ARTICLES AND BOOKS
RELEVANT TO MELANESIA

"What is Contextual Theology: A View from Oceania", by Revd Dr Illaitia S. Tuwere, in *The Pacific Journal of Theology* 27 (2002), pp. 7-20. "As far as possible, theological discourse, in any given culture, must move into the depths of peoples' experience, and, from there, answer God's call, made through Jesus Christ. Contextual theology believes that theology and theological work can only be credible when it speaks from the depths of one's being "Out of the depths I cry to you O Lord" (Ps 130:1). There is no such thing as gospel, which is not embodied in a culture."

"How Do We Do Contextual Theology", by Revd Dr Javili Meo, in *The Pacific Journal of Theology* 27 (2002), pp. 41-60. "For genuinely contextual theologies, theological process begins with the opening of culture, carefully listening to culture to discover its principal values, needs, interests, directions, and systems."

"Builsa Proverbs and the Gospel", by W. Jay Moon, in *Missiology: An International Review* XXX-2 (April 2002), pp. 171-186. "The purpose of this paper is to demonstrate how the study of Builsa proverbs opens a window of understanding into the traditional Builsa culture, thought, and theology, which then provides a forum for the Buli scriptures to interpret their values, preoccupations, and thought."

"Living Together with the Ancestors", by Johannes Triebel, in *Missiology: An International Review* XXX-2 (April 2002), pp. 187-197. "The ancestors are incorporated into a very sensitive network of relationships. My family (and I, myself, as part of it) and my ancestors, another family and their ancestors, my clan and another clan, together with their ancestors, are part of that network that is, under ideal conditions, in balance. But, if at one point, something is moved, the whole network is affected."

"Christian Syncretism: A Study from the Southern Madang District of PNG", by Theodor Aherns, in *Point* 26 (2002), pp. 31-63.

"The Bogadjim and Amele cases demonstrate that the Melanesian listener could not but conceive the new message within his own traditional concept of worldview, in which religion ensures socio-economic well-being of the community, and helps men to maintain their place in the total cosmic order. People assumed that Christianity, and the new foreign culture, were related to each other, in the same way as were religion and the empirical realm in Melanesia."

"Concepts of Power in a Melanesian and Biblical Perspective", by Theodor Aherns, in *Point* 26 (2002), pp. 79-115. "A young man, who died suddenly in an accident, was buried in the village graveyard. The following night, a group of villagers saw a quiet flame about his grave. This sensation supported their suspicion that there was something mysterious about his death that needed further investigation. Some kind of power had appeared to convey a message."

"The Incarnational Model: Perception of Deception?", by Ken Baker, in *Evangelical Missions Quarterly* 38-1 (January, 2002), pp. 16-24. "The 'incarnational' model is an attempt to cultivate a particular and, perhaps, artificial social image. Furthermore, this approach implies that true relationship only develops where there is equality. In other words, for there to be 'connectedness' between members of two cultures, there must be economic parity. However, this fixation with material status overlooks an entire spectrum of realities, which impact intercultural relationships."

"Clashing Views of Cultural Sin", by Aaron Dean, in *Evangelical Missions Quarterly* 38-1 (January, 2002), pp. 48-53. "Americans rate sins, starting with murder, sexual sins, stealing, lying, and end up with the minor sins of anger, jealousy, and covetousness. African Christians would also start with murder, closely followed by anger, jealousy, and covetousness – and then end with minor sins, such as stealing (they'd call it borrowing), lying (saving face), and sexual sins (which they see as normal human activity)."