

## EDITORIAL

This volume covers a variety of topics related to Melanesia: contextualisation, sorcery, reconciliation, salvation, and fear. Each topic, in its own way, adds to the on-going discussion of applying God's Word in a Melanesian context.

In the first article, I investigate the contextualisation strategies of five leaders in the Anglican church's efforts to establish itself in Papua New Guinea: George Selwyn, John Patteson, Robert Codrington, Copland King, and Montagu Stone-Wigg. I conclude that a missiological redefining of *via media* describes the Anglican church's contextualisation strategy: enculturation within Anglican limits. If we take the time to learn from history, we can learn from the Anglican church's strategies.

In the next article, Ezekiel describes the historical practice of *Tatapa* in Bougainville, relating it to Christ, as our protector. It is a short article, but one that captures the traditional beliefs of the Teop people in the North Bougainville Province. Fear and protection are two real aspects of life in Papua New Guinea. In the end, Ezekiel challenges us to look to Christ for our protection.

Alu describes sorcery attacks among the Hula people of Papua New Guinea. He delves into scripture for an explanation and response, eventually resting on the sovereignty of God. The article deals with an issue real to the people of Papua New Guinea, and Alu has provided a scripturally-reasoned explanation of sorcery. His conclusion that God is supreme, even in sorcery, should bring confidence and comfort to those impacted by such practices.

Aaron looks into his Rennell-Bellona culture, seeking to draw parallels between the *tanu manganga* ritual and the reconciling work of Christ. In the article, he provides an emic view of the ritual, in light of reconciliation, according to God's word. The article should cause each of us to reflect on how we can present Christ more meaningfully within our cultures.

Maxon contrasts the traditional concept of salvation among the Yangoruan people of Papua New Guinea with the biblical concept. In doing so, he provides an insider look at traditional beliefs related to the Yangoruan idea of salvation. His conclusion, that we should stress Christ and His reign, provides a scripturally-valid, yet culturally-relevant, gospel for the Yangoruan people.

In the final article, Gibson provides us with insights into fear in the Melanesian culture, drawing specifically from his personal experiences from living in the Sepik. He reminds us, as we constantly need to be, that we, who are in God's hand, should not succumb to fears of this world.

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

Doug Hanson.