues are the Bougainville crises, the PNG/Indonesia border problems, major macroeconomic problems, environmental problems, particularly exploitation of forest resources, health crises relating to malaria, AIDS, etc., and natural disasters. More recently, the increase of non-Christian Eastern religions have penetrated PNG.

[19] Melanesian Council of Churches, Evangelical Alliance, Melanesian Association of Theological Schools (MATS), Melanesian Institute for Pastoral and Socio-Economic Research, ministers fraternals of various cities and towns, to mention a few.

The *ministries of evangelistic outreach, literature, Bible translation, and social concern* are also another area of positive development. Through such programs, the urban and rural people are reached. Public schools, institutions, and universities are targeted, through chaplaincy work. On the part of literature and bible translation, efforts to translate the bible into various languages has progressed, while, on the theological front, programs have been designed for people with little formal education. On the part of social action, churches have played a leading role; and in medical services, have reached remote areas, where government services cannot go.[20]

Revival and renewal programs are another strong area that has enabled the church to respond to the disorders of society. A notable one is the prayer movement initiated by the conservative Evangelicals and Pentecostals, which saw all the churches come together for a National Prayer Assembly in 1993. The national parliament was prayed over, and spiritual warfare waged.[21] Similarly, Christian soldiers led various teams in military vessels and planes to pray and wage spiritual warfare around the country's borders.[22] The prayer movement has continued since then.

Opening of old denominational turf is another development, as a result of such revival. Hitherto, it was only one dominant player, however, new Christian groups, like the Pentecostals, begin to penetrate such communities at the expense of some members (of the community), who were converted by such groups. Hence, the newcomers are facilitated by using the land and property of their recipients. In the process, more members are drawn into the new

[20] L. M. Douglas, *World Christianity: Oceania*, Monrovia CA: MARC, 1986, pp. 126-130. Note: The Roman Catholics, more particularly, have done well in bringing relief assistance to natural disaster victims. However, all churches have provided counselling for victims of both natural disasters and social injustices.

[21] The participants prayed to cast out evil spirits within the national parliament. The conversion of the Governor-General in an ordinary fashion was another development.

[22] P. Gibbs, "The Religious Factor in Contemporary Papua New Guinea", Goroka PNG: Melanesian Institute, 2000, unpublished paper, pp. 4-5.

group. As a result of this development, the old denomination opens up to revival and renewal programs among its members.

Weaknesses

Nominalism and syncretism are a result of the emergence of old beliefs and practices that were forced underground by missionaries. This is more common in rural villages, where the early mission groups settled. Today, "people affirm orthodox theologies, but go to witch doctors, shamans, diviners, and healers during the week, and often in secret, for fear of being condemned by the church".[23] As a result of this, the church, in this part of society, has been nominal.

Discipleship and mission. Although evangelism within the country has been strong among churches, discipleship has been lacking. Churches are making converts, but not disciples. Many, in crusade rallies, seem to respond more than once. Hence, they are easily swayed by cults and sects, when confronted by them. Similarly, overseas missions have been weak in the Melanesian church. The church, although it is starting to break down the barriers of denominationalism, still has a nationalistic outlook.

Lack of Melanesian theology/contextualisation. Theologies and Christian traditions in Melanesia are foreign in character, and expression of them has become abstract, when relating to the Melanesian way of life, and its environment. The failure to address issues such as death, which Melanesians perceived to be related to sorcery, is one reason why Christianity is still seen as foreign.[24] Hence, Christianity becomes second-hand knowledge, and the good news of the gospel becomes lukewarm.[25]

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[23] G. Hiebert, R. D. Shaw, and T. Tiénou, *Understanding Folk Religion*, Grand Rapids MI: Baker Book House, 1999, p. 13.

[24] Kadiba, "In Search of a Melanesian Theology", p. 141.

[25] Kadiba cites Sione 'A. Havea, "In Search of a Melanesian Theology", p. 140.

