MELANESIAN JOURNAL OF THEOLOGY

Journal of the Melanesian Association of Theological Schools

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CONTENTS

Editorial:
Spiritual Formation

The papers in this edition were given at a Melanesian Association of Theological Schools workshop on Spiritual Formation, held in May 1989. Christians from a wide variety of traditions were present. Some Christian traditions emphasise that each person needs to be free to respond to the Holy Spirit of God in their own way. Other traditions emphasise that the community provides each person with forms by which they may better express their response to the Holy Spirit. Both emphases need each other. Without forms, experiences become disconnected, and each individual is isolated from the community, and fragmented within themselves, trapped by particular incidents, which come to have a distorting influence on their lives. On the other hand, the forms handed on by the tradition of the community must be interpreted in a way that does not cramp the person using them, but enables them to cope more-fully with the situation, and to integrate it into their own lives, and the life of the community. So, spiritual formation is about integration of the personality. Yet, true integration, true wholeness, can only be the work of God, who is Lord of all, and so, alone, can bring all things together. The Father has revealed His plan to bring all things together in His Son, and He is bringing the plan into effect by the work of the Holy Spirit. Therefore, spiritual formation is based on the proclamation of the gospel in community.

The gospel is proclaimed by preaching the word, and celebrating the sacraments. It is in the different ways in which they hand on the tradition of word and sacraments that the various Christian denominations diverge. The more "catholic" denominations, such as the Roman Catholics and the Anglicans, would stress the form given to the expression of word and sacrament by the community. The more "Protestant" denominations would stress the need for freedom of conscience of the individual, to respond directly to word and sacrament. At the workshop, "catholic" and "Protestant" had the chance to learn from each other, and to recognise their common base in the gospel.

The workshop began with a paper by Bishop Paul Richardson, on the use by Anglicans of the forms of daily office, frequent communion,

and personal meditation. The paper will be printed in full in a future issue. A brief personal impression is given here to maintain the balance of the articles from the workshop. In his paper, Bishop Paul referred to a recent book on the daily office by George Guiver, *Company of Voices*. George Guiver suggests that, at its simplest, the daily office grew, not out of a specific set of customs, but from the teaching and example of Jesus, that we should be constant in prayer. It would, therefore, have its counterpart in the more "Protestant" practice of regular prayer meetings, just as personal meditation has its counterpart in the "quiet time". Jewish customs influenced the daily office, but they did not set a fixed law of behaviour. The Psalms of the Old Testament provided the bulk of the content of the office, since they seem to have something to say about every aspect of God's relationship with men. The daily office does not consist in the repetition of set words within the cramped conditions of a church pew. It has included the use of dramatic symbolic actions, such as the lighting of lamps, and moving in procession. It allows for variety in the use of music, and various forms of prayer. It has been adapted to suit a wide variety of social and cultural contexts. Bishop Paul spoke, with approval, of George Guiver's recommendation of flexibility in the use of the office.

Bishop Paul provided complementary poles, which he said needed to be kept in balance in the use of traditional forms of spiritual discipline. In the first place, stability needed to be balanced with readiness for change, rootedness with pilgrimage. In the second place, detached reflection should be balanced between the local and universal. Then there should be balanced with social involvement. Thirdly, there should be between the local and universal. Then there should be a balance between the priestly and the lay. It was added, that, in a theological college, there needed to be a balance between the academic and rational, and the practical and intuitive. Bishop Paul spoke of how the daily office gathered life into a connected whole, and provided order to experience. He spoke of it as something objective, which did not merely cater for subjective needs, but was done, regardless of how a person felt, as an offering to God. It may be asked whether Bishop Paul over-stressed the objective nature of the office, as if a particular form had a definitive status, which only needed the use of discretion to adjust it to human circumstance. At least one Melanesian Anglican hinted at the possibility

of relating the office to local culture, to prevent the formation of stiff Anglicans.

The other papers from the conference are printed here. Joel Ingebritson spoke of how society formed people, and people formed society. By understanding better what society is doing, and what we can do about it, we can gain more responsibility for our own spiritual formation, as well as that of others. William Liebert spoke movingly of the need for adequate spiritual formation, to cope with the pressures of a modern Papua New Guinea society. Joshua Daimoi gave a vivid description of traditional, pre-Christian spiritual formation, in a way that raised, sharply, the question of the relation of gospel to culture. He stressed the need for a spiritual formation that would deal with every area of life, from the formal to the informal.

Also in this issue, we include a paper given at the workshop by Sister Noela Leamy, on her work to implement the proposal discussed in Vol. 3, No. 2 of the *Melanesian Journal of Theology*, that there should be a Department of Theology at UPNG.

Fr Theo Aerts provides us with a biblical study, showing that we cannot have peace without justice, and Meg Maclean reflects on stories told to her by Papua New Guinea Anglican Christians.

The Stages of Faith Development

Revd Joel Ingebritson

Stage 1

> Learning the patterns of discovering a sense of caring by others, and the ability to feel a sense of belonging and welcome, and to feel that his or her environment has value.

This first stage represents the first two years in the life of the child. The quality of parenting is the essential item in this stage. The schema of the developmental theories also emphasise this as a foundation for human growth and development. Here, Fowler reinforces the fact that the environment, and the very first kinds of non-verbal communication, insure the beginning of a healthy life, and, in this case, the beginning of a *healthy faith life*.[1]

If we relate this stage to spiritual formation, there are at least three issues we need to consider. How the seminarian has come through this stage of development is important. At present, a growing proportion of tertiary students has come from transitional communities of the nation, and not just the traditional community. Studies have shown that reasonable, well-adjusted parents, who are secure in their own environment, and confident of their role, will reflect this in their parental caring. In turn, this security and confidence becomes a part of the life experience for the infant and the growing child. Erickson has said, "the amount of trust derived from earliest infantile experience does not seem to depend on absolute quantities of food, or demonstrations of love, but, rather, on the quality of the maternal relationship".

Let us apply a theological interpretation to this parenting role, in the foundation years of 0 to age 2. Martin Luther used the First Article of the Apostles' Creed to highlight the role of the family in God's order of creation. In the Small Catechism, Luther points out how the infant/child

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1. Fowler, James. *Faith Development: Theory and Research*, Harvard Divinity School, No. 1972. Unpublished paper.

receives, not only existence, but an identity, via the parents.[2] The family is the context, through which God places life, and this context becomes the framework for how, in turn, this life becomes a response of service to God. Later, we will return to this concept of the centrality of the family in faith formation.

A second issue, is the concern for spiritual formation of the seminarian and spouse, who, in addition, might have a parenting role. The attention, and the interest, of the seminary in this situation is a very real aspect of spiritual formation. The seminarian, and the family, need to be aware of the stress they face while in the seminary community. If the issues of insecurity and threat they feel are not examined and understood here, these same emotions will follow them out of the seminary.

And there is a third issue. As seminary lecturers have a responsibility in the process of formation, it is important that they have some ideas about their own developmental origins. We are all, in some way, a product, of image, of how we have passed through our developmental stages. It is relevant, then, that seminary lecturers explore their own unique family of origin. In this exploration, one's own history of the adequacies, and the inadequacies, of development help to better understand the seminarian, and also better enable the seminary lecturer to assist the seminarian to grow, and to be able to help others.

Stage 2

Intuitive-Projective Faith

The child is beginning to test his/her limits related to adults. In this limited understanding of cause and effect, the child is placing (projecting) wishes, or expectations, onto what has been experienced. The child is aware of piety and faithfulness in parents, and others, who are significant teachers, or examples. In this stage, religious action, or valuing, is in imitating others. The observation, and the imitation, of moods, language, and even

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2. From the explanation of the First Article of the Apostles' Creed in the Large Catechism. *The Book of Concord*, edited by Theodore G. Tappert (Philadelphia: Muhlenburg. 1959).

gestures, gives the beginning of structure, which will later help to define faith.

In Fowler's schema of faith development, Stage 2 points to the family as the primary place where the child learns the concrete reality of what we call community. Fowler describes the child's family of origin as the means of achieving, what he calls, "belonging" ("we", and "those of us", or "those like us").

In Stage 2, we would say that the way in which a child imitates what is seen and experienced in the family structure is important in the process of establishing the seeds of faith. We can observe how children (age 2-4 years) imitate adults, who carry bilums; handle, and use, bush knives or axes; work in the garden; or how they sing the songs they have heard from others. In the same way, parents, by folding hands at prayer, offer a particular example, which the children will follow. Within the community of origin, the child is learning about life outside himself or herself, and the authority for this learning is the family. And at the same time, it is this same learning process, which is creating the interior person.

Today, we must also take note of the impact of transitional culture in the Stage 2 development. Children, growing up outside of their parents' communities of origin, are exposed to a variety of cultural patterns. And it is these patterns, often imitated by marriages made by the children, that are both cross-cultural and cross-religious, which are concrete examples of the changing culture, in which children grow up today. Now, let us turn our attention to Religious Socialisations, an important part of this Stage 2 development, and our discussion of spiritual formation.

Religious Socialisation

For a start, we may say that there are at least three elements fundamental to the process of socialisation.

First, the way we think things to be, and our resulting behaviour, are learned in a social context: through the interaction of family members, kinship ties, peers, significant others, and through the participation in a

community. This community, we could say, is the distinctive culture, from which one has his or her origins.

Second, the fact that such a group can continue to exist over a long period of time, is due to the groups being able to reach agreement as to how they understand life, and to exercise the appropriate way to think, to feel, and to behave.

And third, socialisation takes place, because people transmit their way of life from one generation to another. How these thoughts and behaviour and values are transmitted might be accomplished either formally or informally, either planned or unplanned.

John Westerhoff III, a religious educator, has made some valuable observations about faith, and its relationship to the issues of spiritual formation, that we are talking about now.

Before we talk of religion, as the container of faith, Westerhoff would say that we need to understand the nature of faith. He says: "Faith is the expression of meaning, revealed in a person's life-style, or that foundation, upon which persons live their lives, that point of centredness, or ultimacy, that underlies, and is expressed abstractly in a worldview, and value system, or, more concretely, in the way persons think, feel, and act."[3]

Religion, he would say, is the reality of faith, or it is form, and the content, of faith given some shape. And so, we would expect that organised religious communities, with rituals and symbols, and expressions of belief and organisational patterns, are answering the need for meaning in life, by supporting and nourishing what we call faith.

The important point that Westerhoff makes here is that faith is given meaning by those who live and act in the community. He says that, while this is a life-long process, it is particularly important in the early years, when a child observes and identifies acceptable role models, and later in adolescence, when young people are encouraged to participate

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3. Ibid., page 40.

with adults in performing actions sanctioned by the community as expressions of faith.

The cultural anthropologist, Ruth Benedict, has said that we are both the producer (creator) and the product (creature) of our culture. Today, in Melanesia, we might ask ourselves if the traditional beliefs, or even the more-recent Christian beliefs at the time of missionisation, are as authoritative today, as they once were? It seems that the diffusion, and the ambivalence, of values today is a weak link in the chain of what is meant to nourish and fortify the community of faith. Without the strong communities of faith, on which the young can focus, we have the possibility of a spiritual wilderness.

Whether we want to admit it or not, the "seminary community" is an artificial community. But, like it or not, it is the only community we have, in which the process of adult spiritual formation takes place for ministers and priests of the church in Papua New Guinea. Artificial or not, it is likely that the seminary is the first place, in many years, that a candidate has had to identify with a family of faith; to bear the responsibilities and obligations of a family, and to face the consequence of inappropriate behaviours of faith; transgressing "community law".

It is sufficient, we say, for the lecturer to concentrate his time and effort in theological study, and class preparation. To take a parenting role, seems to be asking too much. If we examine how seminarians respond to, and accept, the basic symbols and rituals of faith, we can better understand that they are, for the first time in their lives, confronted with them.   The value of the seminary community cannot be underestimated, in both faith development, and spiritual formation.

I think enough has been said about Stage 2. We can summarise by saying that the child's faith development is influenced by the process of religious socialisation. How seriously is a child's development affected by the stress of the changing culture, in which parenting takes place today?

Stage 3

Affiliative-Conventional Faith

The family of origin has a continuing influence, however, because experience in the world beyond the family requires the making of comparative judgments. As the child's abilities and skills increase with involvement in the world, there develops a right way and a wrong way to do things. Where there is exposure to persons of faith, and a community of faith, there will be a sense of belonging, and a feeling of being glad that one belongs. Unless some unforeseen excessive seriousness about faith symbols develops, the child will continue to draw primarily on the beliefs and values of the parents, or other nurturing sources, to express and to act out faith.

In his analyses of Stage 3 faith development, Fowler provides more information in our search to identify adequate structures for spiritual formation at the seminary level.

He indicates that, as the child moves from the second stage of a more-protected and guided environment of socialisation, the reality of the world – a world of differences from the family – requires that concrete judgments must be made about certain issues. In other words, there is a growing sense of what is right and wrong, based on experience within the family, or the community or origin. Fowler comments that some children, in their primary school years, are perhaps frustrated by parents, who, in the effort to be "fair", are unwilling to say, "this is the right way to do it", or "this is the way we do it in our home or community".[4]

Of particular interest for us, is the observation that, as the child is encountering values and beliefs that differ from his or her own, there is a need for the continuity of personal meaning, within this context of change. Here, we would agree that, for many growing up in Melanesia today, there is more change than continuity. Of course, within these changes, not all are detrimental to development.

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4. Fowler, op. cit., p. 7.

While preparing this paper, it was interesting to have a '73 MLS graduate say that he has just sent his VCR home: "home" being a somewhat isolated coastal area in the Morobe Province. And, even in that brief statement, he commented that he wondered if technology was really "appropriate" technology. To say, "there is no difficulty in identifying, and moving between, changing culture today" is to minimise and underestimate the decisions that Melanesians make that have some ultimate bearing on continuity and change.

Stage 3 of Fowler's schema indicates that faith development is a process that takes place in the family or origin, *but*, more importantly, it is inter-generational. One American theologian makes a strong case that a child's exposure to fathers hitting mothers increases the likelihood of husband to wife, and wife to husband, aggression in the next generation.[5] On the basis of a variety of researches, Smith points out that a way to predict the occurrence of future physical abuse in the family is to look at violence in a spouse's family or origin.[6]

These observations are relevant, both to Stage 3 Faith Development, and to spiritual formation, because they form a basis for the concrete measurement of faith and action, based on experience within the family of origin. How does this apply to spiritual formation?

