

correspondingly less importance to the question of apostolic succession.

From the perspective of our ecumenical situation in Melanesia, the responses to the section on Baptism are probably the most relevant, stressing the role of faith, and God's action in Christ, the status of infants' vs. believers' baptism, and the problem of re-baptism. The New Zealand Methodists, and the Cameroon Presbyterians, mention explicitly the need to see BEM in very different cultural contexts.

For those at present engaged in trying to formulate a Melanesian response to BEM, both these books will be invaluable resources.

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MILINGO, E., *The World in Between: Christian Healing and the Struggle for Spiritual Survival*, London UK: Hurst/Maryknoll NY: Orbis Books, 1984, 138 pp.

For those who have now known of this controversial charismatic African prelate, Milingo, the former Archbishop of Lusaka, the introduction by Mona MacMillan presents an investigative profile of the events, and Milingo's own personal history; his early childhood and education, which led Milingo through seminary to the priesthood; Milingo's eventual appointment to the See of Lusaka in 1969, and the trials by ordeal of mind faced by the Archbishop in subsequent years, till Milingo's resignation in 1982. These trials I am apt to call "trial by ordeal" because of so much pain they caused Milingo morally and mentally, on account of the accusations levelled against him. These experiences are explained by Mona MacMillan in the epilogue.

There are four chapters in this book. The reader will be led by Milingo through the wilderness of the spiritual world that most of us

rarely care to think of as reality. Beginning with the discovery of his powers of healing in chapter one, he expounds on the spiritual world theme in chapter two. Milingo has strong belief in the existence of the evil spirits. In this chapter he outlines how to combat the forces of darkness.

At the same time, he firmly believes there are also good spirits; he often called on the angels and saints to assist him in his ministry of liberation, which he sometimes likes to call a “tug-of-war” (p. 68) against the evil spirits. Milingo differentiates between two evil spirits: the satanic spirits and the angered ancestral spirits, which still roam the world, with hateful revenge against their living relatives. Accordingly, there are also good spirits of the dead relatives, who are there to support the living, along with the angelic spirits.

Chapter three is given to exploring African spirituality. He asks for respect and recognition of African religious practices by the European missionaries, and to let the Africans decide which cultural religious rituals are the best to be adopted into the Christian liturgical ceremonies, as they are the best judges of their cultural significance.

Milingo cites a growing dissatisfaction among many Africans, because of the Christian churches not being able to meet physical and spiritual needs. There are already 4,000 (p. 76) independent African churches in South Africa. Some of them are given to the worship of satan . One of these is called “The Church of the Spirits” (p. 32). In his own Christian spirituality, Milingo himself draws heavily on St Paul’s example of devotion to Christ’s mission.

Milingo emphatically draws the attention of the reader to the compatibility of the African religious rituals and practices with those of the Christian rituals and ceremonies brought in by Christian missionaries (in chapter four, under the title of “Living in Christ”).

The book itself is not meant as a treatise of spirituality in any great depth, rather it is a collection of Milingo’s thoughts, experiences, and writings, put together nicely by Mona MacMillan.

Two thoughts came forcefully to my mind as I read through these chapters: firstly, a call to Western missionaries to respect the growing pains of the local church, by allowing the local clergy, and their own people, to decide the best forms of worship with regard to the customary religious practices for the purpose of liturgical adaptation. This means, in any primitive pagan lands, due respect must be given to wholesome traditional religious beliefs and practices, so that the local people will be able to feel Christianity is a way of living, not something which is imported entirely from outside, which they wear, as clothes to church, so, after the Sunday service, these are discarded when they return home and they put on another garment for their own traditional worship. Christianity must be seen as their way of life, just as their own ancestral religious rituals are one and the same with their everyday life. The other point is the book is presented as evidence in self-defence to his accusers, the fellow priests, and the Vatican, that he was on God's side in what he did. And Mona MacMillan has expertly reiterated Milingo's intentions through her running commentaries throughout the book. It seems to me that the main criticism by Milingo's accusers arose from the misguided and misinformed generalisation, that, his fellow priests claimed, the cases of possession by evil spirits were not genuine, but only instances of emotional disturbance. What is more, the methods of exorcism employed by Milingo were not officially approved by Rome, and were evil.

This is a book for the local and the Western missionaries, priests, pastors, and Christian church workers.

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SONG, Choan-Seng, *Theology from the Womb of Asia*, Maryknoll NY: Orbis Books, 1986, 241 pp.

It is refreshing to come across a book written in a genuinely Asian idiom, without apology, and with sureness of touch. This is