THE FUTURE CHURCH

In view of the past and the present periods, the trend of the church in Melanesia was first seen as an infant, dominated, and controlled by foreigners, with their theologies. Hence, people's trust and loyalty were given to denominations. In the present period, the churches have moved towards working together. People are beginning to cross denominational boundaries, as a result of revival and renewal experiences, such as the prayer movements. With the trend of the church, from the past and present, observed, the future church in Melanesia will now be proposed, in the following: terms

THE FUTURE CHURCH MUST BE CULTURALLY RELEVANT

In determining the future church in Melanesia, it must first articulate a theology that is relevant to Melanesia, and must be rooted in Melanesian soil, with the Bible as the central point.[26] Hence, it will be able to interpret, and redeem, culture and traditions, in the light of the gospel. Critical contextualisation must be applied to help Melanesians see the gospel, not as abstract, but relevant and appropriate within their culture. These help address and deny the growth of syncretism and nominalism.

Existing forms and expressions (for instance, in worship) must be encouraged in Melanesian culture and tradition.[27] Roger Hedlund cites Don Richardson as saying, "God has placed within every human culture certain customs or traditions that, when discovered, will serve as 'redemptive analogies'."[28]

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[26] Kadiba, "In Search of a Melanesian Theology", p. 140. See also: M. A. Oduyoye, "The Church of the Future: Its Mission and Theology", in *Theology Today* 52 (January 1996), pp. 494-505, 501. See also: M. Maeliau, "Searching for a Melanesian Way of Worship", in *The Gospel is Not Western*, G. W. Trompf, ed., Maryknoll NY: Orbis Books, 1987, p. 122.

[27] Existing forms, such as relationships, which is common in Melanesian societies, use of coconut juice replacing wine, and yam or taro in place of bread, etc.

[28] R. E. Hedlund, *The Mission of the Church in the World*, Grand Rapids MI: Baker Book House, 1984, p. 139.

THE FUTURE CHURCH WILL NEED TO BE *ONE (EPH 4:1-6)*

The church in Melanesia will need to be one, and united under the Lordship of Christ, who, Himself, is the basis of this unity. Despite having been divided into different denominations, the "church must learn to focus on Christian identity, rather than that of a particular denomination".[29] Similarly, "unless [the church] puts loyalty to the Word of the Lord above, loyalty to . . . denomination, the [unity] of the church [is] denied".[30] Hence, the issue of Lordship demands the church to be a discipleship church that demonstrates its oneness.

As a discipleship church, worship becomes central, and is concentrated on the Lord. In worship, cultural diversity becomes a great gift and blessing, from which the ministry of reconciliation develops the aspect of learning to respect and appreciate each other's cultures.[31] God, through His Word and Spirit, unites all together in fellowship. Despite the diversity in culture, worship, theology, and church order, there is one God, one Lord, one Spirit, and one Body, one hope, and one faith, one baptism, and one Lord's Supper.[32]

According to Craig Nelson, "priority, in all . . . [Christian] educational efforts, must be given to Christ's command to make disciples".[33] Through theological institutions, pastors and teachers must be trained to instruct people in the Word, in accordance with Paul's command to Timothy (2 Tim 2:2). Preaching is another means to instruct the church, and, above all, God, through His Spirit, has

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[29] C. L. Nessan, "What Will the Future Church Look Like?", at http://www.elca.org/lp/
futchrch.html, May 6, 2002, p. 4.

[30] E. P. Clowney, *The Church*, Leicester UK: IVP, 1995, p. 106.

[31] G. Fugmann, "The Role of the Church", in *Point* 7 (1985), pp. 1-13, 9. Note: Worship involves confession and forgiveness, the ministry of God's word, prayer for others' needs, caring and sharing in faith, and deeds (1 Cor 12:26; Gal 6:2).

[32] H. Kung, *The Church*, p. 275.