First, seminarians, with the assistance of their spiritual advisers, need to have some awareness of their history, and its implications for their life. Inappropriate behaviour, due to poorly-formed self-identity, can have lasting cross-generational consequences. It seems that early family relationships, which contribute to uncertainty and ambivalence about roles and behaviour, will sometimes, for the individual, become "unfinished business" that, as the basis of values and belief, become what is transmitted across the generations.[7]

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5. *The significance of the religion of Jesus to people who stand with their backs against the wall of family violence: a vision for a new humanity: Implications for the Pastoral Care of Souls*, an undated monograph, Smith, Archie Jr.

6. D. Kalmuss, "The inter-generational transmission of marital aggression", in *Journal of Marriage and the Family* 1984, Vol. 46, pp. 11-19.

7. Archie Smith, op. cit., p. 37.

Also, the seminarian, on the basis of the beliefs and the values, which he learned in the family, forms the attitudes that become the background for the learning and the practice of pastoral care, both at the seminary level, and later in the ministry.

This raises the inevitable question, how consciously, and how effectively, does the community of faith – the parish – serve as the place, or the context, to serve the primary relationships of people in their formation and nurture of the Christian life? This is the point that Westerhoff was raising when he talked about the function of "religious socialisation".

We seek the ideal relationship between the generations and the community of faith, and this search is an area of concern in spiritual formation. Smith suggests that a part of the problem is the struggle with "power relationship". Although Smith was not addressing his remarks to Papua New Guinea, they are relevant here. Here, in Papua New Guinea, what he sees is much evidence of discontinuity between cultures of yesterday and today. As individuals, and even cultural communities, move into interaction with new cultural forms, the challenge of change, or dislocation, comes at the same time.

In a typical confrontation with cultures, some Melanesians opt for the possibility of status and wealth, which can easily become an individual, rather than a community, goal. Another option, on a theological basis, is submission in a faith life, described in Ephesians 4, which speaks of the body of Christ. In this way, the new Christological faith forms the basis of a new community. Now, it must be understood that Smith is directing his remarks toward a clearer understanding of marriage and the community of the family. But the implications of this new community go far beyond a limited understanding of family relationships.

Schroeder raises an interesting point about theology and family formation. In comments on the explanation of the Apostles' Creed by Luther, he indicates that the family is not primarily an instrument of gospel. The family is a system that provides and sustains, but "exposes

each one's sin".[8] We could say, however, that it is in this exposure that God's presence is revealed, and the issue becomes the agenda of faith.

Stage 4

Individuation and Ideological Faith

Aided by the ability of abstract thinking, the young person seeks to form a reliable image of social meaning and value – what is actual, and what is possible. The questions, "who am I to others?" and "who can I be to others?" are being asked. There is a new and more-serious effort to find reasons, or causes, for loyalty and commitment, that conform to a new selfhood, and which are not dictated by family-of-origin authority. The person sees many options available in a new awareness of values and meaning in life. He or she comes to an awareness that the richness and the variety of religious symbols, and explanations previously experienced, have a deeper meaning, not yet explored.

As a word of transition from Stages 3 to 4, I mention a letter, received during the preparation of this presentation, from a former lecturer at Martin Luther Seminary. He informed me that, before Easter, his father had died. He said, "I thought that I had grown to be on my own, and that I would not mourn so much, I had not realised the meaning, and the influence, of this faith on my life."

Erik Erikson and Lawrence Kohlberg, who also offer stage-development theories, agree with Fowler that, between the ages of 5 to 8, the development of a moral consciousness to make decisions occurs cross-culturally, with universal regularity. There is something, however, for us in Melanesia, to note regarding moral development in Stages 2 and 3. Theologically, we can speak of guilt, but, in some cultures in Papua New Guinea, shame is the issue, and not guilt, as we normally understand the term.[9]

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8. Edward H. Schroeder, op. cit., pp. 107-108.
9. Paul Brennan, *Enga concepts of moral development: a personal paper regarding morals and ethics at the secondary-school level in Enga*, 1974.

The importance of shame can be related to how a person, growing up, either contributes to the name and the reputation of his or her clan, or detracts from it. This Stage 4 seems an important time for making the distinction between shame and guilt, as the questions are asked, "Who am I to others?" and "Who can I be to others?" It is, perhaps, a time when loyalties to the extended family of origin, self, and the community of faith, are tested by the fire of reality. Faith development during this Stage 4 is acknowledged by different sources to be a time for comparing both the ideals of what one has for their life, and the reality of experience. There comes a more-conscious analysis of the cultural community, and the faith community. This stage is a time when the young adult wants the content in life to be clear, exact, rational, and to be functional.[10]

In the changing culture of Melanesia today, clarity, exactness, rationality, and functionality are sometimes more abstract goals than concrete reality. Wealth, status, and family have been issues in the development patterns of traditional culture. Today, however, the context in which these goals are pursued, and the means for achieving them, are quite different from the traditional context. One anthropologist has said:

> A prerequisite for cultural continuity is for the social group to reproduce itself for the next generation by (1) finding suitable marriage partners for the young people, and (2) providing ways to enculturate the offspring of these unions. Both social reproduction, through mating properly, and cultural reproduction, by the process of socialising the young, are necessary to produce a viable, ongoing community. In such a community, children will grow up to be like other adults of the ethnos; they will have absorbed, from all the informal and formal educational signals, the set of rules for being a full participant in the culture.[11]

This same anthropologist studied an ethnic community in the United States, which had developed, in their culture, some very strong religious ties. She observed, in this cultural religious group, a people, who identified themselves as a community, because of their baptism. This particular group held yearly reunions to bring people back to the

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10.   Paul J. Philbert, "Readiness for ritual", in *Alternative Futures for Worship*, Vol. 1. Collegeville: The Liturgical Press, 1987, p.73.
11.   John H. Westerhoff III and Gwen Kenneth Neville, op. cit., p. 55.

origin, and the heritage, they shared together as members of the Christian community, in which they were baptised. In fact, the name that these people shared was "children of the Covenant".

In her analysis of this particular Christian community, she noted that its success came from the fact that people of a common history, but separated by their varied locations, still kept in touch with their community of origin. In coming together, the community was able to share and strengthen the faith, which originally brought them together. In this experience, she observed, it is possible that "sacred communities" can be the instruments for the strengthening of people, who live in the midst of secularisation and modernisation. It was in the community of faith that this particular cultural group was able to presence itself in a trans-generational way.

Here in Melanesia, we must take seriously the fact that the traditional "communities of faith", that would have existed in a village situation, are no longer as strong as they once were. If we looked at the intake of seminary students, we would find a marked change from the enrolment of those primarily from village situations to those who are now from the urban areas. We would probably find that, in either case, the seminarian, today, comes from a background where the issues of secularisation have been a part of the seminarian's life experience.

And for faith development, the question must be asked, has the seminarian, in the turmoil of change, discovered a sustaining "community of faith"? Is the Christian community providing the home, in which the family of origin of future seminarians is able, successfully, face the challenge of secularisation? Let us turn to Stage 5, in Fowler's schema, where these issues will be considered.

Stage 5

Consolidative – Functional Faith (Relativist)

The young adult begins to ask questions, "What are you for?" "Whose will you be?" "To what cause will you give your loyalty and energy?" The answers to these questions reflect a faith, in

which there has developed an inner meaning. So, these questions do not require a new approach each day. Where the young adult has had important interaction with the community of faith, and where respect for symbols and beliefs remains strong, faith remains a fundamental part of the decision-making process in life. At the same time, the young adult is developing the need to cope with crisis situations, which are a part of the entrance into adult life. The young adult begins to recognise contradictions in life that are in opposition to the meaning and values that were a part of the earlier stages.

If the faith development theory of Fowler is useful in trying to talk about spiritual formation, then this stage 5 is especially important. It is during this stage development that our seminarians are making choices for their post-secondary future. And it is, at this same time, that young adults are experiencing the most stresses of peer relationships, and the pressures exerted in the cultural, political, economic, and religious issues of the day.

The big question of the young adult revolves around how these issues fit into life, and how the answer will affect the future. For many years now, the cultural continuity, and stability, that would assist in answer to these questions, has been gone. As one writer describes the situation: "We are now challenged by the process called modernity."[12] O'Donnell helps us to understand the impact that modernity makes on young adults, who are pre-seminarian, and seminarians here in Papua New Guinea. Following are some issues of modernity that illustrate how the faith of the young adult in Stage 5 is challenged today.

First, modernity is morally neutral. Modernity sees the immediate value of something, rather than analysing deeper values. Some would say, that, in modernity, values are unknown. Modernity reduces traditional cultures into what is a single culture, which is accepted as the norm for all cultures. Modernity, in an evil way, is critical of all other cultures.[13] Because nations like Papua New Guinea are eager to adapt the applications of modern research and technology, modernity is set into motion for good and for evil.

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12. Des O'Donnell, "The process called modernity", from a Sedos Seminar 1988.
13. Ibid., 88/146.

Modernity is something like an addictive drug. "It satisfies curiosity, power, prestige, and possessive attitudes. It says – often accurately – that:

> faster is better than slower;
> newer is better than older;
> now is better than later.

It lures us through five stages of addiction:

> from the unneeded to the attractive;
> from the attractive to the useful;
> from the useful to the necessary;
> from the necessary to that which cannot be given up."[14]

The result of modernity is to weaken, and ultimately destroy, the link between the life of people, and their cultural and faith communities of origin. *Belonging*, for instance, is an important aspect of culture and faith. Modernity inspires economic motivation, which often leads to mobility, which is in tension with the basic values of belonging.

As the value of belonging is influenced by mobility, there are other issues affecting faith development in this Stage 5. Alienation is one. Urbanisation draws together masses of people, but their presence to be for one another, and to be present with one another, in a personal way, does not happen.

People, who are separated from their family, and faith of origin, tend to stand alone in their own self-awareness. The anxiety they experience in living explains some of the physical and mental health problems that we see on the rise in Papua New Guinea.

And the message conveyed by the media, and strengthened by the possessive nature of modernity, is: consume! This message to control and manipulate, both people and the environment, is often in opposition to the message of community solidarity, and a faith response to values that are timeless, and not just for the moment.

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14.   Ibid., 88/149.

Martin Marty, a respected church historian at the University of Chicago Divinity School, said recently, "Institutional church life is in decline, people are not staying with the roots of their church, but picking and choosing, as a consumer, what pleases them at the moment."[15]

Stage 5 faith development, in the context of Melanesian culture, is then a challenging period for the young adult. As it is a time of great change, the symbols and content of faith learned from the community become very important. And, the quality of the nurturing of faith during this stage would also seem to be important. Fowler likes to describe faith as a verb. Through these stages, faith is in action. Here in Papua New Guinea, that fits well with our cultural concern for relationships. And, during this Stage 5, as faith is expressed in relationship, by doing and belonging, the subject of values and moral responsibility is important. About the relationship between this moral development and the church, Smith has said: "The parish is primarily an all-inclusive and trans-generational community of faith, gathered to worship God, to hear the good news of the gospel proclaimed, in word and song, to share the sacraments, and to experience the mystery and grace of God. *It is also a context for moral and spiritual discourse, and discernment, as well as relationships*."

Stage 6

Universalising Faith

This stage is a movement from the truths and values that are beyond the person's own interest and identity. In this stage, the trust and the "knowing" of what is beyond seeing does not hinder, or block, relationships. In this stage, the symbols of the past become important for the value they have been in having an understanding of God, which is beyond just symbols.

Now, let us try to call on Fowler's theory, to see where we are today in Papua New Guinea, and in our search for some methods of spiritual formation.

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15. Martin Marty, *International Herald*, April 27, 1989.

Through the process of faith development, there emerges the reality of a covenant. This covenant is a binding of people together in mutual trust and loyalty, with God as the centre of values. And, in this covenant, people stand in relationship with others, in the reality of the world. But, one more important step in the process is the renewing, and the regular making alive, of this covenant, as the source, and the centre, of reality, and values, and power.[16]

Faith can be understood and evaluated by knowing and observing the results. Development of faith, through the stages, is related to what a person knows. James says, "Faith without works is dead." And, in Matthew, "By their fruits you will know them."

Fowler says, "Faith is a knowing, which includes loving, caring, and valuing."[17] But Fowler makes an important addition to this first aspect of faith development, and the meaning of faith. He says, "Faith is knowing and valuing, as patterned processes, and not only the knowledge itself."[18] It is the content, then, of the images, and the relationships, and the symbols, which come out of the person's community of faith, which are essential for shaping values, and determining behaviour. For our purposes, the value of Fowler's stage theory reminds us that there is a structure to an eventual faith knowing.

And we are reminded about the reality of Melanesian culture, now in the midst of dramatic changes. Modernity and secularisation do affect the knowing and the doing of faith.

Some Conclusions

Our knowledge of faith development, as a process, is helpful in several ways. For us in the church, we have the vocation to lead the search of the wholeness of faith. The stage development analysis for faith helps to emphasise the importance of this wholeness. We are also encouraged in our vocation to "re-vitalise" and "re-vision", and re-

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16. Fowler, op. cit., p. 8.
17. Ibid., p. 9.
18. Ibid., p. 9.

imagine the first seeds of our faith, in whatever community of origin we have had.

As we examine the stages of faith development, we are also forced to analyse how the continuity, and the discontinuity, between traditional cultures, and the transitional culture, affects faith. By understanding faith development as a process, we can examine, with greater dare and sensitivity, how modernity and secularisation are challenging the seminarian we meet today.

The relevance of our family of origin, and our community of faith, tell us that it is more than just spiritual formation for the seminarian that should concern the church. We need to be concerned about the basic re-awakening of faith, and seriously struggle with the contention of Fowler that faith is really a verb and not a noun. Our life, and our relationships, need to be seen as exercising faith, and not just as having a content of faith principles.

A psychiatrist tells how human spirituality was, for a long time, a taboo subject for those involved in the healing arts. It seemed, for a long time, that the objective behavioural sciences were the means of diagnosing a problem and offering help. As a closing thought, I share his insight about spirituality.