[33] Nessan, "What Will the Future Church Look Like?", p. 3.

equipped the church with various gifts for its growth and development, and empowered it for works of service.[34]

Some other practical ways, in which unity can be expressed, is in the continuous dialogue among liberal and evangelical Christians. They must learn to find a common ground (more particularly, evangelicals), without compromising biblical truth. "Cooperation among Christians gives a common witness to the world, and is faithful stewardship of the resources entrusted to [the church]."[35]

THE FUTURE CHURCH WILL NEED TO BE *HOLY*

The future church in Melanesia will need to be holy, not by virtue, but by being led and guided by the Holy Spirit, and joined in a vital union with its Head, Jesus Christ.[36] It must realise that it has been called, and set apart, by God. It stands out as the salt, which preserves, and the light, as a means of revelation to the world (Matt 5:13, 14).[37] It must be in the world, but not of the world. This means it has to be involved, not only in spiritual development, but socio-economic, and political, development. It is made up of imperfect people, but, at the same time, reforms itself, through the grace and mercy of God, from whom it draws the necessary strength, according to the gospel of Jesus Christ.

The future church in Melanesia, in this regard, must assert and reestablish its prophetic role. This means condemning unrighteousness, social injustices, and evil, within the fabric of Melanesian society. At the same time, it must show concern, and, where appropriate, take action, wherever is the need, the hurt, or the

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[34] M. J. Erickson, *Christian Theology*, 2nd edn, Grand Rapids MI: Baker Books, 2001, pp. 1064, 1065, 1066.

[35] Ibid., pp. 1151, 1152.

[36] For example: the OT prophets spoke against evil, and corruption, of their day. John the Baptist condemned the sin of Herod, and that cost him his life (Luke 3:19-20; Mark 6:17-29).

[37] H. A. Snyder, *The Community of the King*, Downers Grove IL: IVP, 1978, p. 106.

wrong.[38] In doing so, Melanesians will then be able to look towards the future church, to make clear their willingness to participate in determining the goals of change and development, and where issues of justice, values, and human rights are at stake,[39] Gernot Fugmann adds that "risking a conflict with the leadership of the country. Such outspokenness is, however, called for, if churches want to remain faithful to God's redeeming will for people and for society."[40]

THE FUTURE CHURCH WILL NEED TO BE *CATHOLIC*

The future church in Melanesia needs to be universal. It needs to understand that it is a part of the body of Christ, of which Christ is the head and Saviour (Eph 1:22-23; 5:23). It is manifested, represented, and realised, in the local churches, inasmuch, it is a whole, universal, all-embracing church, and is build up by the gifts of grace, appropriated by the Holy Spirit.[41] Irrespective of its diversity of cultures, all barriers have been removed, and all are one in Christ Jesus (Gal 4:28).

The church must not only relate to its members from various cultures within Melanesia, but also throughout the world. According to Paul, "though all its parts are many; they form one body" (1 Cor 12:12). Paul further goes on to say that, despite the difference in race, all have been baptised by one Spirit into one body, and have been made to drink of one Spirit (1 Cor 12:13).[42] This then, prompts the church to stand with the persecuted church in prayer, and to use its freedom to voice religious tolerance by suppressing governments (1 Cor 12:26). "Remember those in prison, as if you yourselves were suffering" (Heb 3:3). It must pray for those in the front line, taking the gospel to frontiers.

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38 Erickson, *Christian Theology*, p. 1068.
39 G. Fugmann, "The Role of the Church", in *Point* 7 (1985), p. 13.
40 Ibid., p. 13.
41 See also: Snyder, A living community", pp. 386, 387.
42 Erickson, *Christian Theology*, p. 1048.

THE FUTURE CHURCH WILL NEED TO BE *APOSTOLIC*

The future church in Melanesia needs to be a mission-minded church. It must have a global vision. It must understand that, as part of the body, it is built on the foundation of the apostles, therefore, it must continue the apostolic ministry laid down by the apostles. It must participate in fulfilling its apostolic mission to the world, where God is glorified through the works of the kingdom.[43] The motivating factor is because "the call to evangelise is a command. For [Jesus] . . . said, "If you love Me, you will obey what I command" (John 14:15; see also v. 21a, 15:14; Matt 28:19; Acts 1:8).[44] This demands the church be obedient to its head, Jesus Christ.