"The study of human spirituality cannot take place in the same way that one might study sexuality or aggression. To objectify spirituality in this way is to clearly miss it. At barest minimum, we need to recognise the difference between thinking about something, and being in something."[19]

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19. Gerald G. May. "The psychodynamics of spirituality: a follow-up", in *The Journal of Pastoral Care* XXXI, June 1977, No. 2, pp. 86-87.

Spiritual Training in the Formation of Ministers

Fr William Liebert

From the outset, I am sure that we all agree on the need and the importance of spiritual formation in the training of ministers of the gospel. We all recognise this.

A minister is more than a preacher of the word of God. He is also a leader of the people, in the fulfilment of the word of God in their own lives.

Jesus did not come to this earth to set up an earthly kingdom, but a kingdom of His Father, which would live in the hearts of all mankind. Jesus did not merely preach, but He led His followers to live what He preached.

This, in fact, was his greatest criticism against the scribes and Pharisees. They preached, but they did not live what they preached. He warned His followers to listen to what the Jewish leaders had to say, but not to imitate them in what they did.

I believe that, while you and I understand this, many people do not, and, perhaps, even many of those whom we are training, fail to understand that the ministry is not just the same as another career or profession.

What we need, some say, in this time of shortage of ministers of the gospel, is someone who can preach, who can perform liturgy, who can visit the sick, and so forth. If we made conditions for the ministry more attractive, then we would have sufficient people to do this work.

That is, I believe, where the failure comes in.

We do not need just someone to do this work; we need someone whose ministry goes to the very bones and marrow of his life. The

Pharisees were "workers", but not the type of spiritual leader that Jesus wanted.

This formation can only come about through a deep understanding of the spiritual life, and the development of spirituality in the seminarian, or candidate, in training for the ministry.

As persons involved in formation, we can do no more than open the doors for these young people in training. The real formation can be done only by the Holy Spirit, in a person who opens his life to the influence of the Holy Spirit. We show him how to open that door.

The doors that we show him how to open, in spiritual formation, are many. There is, for example, the door of prayer. Prayer brings with it a special closeness to God, which is absolutely necessary in the spiritual formation of a minister of the gospel. It is, as you know, far more than the recitation of words of praise and adoration, of sorrow and repentance, to God.

There is the door of self-denial, which he must also learn to open. Jesus warned that those, who could not deny themselves, could not follow Him, for they would be unable to take up their cross daily with Him.

There are the doors of sacrifice, of continence, of humility, of kindness, and so on, and so on.

In our formation programmes, we show how these doors are to be opened, so that the Holy Spirit can enter into our own personal lives, and literally change us.

We also know that we cannot take it for granted that the seminarian is actually opening these doors, simply because we show him how to do it. It is not an easy task, and is one that takes time, for personal habits, and ways of life, make the door to stick, or slam it shut, as soon as we try to open it.

The Door of Social Justice

In this paper I want to single out one door that we must train the seminarian to open, as part of his spiritual formation. And that is training in social justice, as an integral part of his spiritual life formation. Social justice really means giving to each person his due. A minister of the gospel must have a concern for people, a concern that is more than just for his spiritual welfare. Social justice is charity, but a special aspect of charity. Let me explain it this way.

A person comes to you with a worry and problem. Let us say that it is a marriage difficulty with his spouse. He expects that you will listen to his worry, and give him some advice. You listen patiently, and you attempt to lead him to some solution to his problem. You have performed an act of charity towards your fellow man. Social justice is, however, a bit deeper than this. As you listen to this man's problem and worry, you begin to see that his marriage problem has its root in the fact that he has no work. He migrated to the town, because he was forced out of the village by his own parents and village elders. He graduated from high school, but had no place to go after that. He wanted ground, but there was no ground to be had, so he set off for the city, hoping that he could find something there. He found a woman he calls his wife, but they are constantly fighting, because of their poverty.

Social justice now looks beyond just that act of charity, in listening to the man, perhaps praying with him, and offering him some advice.

Social justice is our concern for the oppressed; it is our concern for one group being oppressed by another. In this example, there is oppression. The village has oppressed this man, and driven him into misery.

This is an aspect, I believe, that is very much neglected in the formation of ministers of the gospel. Surely, we do train our seminarians to be kind and charitable, to offer assistance: spiritual, material, and so forth, but do we train them to go deeper, and seek out the oppression that is so often found in people's lives?

I believe we often do not, and there are reasons why. Firstly, we, ourselves, were men trained to be charitable in our ministry, and pay attention to the material and spiritual needs of our people. But, few of us were ever trained to go beyond the immediate problem of our people, to search for the root of oppression, if there is one, and there always is, whether it is the oppression of man's own sin, or the oppression from his fellow man.

We are, in fact, concentrating so much on the individual in front of us, in trying to relieve his misery, that we fail to see something deeper and much greater. And if we do, we become frightened, because the field of social injustice is so big, and even dangerous.

To put it briefly, we were trained in seeing man's individual misery, and what to do about it, but we were never trained much in seeing oppression in society. We were trained in charity, but not the deeper aspect of charity, social justice towards all.

The second reason, why we fail to train the seminarians to open the door to the Holy Spirit, so that, under the influence of that same Holy Spirit, he will see oppression among mankind, is because we are afraid of what he might do once he becomes attuned to the fact that there is social injustice among people.

There is a nagging fear in us that he will take up the cause of the oppressed, and, perhaps, become a militant crusader for social justice and the human rights of people. That may bring him into conflict with others, such as the government, or with other ministers, and with the church. He might become an embarrassment to the church, because we fear that he will take up wrong methods, even violence, to right the evil of social injustice. It is better, we reason to ourselves, that he comforts one rascal, rather than take up the cause of a whole gang of rascals, because someone is going to get hurt.

And so, it is better all round, if we do not get into the subject of social justice. Let the minister become a good, kind, charitable man. We train him to become like a doctor, who passes out medicine to one person after the other who gets typhoid, but does nothing about examining why they are all getting typhoid.

And there is a third reason why many leave social justice out of the spiritual formation of their seminarians.   And that is, because some believe that social justice really has no place in the life of the minister, or, in fact, of the church at all.   Too many are concerned that the principal aim of the church is evangelisation, that is, the preaching of the word of God.   The social field, and especially the social justice field, really has no place in the life of the church.

Some may be surprised to hear this, but it is actually true.   There is a deep apathy among many church people about the whole idea of oppression.   It smacks, in some way, of communism.   It is not up to us to delve into the problems of workers, of the rich against the poor, and so on.   Let me try to answer these three reasons, which are put forth, as to why social justice is left out of the spiritual formation of seminarians.

Firstly, our own training has not equipped us for it.   Social justice is not something particularly new to the Christian world, although the term "social justice", is of a relatively newer era.   Many of those, who trained us in the ministry, were not, themselves, faced with problems of social justice in their own training, because many of these problems were not present at the time.   If we look back at our pastoral and ministerial work among the people, we acted according to the situation of the times. Basically, this was to carry the word of God to the people, and this was done through preaching and liturgy.   Surely, all of us had spiritual formation.   We were taught to open ourselves to the Holy Spirit, so that we would have the life of God within us, as we actively set about preaching, administering sacraments, visiting people, and so forth.   For many of us, there was little or no actual poverty in Papua New Guinea some years ago.   By world standards, our people were certainly not rich, but, still, everyone had enough to eat, and there was always a roof over each person's head.   The oppression of poverty was not there, so there was no door to be opened.

But, we can no longer afford to ignore that fact that, today, there is poverty, there is oppression.   Circumstances have changed radically, and the minister of today is not facing the same life as we faced years ago.

That is why we, as those responsible for spiritual formation, must learn to open the door to the Holy Spirit in our own lives, in respect to

social justice. We cannot give what we do not have. That is why we are going to have to study, to observe, to reflect, to pray over the social conditions of our fellow man in Papua New Guinea, so that we, too, can come under the influence of the Holy Spirit, if we expect the modern seminarian to be able to do the same.

The security of conservatism of the old times simply is not enough for today. Spiritual formation in seminarians starts with us.

The second is reason, our fear is that our new ministers will even become militant in trying to take up the causes of the socially oppressed. It is a legitimate fear, without a doubt. The fact of the matter is, however, that these young men and women are not blind. As they go out into the ministry, many of them are going to see the effects of social justice among the people they are trying to minister to. This cannot be hidden today. Social justice is a word and concept that is beginning to appear everywhere. No longer is it something that is limited to the apartheid of South Africa, or the conditions in South America. It is right here, and a person would have to be completely deaf and blind, mentally, not to be able to recognise it. What is going to happen is that the seminarians of today are going to take up the cause of social justice, whether we like it or not.

And, because they have not been trained in how to analyse social conditions, because they have never learned to integrate their spirituality with the concepts and principles of social justice, as taught to us in the word of God, then they are most certainly going to make mistakes, and certainly become militant, even in a violent way.

What they need, is to fully integrate their spirituality with social justice, so that, under the influence of the Holy Spirit, they will know what to do, and how to do it.

In many parts of the world, we have seen and heard of clergymen becoming champions of the people, and resorting to violence, and other methods. In many cases, it has been detrimental to the country, the church, the people, and certainly to the clergy.

That fear, that many have, that new ministers of the gospel will become so taken up with social justice issues, that they will neglect their pastoral work, and turn into social workers, that fear is a real one, as long as they have never clearly understood where social justice fits into their lives.

Jesus was certainly concerned about the social injustices of His day. It was the poor and the oppressed that He gathered around Him, and who were attracted to Him. But His spirituality, His closeness to His Father, was so developed that His concern was fully integrated into His life. He knew what to do. We do not see Him abandoning His preaching, His prayer, and His ministry to become a social worker.

Neither will our young ministers do the same, as long as they have learned to build their concern for social justice on solid Christian doctrine and understanding. If we fail to bring this dimension into the lives of those we are forming for the ministry, then it will be our own fault, if these young ministers go wrong, if they take up even violence to rectify the wrongs that they surely must see in front of them.

The third reason, is that this is really not the concern of the church, that ministers should stick to evangelisation. For those who say that, I am afraid they do not understand the meaning of evangelisation. You cannot have evangelisation, without also having a concern for social justice. Social justice is an important aspect of evangelisation. Did not our Lord criticise the Pharisees for putting heavy burdens upon the shoulders of the ordinary citizens, and the poor, and yet did nothing to lift the burdens from them?

Go out and preach all you want, but if you preach without social justice, you are leaving the yeast out of the dough.

We hold a captive audience in our people before us. Yet, are we not afraid to preach about the oppression we find all around us. Take, for example, the oppressiveness of excessive bride prices. Do we exhort our people to accept Christ in their lives, to live a Christian life, by coming to church and pray, and, at the same time, fail to show them that the demands of excessive bride prices are un-Christian, and that no one can accept Christ in his life if he or she follows such un-Christian ways? Or

the oppressiveness of sorcery, of magic, or paying unjust wages, and so on, and so on.

Is there any wonder that many of the youth claim the churches are not relevant to the signs of the times of the day?

A seminarian, who integrates social justice in his spiritual life, will reflect this in his evangelisation. All we need do is to study the scripture, and we see that the apostles of the early church did just that.

Social Justice Integrated in Spiritual Formation

I have repeatedly mentioned that social justice is an aspect of charity, and charity is a basic component of spirituality.

If we consider the whole training of seminarians, we see that nearly all they learn in our seminaries and training centres somehow touches their spiritual life. Training ministers is not the same as training lawyers, doctors, and engineers. The academic life of these professions does not touch the inner soul of the person. We train people in the professions, in the mechanics of their trade, so to speak. A doctor learns surgery, but he can become a great surgeon, whether he is a great criminal, or a saint. It makes no difference.

Ministers of the gospel are not the same. Whatever we learn, touches our inner life. Some churches have a structured and systematic dogma in theology. Others have a less systematic method, but, nevertheless, have a structure in the Bible.

Nevertheless, in forming ministers, we have to make sure that the seminarian integrates his studies into his own spirituality. What good is it for him to learn about God, if he does not really believe in God, or follow God's ways? His study of scripture is not just so he can give learned lessons in exegesis, but it must also develop in him a deep belief and love of the word of God. He integrates his theology, when he learns to pray to the God he studies. In this way, spiritual formation is also spread throughout his academic life, and the two are integrated to form a man, who does not merely know the mechanics of his trade, but lives them.

In some training centres, and seminaries, spirituality is also taught as a separate branch of the academic life. This makes sense, because the minister must impart spirituality to his people, and such courses show the integration of all the academic studies that centre on bringing man to God. For that is what spirituality, and the spiritual life, is all about.

Social justice, therefore, ought to be part and parcel of academic courses, and of spirituality courses. To do this, one needs to research into what both the scripture and the church teaches about social justice. The development of a social justice doctrine will differ, of course, from church to church. The more developed it is, the easier it will be for us, as those responsible for spiritual formation, to bring it into integration in the study of theology and of spirituality.

What comes from this, is a deeper appreciation of God, and the study of God. The words of scripture mean more, as social justice provides a dimension that is not found otherwise.

The seminarian learns that, to truly be a minister to his people, he must suffer together with them, as Jesus Himself did, and taught His apostles, and followers, to do. It will shake him out of a complacent style of life, and make him understand that, if he is to be truly a minister of the gospel, he cannot be merely a preacher of the word, nor, merely, a sacramentalist, or administrator, but must truly have empathy with his people, the vast majority of whom are suffering from one form of oppression or another. If we could do this, then our churches would be producing a different kind of clergyman than we, perhaps, are, and, perhaps, even some churches would find their whole structure to be shaken up.

There is a difference, you know, between a social worker and a social justice worker, and that difference ought to be reflected in the life of ministers of the gospel. A social worker does go to the problems of people, and is exposed also to the oppression of the poor. He pities, because of what he sees. The social justice worker begins from the root of the individual's human dignity, as a child of God. If he pities, then it is because some are not treating others as children of God, and in accordance with our human dignity. The social worker will endeavour to rebuild, and assist in reconstruction of social structures of society. But

the social justice worker will endeavour to rebuild a lost dignity of man. And that is the difference between the two.

We do not want to turn our clergymen just into social workers, but into ministers, who work to bring social justice to the people.

But, you may ask, is there really a need to do this?

I believe that I will be able to show you there is a definite need for this, but, first, I would like to make some suggestions for your formation courses. But, we need to keep in mind that the giving of courses is not enough. People can absorb knowledge mentally, but not spiritually, and that they must do.