The future church in Melanesia must no longer be a receiving church, but a sending church. It must play its part in "the evangelistic task of proclaiming the good news of salvation in Jesus Christ throughout the world, making disciples, and building the church".[45]

A local church in Papua New Guinea sums up the following, in its mission statement, which, in part, reads:

> God is calling us, as a local church, to play our part in establishing Christ's kingdom rule in every human life and community, and every nation, by praying, giving, and going. He is calling us to participate in ministries of evangelism, church planting, discipling, mercy and compassion, relief and development, peace and justice.[46]

The above must reflect the future church in Melanesia in missions.

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[43] H. Kung, *The Church*, p. 358.

[44] Erickson, *Christian Theology*, pp. 1061, 1062.

[45] Snyder, *The Community of the King*, p. 101.

[46] Revd Sione Kami Memorial Church, *Draft Missions Policy Guidelines*, Revd Sione Kami Memorial Church Mission Board: 2000, unpublished policy guidelines, p. 1. Note: The policy guidelines were adopted by the Church Council on March 10, 2000.

CONCLUSION

The future church in Melanesia will be *one, holy, catholic*, and *apostolic* church. Its oneness demonstrating the unity of all tribes, languages, and cultures, brought under the Lordship of Christ, while its holiness is seen in it being *called out* and *set apart* among Melanesian societies. It is to be the salt that preserves, and the light that brings revelation to men. Similarly, its catholicity is reflected in its membership with the body of Christ worldwide. Hence, it identifies with the suffering and persecuted church. On the other hand, its apostolicity is reflected in its commitment to the Great Commission (Matt 28:18-20).

However the above four features or dimensions are expressed, or even articulated in a theology that is relevant to Melanesia, it all becomes redundant without the work of the Holy Spirit. It is only through the help and guidance of the Holy Spirit that the future church in Melanesia can become a reality. The development of the church, as seen in the past, the present, and into the future, are basically the result of the Holy Spirit at work. According to Stanley Grenz, "the role of the Holy Spirit [is seen] as the completer of the program of the triune God. He constitutes the church as the body of Christ, whose ministry is the continuation of Christ's ministry."[47]

In the light of this, the future church in Melanesia will be seen as a global church, with a missionary focus, because the Triune God is, and will continue to be, a missionary God. Secondly, its diversity of cultures and languages is a blessing and gift to prepare the church for the proclamation of the gospel of salvation and hope to a hostile world.

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THE ANTICHRIST

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INTRODUCTION

When I first heard about the antichrist, I had a sense of great mysteriousness associated with it, and am sure that most people will have the same thinking. Nevertheless, down through the centuries, believers have held the conviction that, some day, the antichrist will make his appearance as the head of a great kingdom of evil upon earth.[1] The scriptures give us a good picture of when he will appear, how long he will exercise his power, the extent of his empire, the intensity of his hatred of God and His people, and the final stages of his career that will end in sudden catastrophic judgment from heaven, when Jesus Christ comes to rule and reign. This paper will look at what the scripture has to say about the antichrist, and the things that are mentioned about him therein.

WHO IS THE ANTICHRIST?

A survey of historical teachings about the antichrist brings two main lines of thought. The first line of thought is that the antichrist is a power or movement that is active now, and not a futuristic thing;[2] and

[1] Oswald J. Sanders, *Certainties of Christ's Second Coming*, Manila Phil: OMF Literature, 1977, pp. 59-60.