Firstly, what degree, or amount, does the study of sociology occupy in your academic studies, or is it even present at all?

Sociology is simply the study of people living together. Ministers are working with people. Basic to our understanding of working with people, is an understanding of how people react, and interact, among themselves, in living together. The word of God must be given to them in concrete situations of life, and to do that we need, to have a good understanding of people.

Secondly, to what degree does the study of psychology occupy a place in your academic studies? It is through man's psyche that the word of God is to be taken into his life, and integrated into his living. If we are ignorant of how his mind works, his emotions, and feelings, then will we really be able to hope that he absorbs the word of God and makes it his own?

Thirdly, how aware are your seminaries of what is going on around them in life? Life in a seminary is usually quite a comfortable life, not luxury, of course, but, nevertheless, secure and comfortable. Yet, within a few kilometres, there may be people living in dire poverty, and being oppressed, and the seminarians are blind to it. Seminarians may complain that they do not have this or that, yet, if they had to go among the poor, perhaps their whole thinking would change. If they are to minister to their people, then they need to know what their people suffer in living.

Many seminarians come from backgrounds that are middle-class and secure. Many have not the slightest clue of what it means to be hungry, to forage in garbage bins for food, to walk the street looking for bottles to sell. Yet these are common sights we find today.

Indeed, I cannot pretend to draw up an academic course for your seminaries in such a paper as this. You are far more capable of this than I am, but, perhaps, we all ought to begin to take a fresh look at what we are giving our seminarians in their training. We need to become far more aware of social justice ourselves, and then we will be in a position to revamp our courses, and integrate social justice into our spiritual formation.

I am not advocating just one or more courses to be added to what, perhaps, is already an over-burdened academic year. There may be room for this, here and there, but, more important, is that we begin to look at the whole of our theology in a different light.

I can really think of no better words to conclude this lecture, than to ask the question, as to whether we are training the kind of ministers that Jesus Himself saw as His own role. For, one day, He went to Nazareth, and went into the synagogue; He unrolled the scroll of the Book of the prophet Isaiah, and read:

> The Spirit of the Lord is upon me, because He has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives, and recovery of sight to the blind; to set free the oppressed, and announce that the time has come when the Lord will save His people.

And then, we are told, Jesus sat down and said, "This passage of scripture has come true today, as you heard it being read."

Spiritual Formation in Bible and Theological Colleges

Joshua K. Daimoi

Introduction

This paper is about spiritual formation of the men and women, who pass through our bible and theological colleges, to serve Christ in the churches and communities they belong to. Spirit-filled life is a prerequisite for every Christian, especially those called into "full time" service of the Lord. Only those who are filled, and set aside by the Holy Spirit, are qualified to serve the Lord. The record of the holy scriptures bears clear testimony to this fact. Moses, the prophets, John the Baptist, our Lord Jesus, and the apostles, were men who were full of the Holy Spirit.

The thesis of this paper is that, unless our students are filled with the Holy Spirit, and demonstrate this in their daily lives, they have no right to be in the Christian ministry. This paper further argues that, without the Holy Spirit living in a person, spiritual formation is an impossibility.

The points covered in this paper are:

Spiritual Formation in the Melanesian Context
Christian Spiritual Formation
The Programme for Christian Spiritual Formation
Spiritual Formation in our Colleges

1.   Spiritual Formation in the Melanesian Context

In the traditional Melanesian context, spiritual formation was never seen as an academic exercise, for the simple reason that a Melanesian lived with spirit-consciousness from birth to death. A Melanesian always considered himself spiritual, because he lived, and moved, within the spirit world.

The animist lives in a world filled with spirit powers, between whom, and himself, there is a constant communication. Everything around him, the stones, the trees, the very air he breathes, is charged with mystical properties and power, which may, at any time, come into his life for good or evil (Frericks 1957:121)

When we reflect on the activities of the traditional societies, it is possible to speak of spiritual formation at formal, semi-formal, and informal levels.

A.   Spiritual Formation at the Formal Level

At the formal level, spiritual formation took place in the context of initiation. Traditional initiation rites served to link the past with the present, the living with the "living dead", the natural with the supernatural, the visible with the invisible. These initiation rites introduced the people to the roots of their existence, gave them their education for life, assured them of their place in the community, and introduced them to their social responsibilities (Daimoi 1982:2).

Reflecting on the third and final initiation rites he went through in 1972, the Honorable Michael Somare, Papua New Guinea's first Prime Minister, observed: "for me, the installation ceremony meant I had, again, struck root at home, reintegration with the clan, family, village" (Gigibori 1974:32).

I view initiation ceremonies as spiritual formation activities, because many of the disciplines the initiates were required to observe are similar to the disciplines required in Christian spiritual formation. In some societies, the initiation rites are carried out in junior, intermediate, and senior stages.

(1)   The Disciplines at Junior Stage

The disciplines the initiates undergo during the junior stage are:

(a) Tests of Discipline and Physical Endurance

In some places, the initiates are made to crawl between the legs of their initiators. As they passed through, one by one, the initiators lashed them with lime sticks, or burned them with glowing tobacco. They are also made to crawl through an enclosure filled with bees, ants, beetles – anything that bites (Somare 1975:26). Amongst the Bukawa people on the north-east coast of the Huon Peninsula, the initiates are put in a men's club house, and the initiators literally smoke them (Kigasung 1978:132).

(b) The Art of Self-defence

Using small bows and arrows, the initiates are taught to attack each other, and defend themselves; a kind of military exercise.

(c) Fast Observation

The initiates have to undergo fasting exercises to purify themselves from all the impurity they have been associated with from living with their mothers and aunties.

(d) Stories of *Tumbuna*

For the first time, the initiates are led into the "surface" secrets of their societies. They hear stories of *tumbuna* – the history of their people, their tribal origins, etc. They are introduced to the names of their gods, and ancestral spirits, whom they will encounter in the third and final stage, of their initiation. I call the information, received at this stage, "surface" secrets, because these are introductory stories, preparing them for the "deep" secrets, lessons of senior stage.

(e) Circumcision

This act carries with it religious and social implications. The letting of blood, for some societies, represents the cleansing of the initiate

of the impure maternal blood. It is also seen as the removal of weakness, and the acquiring of new strength. Those who are circumcised are required to observe certain taboos to hasten healing (Fugmann 1978:266).

(f)   Female Initiation

With the female initiates, the first stage lessons take place well before the initiation period. In some societies, female initiation commences with the onset of first menstruation. Since menstruation blood is considered dangerous, the girl is instructed, ahead of time, on the appropriate procedures, and activities, she is required to follow (Camp 1979:68-73).

(2)   Disciplines at Intermediate Stage:

(a)   Entering the Spirit House

During the intermediate stage, the concentration is mainly on the ethical and religious life of the society. At this stage, the initiates are introduced into the spirit house – *haus tambaran* (Sepik), or moved out into a men's house, much smaller than the one they had entered into during the junior stage (Orokolo). Their entrance into these sacred houses is a deep spiritual experience for them. Here, they spend time learning about their ancestors, and the spirits, which belong to their society. Through this process, they receive spiritual authority from the spirit world, through their elders. From this moment onward, life will not be the same anymore.

(b)   Recognising and Identifying Sounds

In the Sepik area, while the initiates are in the *haus tambaran*, they are made to recognise the different flute tunes and *garamut* (drum) rhythms for the different clans and occasions.

(c)   Names and Functions of the Spirits

Since each clan and tribe has its own god, each initiate must know the name of his god, the location, and function of this god. This knowledge is crucial to his survival. Unless he knows the name, function, and the ritual, associated with his god, or his clan spirit, he is a fatalist. No other gods will protect him, or offer him success and prosperity.

(d)   Laws of the Community

Much of the initiate's time is spent in learning laws associated with food taboos, designs to be used on canoes, prows, spears, paddles, house posts, eating utensils, etc. Each initiate must carefully learn, and memorise, the laws and designs, which belong to his community. This is important for his own well-being, and that of his future generation.

(e)   Stories of Origin

During this time, the initiates learn, in a more detailed way, the legends and myths about the origins of animals, plants, and customs.

(f)   Honour and Obligation

In community-oriented societies, honour and obligation are virtues no man can ignore. The second stage of Orokolo initiation is centred on the wearing of *Kovave* – the first mask of the young man. The *Kovave* is prepared in secret, with religious incantations. This is a mask of honour and obligation. The initiate is considered a friend of *Kovave*. He has a strong obligation to the people, who give him a mask to wear. In accepting the *Kovave*, the initiate places himself under obligation to his sponsors to make their gardens, and care for them in their old age.

(2) Disciplines at Senior Stage

In places where the initiation is carried out in three stages, this final stage, on the whole, is a repetition of the intermediate stage. The one great difference is that, during the third stage, the initiates are led into the deepest part of the forest, or the innermost area of the men's house, where images for spirits are kept. They have the privilege of sighting these images for themselves. From this moment onward, they are full members of their society. They have become full male adults. They have the privilege and responsibility of sharing in all the activities of the community.

B. Spiritual Formation at Semi-formal Level

I am using this sub-heading to cover that traditional spirituality, which was passed on to others outside initiation ceremonies. There was a simpler way of passing on spiritual knowledge to another person, without going through the initiation ceremony. This was done at the point of death. Normally, the father would pass on his knowledge about the spirit world, at the point of his death, to his first-born son. This spiritual knowledge was normally regarded as a family possession, and it was important to pass it on to the new generation, for their survival and well-being. The father would normally call his son to him, and whisper into his ears the family secret, with all the necessary rituals. What the son receives from his father would be passed on to his first-born son at the point of his death. This is what used to happen amongst my own people, the Sentanis of Irian Jaya.

C. Spiritual Formation at Informal Level

This process is carried out through observation, and by being generally aware of the presence of the invisible forces surrounding human beings. Since Melanesians lived in spirit-consciousness, life came to be regarded as being very sacred. Wherever a person happens to be, he is very much aware of the presence of spiritual beings. Every sound he hears, the dreams he dreams, and the visions he sees, all have meaning. These experiences enabled the Melanesian to become more certain of the

existence, and reality, of a spiritual world, a world outside his own, over which he has no control.

2.   **Christian Spiritual Formation**

Christian spirituality cannot be achieved without the Holy Spirit being resident in the individual. Christian spiritual formation requires God and man to be working in full partnership. The actual proportion of his partnership is not as important as the cooperation needed on the part of man to make it happen. Spiritual formation is for man's benefit, more so than for God's. God, who is Spirit, is self-existent, a spiritual being, who has no need for spiritual growth.

Since the fall of the first pair of human beings, man has forfeited his right to eat of the tree of life. Consequently, man needs his creator to impart to him true spirituality. The starting point for true spirituality is the experience of new birth, through the Holy Spirit. Spiritual formation is not possible without the Holy Spirit. "I am telling out the truth," replied Jesus, "No one can enter the Kingdom of God unless he is born of water and the Spirit. A person is born physically of human parents, but he is born spiritually of the Spirit, do not be surprised because I tell you that you must be born again." (John 3:5-7 GNB).   "Spiritual life is produced by the presence, and empowering, of the Holy Spirit, not simply by the comprehension of doctrinal propositions of strategies of renewal" (Lovelane 1979:79).

Jesus told His disciples to wait in Jerusalem until the power from above came down on them (Luke 24:49).   Ten days later, the Lord fulfilled His promise, by sending the Holy Spirit on the waiting disciples (see Acts 2). The Holy Spirit is actively at work in the world today. Our task is to make ourselves available to Him, so He can possess us, and build into our lives, those great qualities of true spirituality. This was Paul's deep concern for believers everywhere. "Do not get drunk with wine, which will only ruin you; instead, be filled with the Spirit" (Eph 5:18 GNB).   According to this verse, every Christian is to be continually filled, or controlled, by the Holy Spirit.   This filling is dependent on our availability. As we submit to the Holy Spirit, on a daily basis, so He will fill us with His presence, by building into our lives

Christ-like qualities of life. Furthermore, the verse gives a command. It expresses to us God's highest desire for all His children. We have no option, but to obey and submit. True holiness, which is the beginning, the going on, and the end, of Christian spirituality, is the result of total surrender to the Holy Spirit. Writing to the Galatians, Paul says: "What I say is this: let the Spirit direct your lives, and you will not satisfy the desires of the human nature. If the Spirit leads you, then you are not subject to the Law. The Spirit has given us life; He must also control our lives" (Gal 4:19). The goal of Christian spiritual formation is the development and growth into Christ's nature, through the Holy Spirit abiding in the believer.

3.   **The Programme for Christian Spiritual Formation**

In the preceding section, I have sought to establish the point that Christian spiritual formation is the work of the Holy Spirit. The Christian life, from start to finish, is the work of grace. The Holy Spiritual formation is also dependent on the partnership between God and man. I will now outline some of the disciplines, which I, as a believer, need to undertake to fulfil my part of the responsibility toward spiritual maturity.

A.   **Jesus Christ, Lord of My Life**

Christianity is centred in Christ. Without Christ, there can be no Christianity. Believers are like open Bibles in the eyes of others, to point others to Christ, our lives need to be fully united to Him. The Lord clearly reminds us of this in John 15:5, "I am the vine, you are branches, whoever remains in Me, and I in him, will bear much fruit; for you can do nothing without me" (GNB). Wholesome spiritual formation and growth cannot take place without Christ controlling every part of our lives. Growing in Christ does not take place in a vacuum. There are other related disciplines, which form an integral part of Christ's Lordship over our lives, which are set out in points B. to F.

B.   The Word of God

The word of God is the key to spiritual formation.   The apostle Paul summed all this up in 2 Timothy 3:16,17: "All scripture is inspired by God, and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, so that the person who serves God may be fully qualified, and equipped to do every kind of good deed."   The truth stated by these verses is clear.   Everyone, called to serve God, must spend more time in the word of God than in text books, however excellent they may be.   The primary responsibility of our Colleges is daily to challenge the staff and the students with the word of God.   Daily quiet time, for private reading of God's word and meditation, has to have high priority in our curriculum.   An extended reflection and renewal time, once a week, would assist the students to reflect on what God has done for them, and to plan the new week prayerfully.   At CLTC, we have introduced this idea into our Monday morning programme.   We have found different reactions from the students.