[2] R. C. H. Lenski, *The Interpretation of St John's Revelation*, Minneapolis MN: Augsburg Publishing, 1966, p. 388. Lenski says that the two wild beasts of Rev 13

the second line of thought is that the antichrist is a human person at the end of history. The second line of thought does not exclude antichristian tendencies and powers; but it sees all these as eventually being consummated in the figure of the antichrist. Traditionally, there has been strong preference for the personal concept of the antichrist.[3] This preference is based largely on 2 Thess 2:8, where the appearance of the lawless one is connected to the coming of Christ, in that the lawless one will be overthrown and destroyed by the power and splendour of the Lord Jesus Christ. The entire description in 2 Thess 2:3-10 is of a personal character. Names are used of him that would apply only to a person, such as, "man of lawlessness", one who will not bow down to authority, and "son of perdition", a term used of Judas Iscariot in John 17:12.

Furthermore, in 1 John 2:18-22, John distinguishes between the "antichrist" and the many "antichrists", who have arisen in the past. John refers to the antichrist as a person. He performs actions that only a person can perform. He exalts himself, opposes all good and God, takes his seat in the temple of God, and proclaims himself to be God. Like Christ, he performs signs and wonders, but through demonic powers. Just like Jesus, he has his parousia and his epiphany. In Rev 20:10, he is to be punished, and one can only punish a person, and not a system. In John 5:43, Jesus may have had this mysterious figure in mind, when He said to the Jews, "I have come in My Father's name, and you do not receive Me; if another shall come in his own name, you will receive him."

Therefore, we are justified in believing that, in the end times, evil will become incarnate, in the form of a towering figure, the antichrist, who will dominate the world scene. Satan will employ a human personality, over whom he has complete control, to attempt the overthrow of God, and the ruin of His world. In scripture, the antichrist is symbolised in various ways. In Dan 7:8, 24-26, he is symbolised as the "little horn";

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are operating now, and have operated for a long time since Christ's exaltation. See also Berkouwer, 1972, p. 261.

[3] Sanders, *Certainties*, p. 60.

in Dan 11:36-45, he is "the king who exalts himself"; in Mark 13:11, he is the "abomination that causes desolation"; in 2 Thess 2:3-10, he is the "man of lawlessness"; in Rev 11:7, he is the "beast from the abyss"; and in Rev 13:1 and 13:11, he is "the beast from the sea".

WHEN WILL THE ANTICHRIST APPEAR?

Many have made their guesses, and history has proved them wrong. The fact is that we cannot find any information in the Bible, which will enable us to set a date for his manifestation. The Bible, however, does give us some signs of when the antichrist is likely to appear, but no specific details as to years and dates. For instance, in 2 Thess 2:7-8, "the secret power of lawlessness is already at work, but the one who now holds it back will continue to do so until he is taken out of the way. And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of His mouth, and destroy by the splendour of His coming." This appears to describe the event of Christ's second coming, and, therefore, for those of us who hold the pre-tribulation view, we believe that the rapture[4] will already have taken place. The One who holds the power of lawlessness back, which is the Holy Spirit, working in the Body of Christ, the church, will be taken away, and then, the antichrist will be revealed. He will appear first as a friend of the Jews, and a promoter of righteousness and peace. He will apparently be successful in dealing with the problems of war, famine, and pestilence. As Oswald Smith[5] puts it, "he is earth's last great potentate, the most powerful dictator the world has ever seen. . . . No one has ever been able to govern successfully. . . . However, when the antichrist comes, and takes over the reins, he will govern the entire world as it has never been governed before. He will solve problems that no man has ever been able to solve, and, for a while, there will be peace and prosperity." Then, at the end of three and a half years, midway through the seven years, alluded to earlier on, the antichrist will usher in the great

[4] This means "to be caught up", and is a reference to what Paul is talking about in 1 Thess 4:17; 1Cor 15:52; Acts 1:9.

[5] Oswald J.Smith, *Prophesy: What Lies Ahead?*, London UK: Marshall, Morgan & Scott, 1962, p. 19.

tribulation, which is a time of greater persecution than the world has ever known.

HOW LONG WILL HE BE IN POWER?

Rev 13:5 tells us that his time of absolute power will be 42 months, that is, three-and-one-half-years. This, however, does not mean that the antichrist will be a powerful world figure for only three-and-one-half-years. Dan 9:27 says that he will make a firm seven-year treaty with the Jews.