The word of God should also be the centre of our preaching and teaching.   As well as enlightening the minds of our students and staff, all our preaching and teaching should be directed toward Christ-centred living and action, which is the goal of our spiritual formation.

C.   Prayer

One way we fellowship with God is through prayer.   Prayer is both worship and intercession.   Prayer is learned by praying.   According to Luke, the Lord's appearance was transformed as He was praying.   "While He was praying, His face changed its appearance, and His clothes became dazzling white" (Luke 9:29 GNB).   Here is a challenge for staff and students alike.   The world will see more of Jesus when we have spent more time alone with Him.   Through prayer, we move with God into the battlefields of the world.   We need to evangelise the world on our knees. We must learn to preach on bended knees.   People will be easily moved toward God when we have first moved them to Him by our prayers.

Praying is a very taxing exercise.   Only those who persevere will harvest the reward.   Prayer, and the reading of God's word, go hand in

hand. What we read must form the content of our praying. "If you remain in Me, and My words remain you, then you will ask for anything you wish, and you shall have it" (John 15:7).

D. Fellowship

We become like the people we spend time with. Christian fellowship is a place of nurture. Spiritual formation cannot happen in isolation. As iron sharpens iron, so we get shaped up when our lives touch each other in Christian fellowship, the joys and sorrows we experience together sharpen our spiritual growth, so we become a blessing to each other. "Let us give thanks to the God and Father of our Lord Jesus Christ, the merciful Father, the God from whom all help comes! He helps us in our troubles, so that we are able to help others who have all kinds of troubles, using the help that we ourselves have received from God" (2 Cor 1:3-4 GNB).

E. Witness

A transformed life is like an open Bible, read and followed by all. One transformed life speaks stronger than 100 sermons preached. Spiritual formation must be carried out with the view to world evangelisation. D. T. Niles, in 1951, defined evangelism as follows:

> Evangelism is witness. It is one beggar telling another beggar where to get food. The Christian does not offer out of his bounty. He has no bounty. He is simply a guest at his Master's table, and, as evangelist, he calls others, too. The evangelistic relation is to be "alongside of" not "over against". The Christian stands alongside the non-Christian, and points to the gospel, the holy action of God. It is not his knowledge of God that he shares, it is to God Himself that he points. The Christian gospel is the Word become flesh. This is more than the Word become speech.

To be able to call others to feed on His bounty, the Christian must remain in touch with that supply day by day. Unless we are renewed

daily by God's gracious bounty, we have nothing to set before a needy world.

F.   Serving Others

The Christian, like his Master, is to live by serving others, and dying for others. Having experienced the truth of John 3:16, the Christian is to live by practising 1 John 3:16, which reads: "This is how we know what love is: Christ gave His life for us. We, too, then, ought to give our lives for our brothers." Serving others was the Lord's own great goal for His life "The greatest love a person can have for his friends is to give his life for them" (Jn 15:13). True spirituality is marked by serving others, rather than shouting at them. Determination to stay loyal at one's post, until the battle is won, is the real mark of Christian commitment, and mature spirituality.

What we have seen in this part of the paper, clearly shows that any programme, aimed at Christian spiritual formation, must have Christ at its centre, must be based on the Word of God, covered by prayer, nourished by Christian fellowship, made strong by witness to the world, and deepened by commitment to serve others. Such a programme will give serious thought to knowing, being, and doing.

4.   Spiritual Formation in our Colleges

Most of our Colleges offer courses, which extend from one to five, or six, years. The years the students spend in our Colleges are important years of their lives. We can look on these years as traditional initiation periods, when the young men went into isolation for varying lengths of time. Our churches and communities expect us to do something with the men and women they send to us. They expect us to turn our men and women with deep spiritual commitment, by the time they graduate.

In a land dominated by spirit beings, this expectation is not unrealistic. Spiritual darkness can only be cast out by greater spiritual power. When Jesus was challenged, concerning the authority by which He drove out demons, He replied: "No, it is not Beelzebul, but God's

Spirit, who gives Me the power to drive out demons, which means that the Kingdom of God has already come upon you" (Mat. 12:28). The Lord Jesus ushered in God's Kingdom. The Holy Spirit, who operated through the Lord Jesus, is available to us, to fulfil the same ministry. Spiritual formation of our students must, therefore, take top priority in our training programmes, since the Christian ministry calls us to walk in our Lord's footsteps.

Returning to the traditional spiritual formation, I would like to make a few suggestions to guide us in formulating spiritual formation programmes in our Colleges. As we have noted, the initiation ceremonies are divided into Junior, Intermediate, and Senior stages. It may be helpful to divide our spiritual formation programmes into these three stages. The breakdown we would have, is as follows: Junior – years 1-2, or year 1 only; Intermediate – years 3-4, or years 2-3; Senior – years 5-6, or years 4-5. The various stages will be based according to the duration of the courses we offer.

I would like to further suggest that we consider our total training programmes as spiritual-formation disciplines. Thus, we would divide our devotional and study material to fit in with the stages described in Part 1 of this paper. As an example, instead of grouping all the students together, studying the same devotional material, that we should select material, which will best suit the different stages the students are in. This means students in the Junior years will deal with narrative forms of devotional material, rather than those in the Intermediate and Senior stages, who have to deal with solid doctrinal materials.

Since our emphasis is on spiritual formation, all our teaching must be geared toward that goal. All subjects taught in the classroom must continually challenge the students, and the teacher, to search their own hearts, always leading them to a greater depth of spiritual growth. The students and the staff should encourage, and challenge, each other to this end continually, through community service, and personal testimonies.

Proper spiritual formation cannot be confined to classroom, or worship times, only. The daily work duties, and sporting times, should also be viewed in the same way. Christianity holds everything sacred, because life itself is sacred. It is in the routing work duties, and the

sporting activities, that our true spirituality shows its true colours. Accordingly, our training programmes must have included in them work duty, and sporting periods. In traditional situations, people were very conscious of spirit beings, wherever they were.

Melanesians do not differentiate religious and non-religious experience. For them, I believe, an experience, or experience in general, is a total encounter for the living person, within the universe that is alive and explosive. In fact, for Melanesians, there are no religious and other experiences. An experience, for a Melanesian, I believe, is the person's encounter with the spirit, the law, economics, politics, and life's own total whole (Narokobi 1977:7-8).

Conclusion

It is our task, in the Melanesian context, to make our students, and ourselves, to be conscious of God, in the totality of life, in the universe that surrounds us. Training, in Melanesia, therefore, must be deeply rooted in true spirituality. Biblically understood, this spirituality is rooted in Christ, through the mediatorship of the Holy Spirit. While God will do His part, we must faithfully carry out our part, by staying in the word of God, prayer, fellowship, witness, and serving others.

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Moves towards the re-establishment of a Department of Theology at the University of Papua New Guinea

Sr Noela Leamy

The following paper was presented by Sister Noela Leamy, as a report of her work as Coordinator of Religious Studies for the Melanesian Council of Churches. After giving the paper, Sister Noela made a successful visit to Europe to obtain funds for the setting up of a Department of Theology at the University of Papua New Guinea. However, at that point, she was promoted by her Order to other work. At the time of writing, her successor as coordinator had not been appointed.

As an appendix to her paper, Sister Noela added a paper by R. Wesley Hartley on "Recent Ecumenical Developments in Theological Education", which dealt with theological education in Australia. This paper described the advantages to be obtained by closer contact between colleges of theological education of various denominations, and secular universities. The contacts led both, to ecumenical cooperation, and dialogue with disciplines other than theology. Shared experience brings a vision of higher standards, and access to a much wider range of skills and resources. The three models discussed in the paper are: (a) "an external examining body, which has associated with it approved teaching institutions": colleges from several denominations can be accredited for the certificates of one examining body; (b) "a university offers degrees in theology, and a college of divinity provides some of the teaching for the courses leading to the degree": one such college, the Adelaide College of Divinity, related to the Flinders University of South Australia, claims to offer "the study of theology, with the advantages of a university context, an ecumenical perspective, and a basis in the tradition and community of theological colleges"; (c) "where colleges of divinity confer their own degrees (without relation to a university), and teaching is carried out jointly or separately (or by a combination of these) by the member colleges".

None of these models is precisely the same as that proposed for the Department of Theology at the University of Papua New Guinea, but they do provide precedents for ecumenical cooperation, and for cooperation between religious and secular institutions. In Papua New Guinea, both the university and the theological colleges would be put on their mettle if they had to explain themselves to each other. The situation in Papua New Guinea has been influenced, in the past, by the Australian insistence on a separation of secular and church education. However, there now seems to be more cooperation between the two wings of education in Australia, and Papua New Guinea could follow this lead, which would bring it more into line with other parts of the world.

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There have been a number of attempts, in the past, to have units in religious studies taught at the University main campus. There has been considerable opposition from within the staff, and the proposal, in 1983, was made at a time when finance was a real problem. Opposition to the introduction of religious studies was not absent in Goroka, either, but it came from expatriate staff, and the success of the venture at Goroka is the result of strongly-positive attitudes towards the subject by national members of staff, who were willing, and able, to articulate the right of students to have such an opportunity. It is to be expected that such opposition would be found, but it could be expected now that there will be sufficient support for the introduction of units in religious studies with a number of faculties.

The major objective, initially, is to provide the opportunity for persons studying at the tertiary level to have access to a more-rounded education. The Matane Report, on which the new Philosophy of Education is based, stresses integral human development, and the integration of spiritual and social development. Therefore, significant efforts are being made to ensure some forms of integration. Social development and spiritual development, which are equally as important as academic, emotional, physical, and psychological development, have become a focus of much debate, and material for teaching ethics and morals are being produced for the schools by the Curriculum Division of the National Department of Education. The Churches Education Council is in touch with these developments, but church officials, within their own regions, need to be watchful of materials that are coming out.

It is a matter of concern that, in the national high schools, and in our tertiary institutions, outside of the Church Agency Community Teachers' Colleges, it is difficult to see how integral human development can be achieved, when opportunity for religious studies at a serious level is not offered within the normal course of the student's development. The Higher Education Act of 1983, under Section 4, entitled Objects Of Higher Education states as its first object:

. . . the integral human development of the person.

It further states, under Section 4 Subsection (2), that, in achieving the objects and purposes, "education will be based on both noble traditions and Christian principles".

Like all law, this one is based on the Mother Law or Constitution of the country, which makes this very statement in its Preamble.

Section 4 Subsection (3) of the Higher Education Act reads:

Nothing in this Act restricts, or authorises, the making of regulations restricting the giving of religious and doctrinal instruction in declared institutions, but no declared institution is entitled to exclude a student solely on the ground of religious or doctrinal affiliation.

The foundation in Law is firm . . . the possibility for the introduction of religious studies is clear. However, until there was a statement from the Department of Education, through a carefully-worded and detailed Ministerial Statement and Secretarial Instruction, there was constant difficulty in maintaining a Christian presence in these institutions. Previously, there were no national voices to speak for this right. Today, there are those voices, and they have been, and will continue to be, heard. The climate, both at the level of the Curriculum Division, and at the level of the National Department of Education, is very good.

Initial negotiations, in regard to the introduction of religious studies on the main campus of the University, will be directed towards obtaining answers to the following five questions:

1.   Under which department will the religious studies options be offered?

2.   Which units could be introduced initially to achieve the first objective of providing a more-integrated development of individuals undertaking a broad range of subjects? It is envisaged that students studying medicine, law, and communication arts, could well be interested in the ethics of their professional subject. Social-work personnel could be greatly advantaged by a study of levels of moral development, and of faith development. Church history, scripture, Christology, and comparative religions are all subjects that could be introduced initially.

3.   Which faculties will accept units in religious studies, as part of their normal diploma or bachelor's courses? If students of medicine wish to do a unit in ethics, it is important that the faculty accepts the unit as a viable option for its students. In arts and education, it would need to be clearly stated how many subjects a student could opt to take in religious studies. In education, there could be discussion about the possibility of having religious studies as one of the student's major teaching areas: this would seem to be totally in line with the focus of the new philosophy of education, based on the Matane Report. All this would take time and effort to clarify, and to reach agreement. So many faculties could be involved, as it is no longer viable to consider that students would take these units, over and above their other course work. In the present climate of Natschol payments being tied to achievement, an optional extra is no longer a true option. The answer to this question will not easily be obtained. The refusal of faculties to place this matter on their agenda could block the formulation of an answer.

4.   What is the possibility of the lecturer holding a position, funded by the University, either immediately, or even later, when the financial problems of establishing the department have been overcome? Do the churches see this as a desirable option? What rights would the churches have in the appointment of a University-paid lecturer?

5.   What would be the expectations of the University in relation to input of finance from the churches, for the purpose of extending the library and teaching-aid resources for this department?

Writing the course

Once there are answers to the questions posed here, it would be advantageous to visit Religious Studies Departments in more than one University in Australia, and to endeavour to identify a consultant, who would work with personnel of the Melanesian Association of Theological Schools, in actually writing up the courses agreed upon. For the course at Goroka Teachers' College, a workshop was held, for the purpose of writing the course, and the work was completed within ten days of the vacation period, by individuals, who had considerable experience in the country, and expertise in specific areas.

Acceptance of the Course

The course would have to be submitted to the scrutiny of the University Council. With the course at Goroka, this took considerable time and perseverance. Ultimately, individual faculties/departments would have to be involved in decisions about accepting religious studies as a viable option for their students, and about the unit accreditation within the points system operating.

It would not be realistic to project a possible time for the introduction of units in religious studies on the main campus of the University. At this stage, with no finance at all yet, and not even the first approach to the University, it is entirely premature to be speaking about the possibility of introducing religious studies at the Main Campus. What we have now is a person, who is called upon to investigate the possibilities, and to pursue options.

The objectives, as I understand them, are clear: firstly, the introduction of units, for the purpose of offering a more-rounded education to students enrolled in all faculties; secondly, the possibility of

a Department of Religious Studies; and, finally, the hope that, ultimately, students would be able to pursue studies for a master's level degree.

The position of Coordinator of Religious Studies was established as from 1 May of this year. I have been asked to take that position, because of the experience gained in working with the project at Goroka Teachers' College. Other people have walked before me down this road at UPNG – and, in fact, I was part of the group working in 1982-1983. These people were more highly qualified than I am, and have not been successful, so I cannot promise to succeed, where others have failed. However, I do have a great belief that there is a time for everything, and I see both the need for this kind of course at University level, and the justice of making it available for those who want to have such understanding. I also experience a confidence, that is related to the goodwill experienced in recent times, regarding the teaching of religious studies, and the concern that is being expressed about the need for teaching ethics and morals.

There is a need for more than ethics and morals teaching. To be secure, an individual needs to have internalised a set of beliefs and values. None of us, at whatever level of teaching or ministry we work, can give faith to another, however dearly we might wish to do so. God alone is the giver of that gift, though we recognise that He uses human instruments in mediating this gift. Our task in education is to teach – to teach in a way that enables individuals to seek and find the truth. As Christians, we believe that grace builds on nature, and there is evidence that a solid foundation of religious education, which is both doctrinally based, and deals with ethical and moral questions related to basic human rights, is one essential element in developing a Christian society. It will not easily succeed without the witness of Christian living, especially in significant others, but it is one aspect of integral human development that has been missing from the formal education system at the tertiary level, until now, and it is the task of the churches to address this need.

Recent Developments in Relation to the Attitude of the Funding Agencies

In February of this year, Revd Gernot Fugmann visited Papua New Guinea, and I had the opportunity of discussing this project with him. There are other requests coming to the funding agencies for assistance in mounting courses in religious studies – for example, from Divine Word Institute. At this time, Divine Word Institute is seriously considering the possibility of introducing a Bachelor's Degree in Religious Studies/Theology. The attitude of Revd Fugmann is that, in a country of this size, at this point in its development, it is a luxury to consider duplicating resources of such a nature, and that there needs to be a decision, from within the country, as to where the degree course could be offered.

This raises the whole question of theology accreditation, and challenges all concerned to consider possibilities that would meet the needs of those presently involved in teaching theology, religious studies, and catechetics. It, therefore, seems opportune to look at the possibility of having a centralised accrediting body, which could enable students from the teachers' colleges, seminaries, and Divine Word Institute, as well as those who do units in the Religious Studies Correspondence Course offered by the Commissions of Bishops and Religious at Goroka, to have their courses accredited, as part of their later university study. I understand that already there is one possibility of doing this for the students from the Melanesian Association of Theological Schools, but, for others, this is not so.

This opens up the whole area of establishing comparability of standards, of monitoring these standards, and of providing for accreditation. However, since MATS is an established body, which is already recognised, it could be possible to consider the history of development that has occurred in Australia – and other examples, as they become known – to see if it is viable to have such a system here, without too much duplication. The important thing, it seems to me, is to enable many more people, over a much wider area, to have access to the possibility of theological and catechetical study, of personal spiritual development, and of preparation for ministries and professions, at a

significant level, that would be appropriate in a country, which publicly espouses a Christian ethic.

Some Biblical Perspectives on Justice and Peace

Address to the Melanesian Council of Churches, Annual General Assembly, 20 February 1989

Theo Aerts

"Justice and Peace have embraced" not only according to the Psalmist (85:10), but in many other ways as well, so much so, that the well-known *Interpreter's Dictionary of the Bible* (1962) lacks a particular article under "justice", but refers instead to what it will say about "Peace in the OT". Hence, one might say that, for some recent scholars, the two concepts are interchangeable, or, at least, very much intertwined. On another practical level, justice and peace like each other's company, such as, for example, in the PNG "Commission for Justice, Peace, and Development," or in the WCC "Programme for Justice, Peace, and Integrity of Creation". In both these instances, the first two concepts seem to be joined, as the basis for something to be realised further ahead, or maybe as something, which needs some further addition, in order to give edge to the preceding realities, which have been overused in the past. Surely, justice and peace are basic biblical themes. But, even without going into their statistics here, it would be impossible to outline even the most important passages concerned. Still, I do feel that it is useful to first make some general linguistic observations.

It appears that, since the KJV, and its immediate predecessors, the two terms: "justice" and "peace", have obtained an inalienable place in the English Bible. They are, therefore, the regular equivalents for the Hebrew *tsedaqah* and *shalom*, and for the Greek *dikaiosune* and *eirene*. This fact derives, in part, from the translation techniques followed in these earlier versions, down to the RSV and the NIV. We call this the method of "formal equivalence". One English word for the same original word. This method has the advantage that those who are knowledgable can see the original inspired words through the modern readings. But it has, for the layman, the disadvantage that certain words are preserved,

while their meaning has shifted; they become like ciphers, conducive to a kind of church jargon, which is out of touch with daily life.

Whatever modern translation computers are able to do, one can no longer translate the Bible mechanically. One must, in the words of Charles Dodd, resolve oneself "on Englishing the Bible". Newer versions have, therefore, opted to introduce the "closest cultural equivalent", and it would surely be a rewarding exercise to check the renderings of the NEB, JB, and TEV for the Hebrew *tsedaqah*, etc., to identify the passages where "justice", etc., have now been replaced by less common terms. As a rule, these other terms represent one possible translation, which might be discussed, but which is, in idiomatic English, and helps the reader to discover the broader spectrum of what was intended by Isaiah, or Amos, or one of the writers of the New Testament. However, the average Bible user loses some of the connotations, traditionally linked with the foreign, Semitic concepts of "justice" and "peace". To these we now turn.

1.   Justice

For our first concept, we should recall that the English language has two words, one derived from the Anglo-Saxon: "right, righteousness", and another from a Latin stock; "just, justice, justification". Both terms might render the Hebrew verb *tsadaq*, which means, in the first place, "to be stiff", "to be straight", or "to be right", in a material sense, and then also, figuratively, both in itself, or compared with some kind of norm or covenant. From the simple verb *tsadaq* (qal), there is also found an intensive form (piel): "to consider", "to make appear", "to prove", "to declare", "to be right". Then comes the causative form (hiphil): "to do justice towards", "to help somebody to his or her right", "to pronounce right/guiltless". Finally, one has the reflexive form (hithpael): "to justify oneself". There are not many derivations from this verb (only the adjective "just", the two nouns "just one" and "justice", and several personal names, such as Zedekiah, Zadok, etc.). Among the Hebrew synonyms of *tsadaq*, one might refer to *yashar*: "just", and to *shafat/mishpat*: "to govern"/"just judgment", being the rule, which a so-called *shofet*, or judge, should follow. However, we will only concentrate on *tsadaq* and *tsedaqah,* which represent the bulk of relevant texts. We leave it to the specialists to decide whether, in the Bible, the central

meaning refers to God, or to His people, whether it is something absolute in itself, or has to be measured against some norm, and other similar issues. The older opinion held that the juridical sense had priority, but more-recent authors agree that the ethical and religious meanings are equally ancient, and that the concept is rather analogous, thus covering many elements at the same time. At this point, we might give a logical overview of some of the many applications.

1.   As first usage, we have mentioned already the sense of right or straight, which is applied also to inanimate beings. Two interesting examples are Ps 23:3: The Lord is my shepherd . . . who leads me along *straight*, i.e., walkable paths; or further, "the trees of *justice*" in Is 61:3, which are perfectly straight trees, or, for other translators, just normal, i.e., evergreen trees.

2.   Next to this material, physical meaning, comes the moral application, which is indeed very old, and already found in some of the patriarchal narratives, e.g., when referring to Jacob's "honesty" in living up to his sheep-contract with Laban (Gen 30:33), or also to the Mosaic references to "just" balances, and measures (cf. Lev 19:36; Dt 25:15). This meaning is extendable to the judgments by judges, which "conform" to laws or customs (Dt 16:18: "righteous judgments; 16:20 has the double *tsadaq*).

3.   A further generalisation uses "just" for God's ways and will, being a norm for the human life (Dt 32:4). Even though God is not answerable to anybody else, the term might also indicate God's own standard, as a divine attribute (Ps 89:14 [Hebrew v. 15]). This realm includes the many passages where the divine justice is paralleled with God's faithfulness, or mercy, or some other attribute, and even with God's "reliability" in preserving human and animal life (Ps 36:6).

4.   The human quality of being just, then, turns also in a special obligation of kings (2 Sam 8:15), judges (Qoh 5:7), etc., who are particularly enjoined "to do justice" (cf. Ps 119:21). The opposite of such a behaviour is "to sin" (cf. Qoh 7:20). There is an essential link between rejecting God and rejecting a fellow human being.

5.   When applied to God, the Hebrew *tsadaq* may also indicate that the Lord demands punishment for breaking the moral law. So it is said, that, "He is *just*, while people are wicked" (Ex 9:27; Dt 33:21). Or injustice is not condemned here, because it clashes with customs or laws (see n. 2), but, because it militates against God's holiness, i.e., because of a theological reason.

6.   Another, almost opposite, application of divine justice is God's merciful pardon for the guilty sinner, irrespective of any human merit (Ps 51:14: David). In a similar vein, Isaiah says that "*in* God we are righteous" (Is 45:24), or that "our righteousness is *from* God: (Is 54:17). One may note that the relationship of reward and mercy, or of punishment, does not imply a change in God, but only in us, who are either just or sinner.

7.   Lastly, some Old Testament passages call "justice" some particular human obligations done for the poor, such as almsgiving (Dan 4:24).

Whatever one decides about the history of the term, it is probably true that, in certain periods of time, particular understandings prevailed. The classical prophets, e.g., will be noted and quoted, because of their cry for justice, without which religion is without any value (Amos 5:7, 21-24; also Is 58:5-8). We should speak here of their efforts to bring "justice in society", because this vague term includes various kinds of justice, distinguished by modern moralists (i.e., distributive justice, commutative justice, as found in contracts, and social justice proper, as expressed in civil rights and duties). Let us add that, in the Bible, there is an abundance of moral instructions regarding life in society, but that the terms *tsadaq* or *tsedaqah* are not always present (only in Amos 5:7, 24 and Is 58:8, of the passages quoted above). After the exile, people realised, more and more, how humans fell short of doing and providing justice. Here Isaiah comes in with his expectation of a "righteous prince", who will administer a faultless justice (cf. Is 9:6; 11:4-5; 42:3). Another development in so-called "late texts" is that *tsedaqah* now more-easily signifies social justice (cf. Job 5:3; Qoh 5:7 [Hebrew v. 6]; Sir 38:34). Leading on from here, the deuterocanonical tradition almost identifies justice with wisdom put into practice (Wis 1:1, 15). This trend eventually borrows from Greek philosophy the understanding of justice as

one of the main moral virtues (next to temperance, prudence, and fortitude of Wis 8:7).

In a biblical perspective, the Lord is the perfect just One, who, in His transcendence, does not tolerate any fraud, or partiality, or being bribed (2 Chr 19:7; cf. already Dt 10:17). But this does not make him (or any other just person) a model of Olympic aloofness and passivity (as exemplified in the Western symbol of a blindfolded lady with her perfect balance, or also in our wig-adorned judges). A biblical judge is characterised by a positive commitment to the cause of justice and order. His just decisions are particularly noteworthy, where the underprivileged are concerned. These are the biblical "aliens, orphans, and widows", and those, whose "innocent blood" is of no value in the eyes of their oppressors (Jer 22:3-4; Ex 22:21-24). They are the ones to be delivered and redeemed, shown "mercy" to, and even assisted by material almsgiving. Therefore, the biblical just one, especially the judge, is an "asymmetrical" person, both helping and fighting. The scales he holds are "fixed".
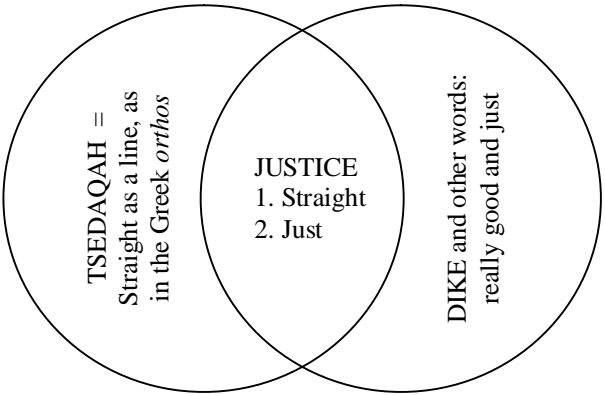
Turning now to the New Testament, all that has been said remains true, and it would not be too hard to find instances of the various meanings listed above, except possibly the first one, applied, e.g., to "straight" paths (Heb 12:13) and standing "upright" (Acts 14:10); here the Greek *orthos* is used. However, three major factors might be mentioned.

(a)   The New Testament does not repeat what is well said in the Old Testament, that is in the Bible of the early church (cf. statements on the goodness of creation, man's tendency to make himself idols, etc.). This applies also to social justice, which is clearly taught in the Jewish scriptures, or in "the Law and the Prophets", which Jesus did not come to abolish (cf. Matt 5:17).

(b)   Another factor to be mentioned is that, in the Christian era, when the socio-political life was greatly marked by foreign rulers, and no longer exercised by theocratic judges, the typical God-related notion of justice loses its importance. This would explain why Jesus' teaching is more centred around God's Kingdom, or God's Fatherhood, instead of being centred around His justice.

(c)   A third factor is that Late Judaism was very much concerned with the *Torah*, leading to a religious legalism, which is not absent from the New Testament either (cf. Matt 5:19, 20, etc.). Hence, the concern with meritorious deeds, and the classes with people called "just, who (so they believe) stand in no need of repentance" (cf. Luke 15:7). At the end of this line, stands the apostle Paul, who, in Romans, makes the point that Christians have no justice of their own, but only a justice derived from Jesus Christ (Rom 4:25; 5:18: *dikaiosin*; also Phil 1:11, etc.). It seems, however, that justification does not occupy the central place in Paul's thinking, as was once believed; more central is, rather, an idea like "new creation". Here "justification" through faith alone (cf. Rom 3:28) fits in quite well, just as this can be said of the God-given "peace" (Rom 5:1), and of other messianic goods.

Apart from the historical discussions around justification, the theme of "justice" has not gained great attention in centuries past. We cannot point to a biblical programme of social justice, which the church would have gradually realised. (Just note the ancient acceptance of slavery, and the general patriarchal outlook in the Bible). Nevertheless, in many ways, injustice is condemned, and does not fit with the life of the kingdom. An incarnated form of Christianity has not been loath to "learn from the enemy", both in the field of the people's economic and cultural rights (life, food, clothing, shelter, work), so much stressed by the Marxist system, or in the realm of political and civil rights (freedom of thought, movement, religion, association, etc.), as advocated, in

particular, by capitalist countries. All the forms of struggle for human dignity link up well with the Old Testament concept of justice, right, and order, based on the revealed will of the Lord.