When his position is well established, and he achieves this place of absolute dominance in the world, he will break the treaty in the middle of the seven years. Therefore, in effect, he will be in power for a total of seven years.[6]

THE EXTENT OF HIS POWER

When the antichrist emerges on the stage of world history, he will assert his authority in all realms, that is, political, economic, and religious. He will exercise ruthless political control over the nations. In Rev 13:7-8, the antichrist is given authority over every tribe, people, language, and nation, and all inhabitants of the earth will worship him. In Dan 11:40-45, he will invade many countries, and sweep through them like a flood, and, in the process, he will annihilate many. He will maintain absolute economic control of the world. Rev 13:16-17 says that "he causes all . . . to be given a mark on their right hand, or on their forehead, so that no one could buy or sell, unless he had the mark". He will also gain religious control of the world, and will exert intolerable religious pressure on mankind to worship him as God, and if they do not worship him, he will put them to death. In Rev 13:11-16, he will use his false prophet to make people worship him. The false prophet will perform miraculous signs and wonders, even causing fire to come down from heaven in full view of men, and they will be astounded and deceived. He will set up an image of the antichrist, and give life to the image, so

[6] Richard W. Dehaan, *The Antichrist and Armageddon*, Grand Rapids MI: Radio Bible Class, 1968, p. 9.

that it can speak, and all men will be forced to worship this image. Those who refuse will be killed.

THE INTENSITY OF HIS HATRED OF GOD AND HIS PEOPLE

From his appearance in Rev 13, the antichrist will blaspheme God, and is Satan's instrument to try to fight God and His people. In Dan 11:36, he will exalt and magnify himself above every god, and will say unheard-of things against the God of gods. His utter hatred for the Jews will be shown in the middle of the seven-year treaty, when he will stop worship in the temple, and set up an abomination. Not only the Jews, but also the entire world, will suffer, and God's people, in countless thousands, will be tortured and martyred. In Rev 6:9-11, John saw the souls of these martyrs crying out for revenge for their blood. This shows that there will be believers, who will suffer death at the hands of the antichrist during the tribulation. When God sends his two witnesses, the antichrist will kill them, but God will raise them up after three-and-a-half days (Rev 11:7-11).

THE DEFEAT OF THE ANTICHRIST

Inevitably, this outright defiance of God will reach its climax in the confrontation of the forces of evil and the mighty power of God in the Battle of Armageddon. In Rev 19:19, John saw the beast (antichrist) and the kings of the earth assembled to make war against Him who sat upon the horse (Jesus Christ), and against His army. There will be a showdown between the forces of evil, headed by Satan, operating in the antichrist, and the Lord Jesus Christ.

Although the army of Christ will ride out with Him for this battle, Christ Himself will actually destroy His enemies with the sword that comes out of His mouth. The description of this battle in Rev 19:11-21 is swift and brief, for there will not be any long, drawn-out fighting. It is supernaturally brought to an end, where the Lord Jesus Christ will merely blow on the antichrist, where he will be utterly powerless, and will be defeated and consigned to his eternal doom. Rev 19:20 depicts this clearly, "and the beast (antichrist) was seized, and, with him, the false prophet, who performed the signs in his presence, by which he

deceived those who had received the mark of the beast, and those who worshipped his image; these two were thrown alive into the lake of fire, which burns with brimstone".

CONCLUSION

The antichrist is the personification of the culmination of all that is against Christ. He will rule the world for seven years, within which time he will usher in a period of great tribulation, such as the world has never known. He will hate God and His people, and will defy God, by setting himself up as a god to be worshipped. He will deceive many, and will kill many, particularly those who believe in the Lord Jesus Christ, and refuse to worship the antichrist. Finally, the antichrist and his false prophet will be defeated by the Lord Jesus Christ, when He comes back the second time to earth. Then, as KING OF KINGS AND LORD OF LORDS, he will establish his government, and reign in millennial splendour, power, and glory for 1,000 years.