2. Peace

Shalom occurs some 236 times in the Hebrew Bible, but the root of this word is also represented in half a dozen or so other terms, and in several personal names as well (e.g., Solomon, Shallum, etc.). It is another of those basic biblical concepts, and has become, not unlike the term "justice", the compendium of whatever the human heart hopes for. Again, "peace" is also one of those ciphers, which has gone through a whole lot of different meanings, and whose biblical content is much richer than any contemporary usage of the term would suggest.

1. As in other Semitic languages, the fundamental idea of the simple verb *shalam* (qal) is that of being completed and finished, with nothing left undone. A passage, which will illustrate this meaning, is 1 Kings 7:51, which refers to the moment with "all the work, which Solomon did to the house of God, was *finished*". A similar passage occurs in 1 Kings 9:25, but some translations interpret it here as "finishing all the temple obligations" (NIV), or also refer to Solomon's efforts "to keep the temple in repair" (NAB). Another unusual passage is the prophet Jeremiah's threat that "all Judah will go in exile, and that the deportation will be *complete*" (Jer 13:19: *Shelomin*). Surely, these texts have nothing to do with any modern concept of peace, but make good sense as "complete"! Closely related to this first sense is, elsewhere, the idea of being safe and sound, unharmed and uninjured. Similar, is the sense, when Ps 50:14 refers to the fulfilment of a vow, or Ex 21:34, to the payment to a creditor; without these actions something is un-finished, in-complete.

2. Going further still, *shalam* means "to keep peace", "to live in peace", and "to have friends", which is the essential completeness of human relations. The more-complex verbal forms, like the intensive (piel), and the causative forms (hiphil), also follow suit, signifying, respectively, "to make intact", "to recompense", etc., and "to make peace with", or "to live in peace with". In other words, the Hebrew notion of

"peace" is a very, very positive one, indicating that something is literally "all right, fulfilled, finished, completed". Hence, it is most fitting to use it for the well-being of one's daily existence, as done in the Semitic greeting "Peace be with you". Such a greeting comes close to our wishes like: "All the best, keep well, good luck, to your health; or even a prosperous New Year", etc. In biblical language, common equivalents to "peace", are blessing, rest, glory, riches, salvation, and life. Still, one should not forget the link, which exists with situations of strife and war. In ancient Israelite society, these were daily worries, settled only by a victory, a compensation payment, or a settlement of some sort, say, a truce, a treaty, or a peace-covenant. However, on several occasions, this hoped-for peaceful situation after a war is rather called "rest" (e.g., 1 Chr 22:9: *menuchah*; Jdg 3:30: *sheqot*), and not "peace".

3. Leaving the area of peace-between-people, we turn now to peace in relation to God. There are, of course, the peace offerings, that is, the gifts and sacrifices made to seal one's communion with the Lord; they seem to transpose into a religious context the compensation payments known on the daily social level. But it should be noted, too, that Israel did not favour the modern dichotomy between a secular and a religious department of life, and that, more specifically, "peace" was not only earthly happiness, but a spiritual good as well: there is, therefore, implied, what we would call a heavenly origin or source. Gideon built an altar to *Jehovah Shalom* (Jdg 6:24), i.e., "The Lord is Peace", alluding to God's words in the preceding verse "Be calm (lit: Peace to you), and do not fear". This usage we encounter in the famous blessing of Moses for Israel (Num 6:24-26). The same peace of God is elsewhere bestowed upon the chosen people (Ps 29:11), the House of David (1 Kings 2:33), the priests (Mal 2:5), the "city of peace" Jerusalem (Ps 122:7), and upon everyone who trusts in the Lord (Ps 4:9). In a way, God's gift of peace is not gratuitous. I mean, it requires, according to the Old Testament, a struggle for justice, and a suppression of sin. As Isaiah says, "there is no peace for the wicked" (Is 48:22; 57:21). The sad reality of life is that kings try to procure peace for themselves, and on their human terms. (Just as in modern societies, the victors impose impossible conditions of peace, thus planting the seeds for the next war!) Again, "false" prophets, Jeremiah says, proclaim "lasting peace", without touching upon the complete state of sin (Jer 14:13). They cry: "Peace! Peace!", but there is no peace (Jer 6:14), meaning: their wishful thinking lacks a concern for

justice and equity in the dealings with other people. At a later stage, it is realised that the historical obstacles to bringing about peace are of such a magnitude that only God can "create" peace (Is 26:12; Ps 147:14), or also that only a future "Prince of Peace" – the Messiah – can give peace without end (Is 9:5-5; also 2:4). This eschatological gift, Isaiah teaches, will encompass the whole of creation (Is 11:6-9; 32:16-17). Then will be established "the new heavens, and the new earth", and "peace will be flowing like a river" (Is 66:12, 22).
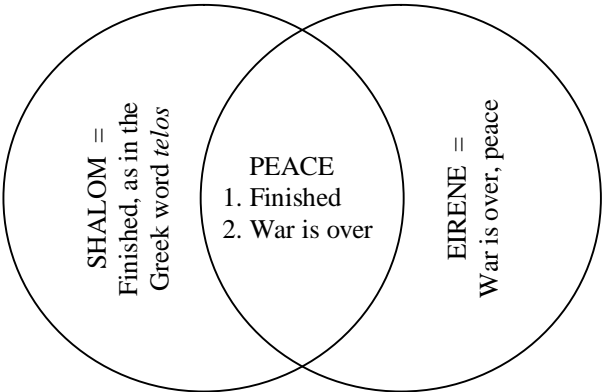
When the Old Testament was translated into Greek, an adaptation to a different culture took place. When speaking of Solomon's temple, the Greek uses a verb, which denotes completion, or end (*sunteleia*), elsewhere the word *eirene* is the normal Greek term for "peace". *Eirene* seems to derive from a verb (*eiro*), which means "to join", or "to weave together". It denotes, then, basically, a relationship, hence, also, a peaceful, or, rather, trouble-free situation. Such exist in the state, under a just, beneficent ruler (cf. also the *Pax Romana*), or also in a village under one conscientious official, called the peacekeeper. Still, the connotation of living in public tranquillity, with absence of war and strife, or after the experience of a reconciliation, makes the Greek term rather negative, in comparison with the much-wider, more-positive spectrum associated with the Semitic *shalom*.

The New Testament occasionally opposes "peace" to "war" (so Luke 14:31-32), but, as a rule, the mere material meaning is not found. Thus, Jesus did not come to bring peace (Luke 12:51), in the sense of the easy peace the false prophets had talked about (cf. Jer 6:14). His peace is

synonymous with salvation and life, for instance, when he sends away the repentant woman, who believed in Him, and assures her quite a better gift than the mere psychological peace of mind (cf. Luke 7:50). Similarly, when the apostle Paul begins his letters, with "Grace and peace", he combines both the Greek and Semitic greetings, wishing his readers (like any Greek person), the most comprehensive form of well-being. Semitic sayings in the New Testament are not only the references to "the God of peace", but also to "the peace of God, which is greater than all understanding" (Phil 4:7, 9). Whoever possesses such a peace can even rejoice under hardship and eternal difficulties, for it is based upon doing God's will, and it is made possible through a gift of Jesus (Luke 2:14; John 14:25ff), who also reconciled us to one another, and to the Father (cf. Rom 5:1, 10; Eph 2:14-22). Naturally, this "peace" is also a major aspect of the harvest of the Spirit (Gal 5:22; Rom 14:17).

In the New Testament, too, there is no peace for the wicked. Hence, in the Sermon on the Mount, Jesus doesn't praise the peace-lovers, or the pacifists, the people who want to have their peace and quiet at all costs. Such people do not care to tackle unjust and harmful situations, and so prepare for greater trouble in the future. Jesus speaks of the "peace-makers", or "peace-bearers", those who go out of their way to bring people together, and pay themselves dearly for it by facing opposition and dangers (Matt 5:9; 10:34-36; James 3:18). Similarly, the apostle Paul recommends to the Romans, "have peace with all men" (Rom 12:17), while, in the letter to the Ephesians, similar efforts are recommended, not so much in the face of enemies, but in order that those who have been "called" strive earnestly to maintain, among themselves, the unity given by the Spirit (Eph 4:3). With the Old Testament, Paul agrees that "vengeance is the privilege of the Lord" (Rom 12:19, quoting Dt 32:35).

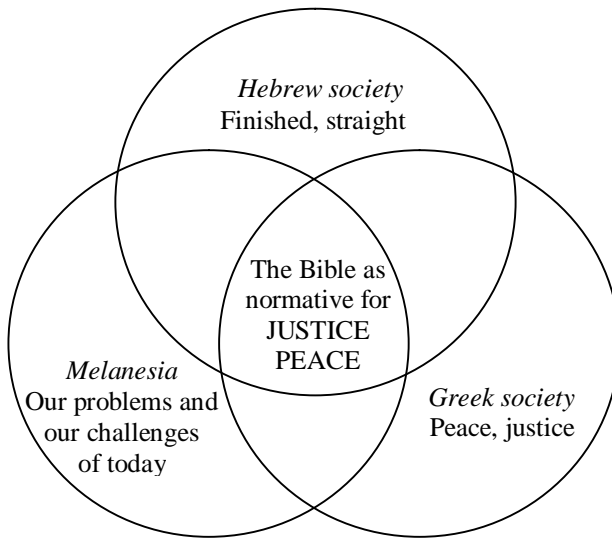Let us try, now, to sum up some of the major points made.

* There is a frequent association, in the scriptures, of justice and peace (cf. Ps 72:7; 85:11; Is 48:18; 57:2; 60:17), which shows an implicit identity of the two concepts, or, also, the fact that the two are different aspects of one-and-the-same reality. The reality is the state where everything is well and right, which is hardly possible to achieve by

human means, but can be realised as a gift of God, and – adds the New Testament – as a gift, which comes to us through Jesus Christ.

* Occasionally, the relationship between the two concepts is seen as peace being the work of justice, or, also, as justice being the cause of peace (so Is 32:17), although, it is also said, that to live uprightly, to be faithful, to love truth, and practice what is right, are more like conditions for true peace (cf. Sam 20:19; Is 59:8; Mal 2:6); Zec 8:19). In short, God's will must first prevail. As a result, Saint Augustine said, one will have peace with God, with fellow human beings, and also with himself.

* Ancient texts describe the result of this peaceful state, with glorious material benefits: to have a fertile land, to eat plenty, to dwell in security, and sleep without fear, to win the battles, to have many children, etc. (cf. Lev 26:1-13). In other words, material goods are part and parcel of the divine blessings. However, by and by, the emphasis moves to the spiritual level, where sinners are made just, and receive a "peace", which the world will never be able to take away from them (cf. Rom 3:24; John 14:27; 16:33).

Beyond Bible times, this ideal of God-given justice and peace has attracted many people, who have seen here the ultimate fulfilment of their every wish, understood according to their ever-changing experiences. For them, the Bible words became what we have called "ciphers", which still can kindle the hopes of each and every one of us.

Hebrew society
Finished, straight

The Bible as normative for JUSTICE PEACE

Melanesia
Our problems and our challenges of today

Greek society
Peace, justice

Melanesia is not short of tasks to be undertaken to advance the cause of *justice*. Let us mention only the rights of all the under-privileged people, who are short of education, employment, human rights, etc. In all these cases, there is something wrong with the principles of equity and balance; people do feel that the situation is not right, straight, or as it should be. We come, indeed, very close to the concept of justice, from where we started in the Old Testament. Melanesia, too, longs for peace, because it has a long way to go before the hundreds of social groups can achieve harmony, dwell in security, sleep without fear, and not just win the next round in a traditional fight, or shame an adversary in exchange and display ceremonies. Melanesians also have "brothers" beyond their national borders, who look for support, whether asylum or economic cooperation, or some other kind of sharing in their riches. This kind of well-being of one's daily existence also falls within the field of the biblical *shalom*. And the list is not ended here. We saw that Old Testament "justice" even included God's reliability to preserve human and animal life (Ps 36:6), and that the messianic "peace" would encompass the whole of creation, and restore, as it were, paradise on earth (cf. Isaiah). The New Testament, too, mentions that the whole creation is groaning to be redeemed (cf. Rom 8:19-22). True, God's salvation is not outside the present world. He is working on it everywhere. And so we should pray and work to achieve the same.

Suggested Readings

Byrne, Tony, *Working for Justice and Peace: a practical guide*, Ndola Zambia: 1988, 153 pp.

Hendrickx, Herman, *Bible on Justice*, Quezon City Philippines: JMC Press, 1978, 68 pp.

Rajendra, Cecil, *Dove on Fire: Poems on Peace, Justice, and Ecology*, Geneva: WCC Publications, 1987, 80 pp.

Some Misconceptions about Death in Papua New Guinea

Meg Maclean

In a country, where stories are told and retold, and where each storyteller adds his little bit, to spin a better yarn, in order to leave his mark on the listener; in a country, where people hunger and thirst after gossip, it is not surprising to find many misconceptions about death among Christians.

Probably, the most-common misconceptions arise from an inability to accept the death of a loved one, or from the guilt associated with their death. In such cases the mourners fast from the favourite foods of the deceased, as a sign of the depth of their sorrow, and continuing love. There is a strong desire to contact the beloved dead, to express those things that one failed to express in life. Murray Parkes, and other psychiatrists, have described such feelings as a normal stage in the grief process.

In the Popondetta dioceses of the Anglican church, a death is still believed by many to be the result of sorcery. At the same time, there is a strong belief that the dead go to heaven, where they have access to all the wealth and riches that expatriates have. It is also believed that some people return from the dead as expatriates.

Places connected with religion, such as Christian communities of religious brothers and sisters, are seen as obvious places for the dead to pass through on their way to the other world. In Popondetta, it is thought that the dead sign the visitors' book on their way through, and people go there, or to the community of the society of Saint Francis, to contact dead relatives. Those in authority in the church are thought to hold the keys of the kingdom, by which they have access to its secrets and riches. When the wife of one important figure in the church visited England, the story went around that she had met her dead daughter there. This story probably arose because someone had gone to the trouble, and expense, of serving pawpaw for her, which she could not refuse, without causing offence, but which, by eating, caused her to break her mourning fast.

When people saw her eating pawpaw again, after her return from England, they concluded that she was no longer mourning for her daughter, because she has met her again.

Last year, we had a very difficult Bible study leaders' camp, where the majority of participants held these misconceptions of the dead, and were interpreting the stories of Jesus' death and resurrection in this light. Fortunately, the bible college students, who were also attending, recognised this misconception, and spoke to them in their own language, to put them right. However, since they were talking in their own language, I could not check up on their efforts.

When the people come to a local religious community to contact dead relatives, their main concern seems to be to get something out of them, or to appease them, so that they will not bring harm. In former times, an ancestor, who had power in gardening or hunting, would have been called upon to give his power to a living relative. Now, the ancestors are used to get hold of the sort of goods that expatriates receive from far-away places. The whole approach to the ancestors seems very materialistic. The real interest is in getting hold of things they want. There is little evidence of respect, or admiration, of the ancestors, for their own sake, or as people, who have gone to be closer to a power, who is, in some way, more good, or true, than any known on earth. Talk about the ancestors being with God gets no comeback. In some parts of the world, veneration of the ancestors has seemed to be based on a feeling of religious awe, which could be used as a starting point for the worship of God. In the Christian cult of the saints, the saints are seen as being, at once, friends of mankind, and friends of God, so that they can lead our thoughts and feelings beyond themselves to God. So far, attempts to use prayers to the ancestors as symbols of worship of God have fallen flat, because the prayers seem to be strictly for what the people want, and there is little room for them to point, as symbols, to anything higher.

It is possible to get beyond talk of merely material things, to talk of the soul, when dealing with the problem of sorcery. Jesus speaks of a difference between the killing of the body, and the worse fate of being thrown by God into hell (Luke 12:4-5). On this basis, we can distinguish between the death of the body, and the death of the soul. Some forms of sorcery, such as *sanguma*, seem to be an attempt to kill the soul as well as

the body. Not only is the victim killed, but also his death is made to seem like the work of an evil power, which has taken the dead person into its grip. We need to affirm that God is the only judge, and though human beings may murder the body, each person is responsible to God for their own sin, and no form of sorcery can override God's final judgment on what is to happen to the soul. Luke 12:4-5 is therefore an effective antidote to fear of sorcery.

Talk about eternal punishment is unpopular, but it occurs several times in Matthew's gospel (Matt 13:4, 18:8, 25:41), in St Paul's letters (2 Thess 1:9), and in the book of Revelation (Rev 20:14). While it is right to direct our attention to the love, out of which God sends Jesus Christ to save us, eternal punishment remains in the background to complete the picture, for it is that from which God has saved us.

But, taken all in all, the New Testament teaching of death emphasises life. Christ took upon Himself our nature, in order that He might destroy the devil, who has power over death (Heb 2:14). For the Christian, then, death becomes an event, through which one passes on the way to the fullness of eternal life. Christ is the "author of life" (Acts 3:15), the "Word of life" (1 John 1:1). Eternal life, for the believer, is not the immortality of the soul, which is claimed for the ancestor, but the resurrection of the body by God. Eternal life, therefore, is living in the presence of God, from whom not even death can separate us (Rom 8:38). We do not live in the presence of God, on our own, but in the company of all those whom He has raised: "the communion of saints". Resurrection, then, is a work of the grace of God, not human merit, yet God's grace is experienced in human community. Melanesian culture may, therefore, be able to help us to see how God's grace is shared, not only among the living, but also extends to the members of our community, who, though they have died, are still linked to us in love.

Book Reviews

The Unquestionable Right to be Free: Black Theology from South Africa, edited by Itumeling J. Mosala and Buti Tihagale. Maryknoll: Orbis Books, 1986, pp. xviii, 206.

Ten years on from the publication of the first black theology book by Black African theologians in South Africa (which was banned by the government), comes this collection of historical and theological essays, which reflect on developments over the last decade. But more than this, each contributor offers direction to the process of writing a theology relevant to the South Africa struggle. There is the awareness that black theology must interact with, not only history and the liberation struggle, but also with African traditional religions, the African Independent churches, the Black Consciousness movement, Marxism, feminism, and, not least of all, the Bible. Various contributors interact with each of these factors.

The first essay in the book, by Lebamang Sebidi, looks at the four main phases of the black struggle, from two conflicting perspectives of analysis – racial ideology, and the class analyst's position. In many ways, this was the most stimulating essay in the book. He shows that there is no "ideological difference" between the older ANC strategists and the white regime, against which they persistently fought. Recognition must now be given to the fact that the black people in South Africa suffer a double bondage – radial oppression and economic exploitation. "Racial capitalism is the name of the game", and black theologians must assist in the writing (and righting!) of a strategy for action which fits.

Many readers, I suspect, will be interested in how these theologians respond to the violent response, which has taken root, in the struggle for liberation. After noting the "hard sayings" of Jesus about loving our enemies, Buti Tihagale, who specifically addresses this issue, observes that the story of Jesus is a story of socio-religious, and political, subversion. So, without condoning violence, Tihagale parallels the "intensive assault on the apartheid institution", with "the tradition of subversion, modelled on the person of Christ", as a necessary part of establishing justice and peace.

How can this book assist the theological process in Melanesia? The Black South African church, like the Melanesian church, is confronted with the need to show the relevance of the gospel for people handicapped in their thinking by imported theologies and ideologies. And, like South Africa, the recent history of the Pacific region also calls the church to stand against "racial capitalism", even if it is not the same "African" monster. This book, then, is recommended for its showing the affinity we have with our African brothers and sisters, in addressing the problems of our broken world, with the radicalism, and the love, of Jesus.

Mark Brimblecombe
Christian Leaders' Training College.

Can Spirituality Be Taught?, edited by Jill Robson and David Lonsdale. Way Publications, 1989.

> If spiritual growth truly means learning to live increasingly in response to the Spirit of God, this is a form of life, which, at least potentially, affects every dimension of personal and communal living.

The papers of this collection were written by members of a working party on the teaching of spirituality. The editors describe the contributors as "weighted in the Anglican and Roman Catholic direction", but hope that the variety of views expressed, even within that circumscribed range, will facilitate dialogue and discussion. They claim that spirituality is, by its nature, "context-laden", and the papers, both descriptive and analytical, reflect the personal experience of their writers.

The papers acknowledge a debt to set forms from the past, yet seek refreshment from the spontaneity of direct, everyday experience. So, when reflecting on his own experience of being spiritually "formed", James Woodward first acknowledges the value of regular communion, and daily prayers, as "bringing-together" times, and then goes on to say: "I have a feeling that authentic spirituality happens unexpectedly, indirectly, in a non-authoritarian, "set" way: for example, listening to a piece of music, a Sunday afternoon walk, etc." In itself, such a statement

is one-sided, but it does remind us that our spirituality is, at once, unique to ourselves, yet in touch with what is common to all, unfettered, yet focused. David Lonsdale refers to the danger of understanding "spirituality" as catering for the soul at the expense of the body, so he prefers to talk about "discipleship" as a term that can refer to every area of our following of Christ. He speaks of the need for social responsibility, and growth in freedom. He says we should try to nurture personal gifts, rather than to strive after pre-established models of perfection. Other articles deal with the political context of spirituality, evangelical spirituality, spirituality and the charismatic movement, spirituality and feminism, and training laity for growth and ministry. The article on "Evangelical Spirituality in the Inner City" even tackles the question of how culture affects spirituality in a way that may be useful in asking how to construct local spiritualities.

The concern of all the writers to combine form and vitality, belief in God, and engagement with everyday life, should make their work of value, far beyond their own background.

Revd Christopher Garland.

Apologia: Contextualisation, Globalisation, and Mission in Theological Education, edited by Max L. Stackhouse, Grand Rapids: Eerdmans, 1988.

How is theological education affected by the modern awareness of the extent to which all thinking is influenced by the society in which it takes place? Do we have to give up the attempt to ground our teaching in the truth, itself, and be content with training people to be useful to their church and society? If we do that, we encourage them to reduce church and society to be whatever is going on in them at that place and time. They have no lasting frame, in which to build a consistent view of themselves and their society. They become patchers-up of passing problems. Yet, if we detach them from all changes of time and place, in order to search for a fixed view of perfection, do we leave them in a void, a never-never land? How can a priest or minister stand, at once, in the presence of God, whose truth never changes, and in the presence of

human beings, who exist in a changing world? Max Stackhouse suggests that the modern dilemma is a continuation of the classic debate between "realism", concern for what is universal, and "nominalism", concern for what is particular and local.   He says that the search is not just for appropriate thought: truth, but also for appropriate action: justice. Therefore, he says: "we need to note that, insofar as theological education is genuine education, in and about religious matters – and not indoctrination into a cult, a leap of blind faith, socialisation into a subculture, mobilisation for political action, or an exercise in therapy – and, insofar as theological education is conducted as a scholarly enterprise, for which we give academic degrees to certify that some people are prepared to preach and teach these matters in public – and is neither an initiation into an arbitrary and idiosyncratic worldview, nor a sophistical learning of skills about how to influence people, without regard for the validity of what we say and do – theological education must, above all, centre its life on the question of what is objectively true, and not just in religious matters" (pp. 147-148).

In order to relate the contextual to the universal, Max Stackhouse draws upon Robert Schreiter's method of constructing local theologies, with the help of sociological and semiotic theory. According to such a method, we have to read actions and beliefs as signs, which carry a particular set of associations, within the culture in which they are used. Only when we have interpreted a custom, or story, within culture can we translate it into another culture, and see how it can be used there as a sign to make associations, which would have an equivalent meaning.

In order to relate knowledge and belief, Max Stackhouse draws upon the work of Edward Farley, who commends the teaching of "theologia", which he describes as "sapiential, and personal, knowledge of divine self-disclosure . . . wisdom, or discerning judgment, indispensable for human living".   The teaching of theologia should reconcile reason and faith, thought and action, life in the church, and life in the study.

With the aid of these and other thinkers, we are led to the conclusion that theological education can, and should, be based on a commitment to truth. On the one hand, we can no longer be content with teaching propositional statements from within a particular church or

society, as if they were universally true. On the other hand, if we address our particular context with an attitude of faith and reason, which involves the whole person in thinking and acting, there will emerge certain patterns of thinking and acting, which are common to all human kind. It is as we reflect on these patterns of thinking and acting, in the light of the gospel, that we will discern the universals, by which to test our theological education. The more wholehearted our commitment to our particular local context, the more we expose the roots of our humanity, from which can grow a theology, whose truth can be recognised by all people.

Revd Christopher Garland.

Theology: the University and the Modern World, by Robert Runcie, Paul A. B. Clarke, Andrew Linzey, and John Moses. Lester Crook, 1988.

This book is of obvious relevance to the discussion over the re-establishment of a Department of Religious Studies at the University of Papua New Guinea. It was compiled to mark the opening of a Centre for the Study of Theology, that is in, but not of, the University of Essex in England. The opening lecture is by Robert Runcie, Archbishop of Canterbury. He argues that the study of theology at a university is a sign to both the ecclesiastical and academic worlds: "To the ecclesiastical world, it is a sign that the pursuit of truth is inseparable from the search for God; to the academic world, a sign that, without God, the search for truth is incomplete. Either way, it is the product of that vision, which refuses to separate faith from thought."

Despite the attempt made since the Enlightenment to divorce faith and reason, Dr Runcie argues that they meed in "that experience of wonder, which so often accompanies a scientific discovery". He maintains that Descartes, the direct precursor of the Enlightenment, maintained the link between truth and God, for he thought that thinking works, because it is upheld by the graciousness of God. Descartes, therefore, took as his watchword that "God will not deceive".

Dr Runcie goes on to say that secular society has limited its own concerns to the pursuit of individual happiness, and dismisses any wider vision of religion as irrelevant. Yet, such a narrow view belittles the importance of education, for education is, in itself, a spiritual activity, concerned with the development of the whole person. If a person is just seen as an economic resource, then his scope is limited, so he or she needs to be seen as a child of God. By providing a vision of the whole person as a child of God, a department of theology can provide a vision of man and society, which is relevant to the whole University.

Dr Runcie stresses the need for cooperation between the churches, in the study of theology at a university, and for a theology that is in touch with modern life. There must be interplay between theology and social reality. There must be an encounter between Christians and other religions. He concludes by saying that "Christian theology, with its vision of 'manhood taken into God', implies a vigorous, imaginative, and inclusive vision of education at every level".

So Dr Runcie provides a vision that accords well with the Papua New Guinea search for "integral human development".

In the next section of the book, Andrew Linzey argues that "the prior demand upon all Christians must be God, not the desire for moral or doctrinal uniformity". In a university, he says, reason is not possible without faith.

John Moses looks at the nature of a university as a school of universal learning, and asks whether the teaching of theology has a contribution to make to a tradition of learning that encompasses some comprehensive and coherent vision of reality. He argues that science, of itself, cannot explain the meaning of our place in the universe, which is a question about the "human condition", which all people need to answer in some way. Yet, he says, Christian theology provides a framework of God's revelation in Jesus Christ, in which such questions can be answered.

Finally, Paul A. B. Clarke looks at the plight of modern man, estranged from his community. He says that the church needs to take the modern "unhappy consciousness" of alienation seriously, without being

trapped in it. Since the church has a sense of tradition of being in continuity with the past, and able to be reformed, in order to face the future, it has doors in and out of the situation of modern man. In this way, theology can help the university cope with the modern world, and free it from the shifting sands of relativism. Paul A. B. Clarke argues for wisdom, as a corrective to mere knowledge. He asks for interplay between theology and other disciplines, both at the level of theology, and of practice. He says theology should be engaged in, but not completely engaged by, the world. Such a theology will be a theology of diversity, and it will take, as its starting point, Kant's demonstration of the limits of reason, for that guarantees a place for faith.

In sum, the book argues that theology offers a marriage between faith and reason, and that, without faith in an overall worldview, knowledge is victim to every passing trend. Therefore, a university, without access to a department of theology, is at the mercy of every passing theory, and prevailing modern anxiety. On the other hand, theology needs contact with other disciplines, to test its own claims to rational thought.

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