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ARTICLES AND BOOKS RELEVANT TO MELANESIA

"Pursuit of a Lutheran *raison d'etre* in Asia", by Won Yong Ji, *Concordia Journal* 28 (April 2002), pp. 126-141. "Lutherans are the minority of minorities in the Asian context, with the possible exception of Papua New Guinea, in the midst of most of the leading historical world religions, and among relatively-large constituencies of Roman Catholics, and other Protestant denominations. . . . In such circumstances, is there a future for Lutherans, and thus a hope for their presence?"

"Indigenous Worship", by Richard Shawyer, *Evangelical Missions Quarterly* 38-3 (July 2002), pp. 326-334. "Each culture (and often each generation) needs to devise its own version of biblical forms to express its heart, in adoration to our God. Such forms will free the worshipper to truly worship God in spirit and truth. This worship will also ultimately be very attractive to non-believers, who can begin to see that following Christ does not mean belonging to a foreign, Western religion."

"Marks of a Healthy Church", by Kenneth O. Gangel, *Bibliothecra Sacra* 158 (October-December 2001), pp. 467-477. "Though the gospel has always been transcultural, believers have frequently been tempted to adapt it so dramatically to their own cultural surroundings that Christianity loses its distinctiveness. This often arises from sincere motives: a desire to contextualise the gospel, or to be 'relevant to the times'."

The Literary Structure of the Old Testament: A Commentary on Genesis-Malachi, by David A. Dorsey, Grand Rapids MI: Baker Books, 1999, 330 pp. "[N]umerous linguistic studies of various unwritten, tribal languages suggest that aurally-oriented compositions generally feature sophisticated structural patterns, indeed, often more sophisticated than our modern Western counterparts. [Ancient] texts were normally intended to be read aloud, whether one was reading alone, or to an audience. Accordingly, an ancient writer was compelled to use structural signals that would be perceptible to the listening audience."

"Melanesian Spirituality of Land", by Henry Paroi, in *Land and Churches in Melanesia: Issues and Context, Point* 25 (2001), Goroka PNG: Melanesian Institute, pp. 168-192. "For us Melanesians, ancestral spirits are the protectors of living relatives, thus, protectors of life, manifested in the land. Land has a transcendental character; land links us with the ancestral spirits, and thus with power. Land represents, in a tangible way, relationships that exist between people and the spirit world."

"Decolonising Theology: Doing Theology in A Melanesian Context", by Henry Paroi, in *Catalyst* 31-1 (2001), Goroka PNG: Melanesian Institute, pp. 19-38. "I cannot suggest that Melanesian theology should be founded on black theology, because, in part, black theology has its basis in slavery. Melanesians have not had that experience, although they have had the experience of being colonised. Melanesian theology is essentially a Melanesian experience that is very closely related to land. . . . The relationships between people, and land, and spirit beings are closely interwoven, and Melanesian theology is, among other things, a reflection of these relationships."

"A Theology of the Pentateuch", by Eugene H. Merrill, in ***A Biblical Theology of the Old Testament***, Roy B. Zuck, ed., Chicago IL: Moody Press, 1991, 446 pp. "Canaan thus became the focus of God's redemptive and reigning activity on the earth. This explains why the patriarchs, and their Israelite descendants, hallowed the land, and valued it as a theological *sine qua non*. Testimony to this is the erection of altars at significant sites, places that Yahweh particularly invested with His presence (Gen 12:7; 13:18; 26:25; 33:20; 35:1, 7)."

"Translating the 'gods' ", by Norman A. Mundhenk, in *The Bible Translator: Practical Papers* 53-2 (April 2002), New York NY: United Bible Societies, 2002, pp. 218-225. "There has been a lot of discussion lately about how we should translate words meaning 'God', or the name of God. However, relatively little has been said about how to translate what we might call 'non-god', that is, the various ideas, which are covered by the English term 'god', written with a small letter 'g'."