

Newslink

State Notes

New South Wales

Australian National University

Tony Johns retired from 31 December and is now Emeritus Professor of the ANU. During second semester 1993 he was a Visiting Scholar at the Oxford Centre for Post-Graduate Hebrew Studies where he worked on the transformations of prophetic figures from the Judaic tradition in Qur'anic exegesis with special reference to Job. He also lectured on various aspects of Islam and the Qur'an at Selley Oak Colleges, Birmingham University, University of Hull, Edinburgh and St Andrews and was at the Conference on Islam and the Social Construction of Identities in Southeast Asia in Honolulu in August as a commentator. He will be studying for a month in Cairo in June and will teach a revamped course on The Qur'an in Translation at ANU in second semester.

The new course taught in 1993 'Islam: History and Institutions' attracted 120 students. 'Modern Trends in Islamic Thought' attracted 25.

from Tony Johns

Charles Sturt University, Riverina

There is good news from Wagga! At last we have a respectable EFTS - over ninety students, mostly correspondence. We offer a religious studies major, consisting of eight subjects, in the Bachelor of Arts degree. Teaching the four subjects offered this session are Fr Ted Tyler - Christianity; Dr Craig Matheson - Sociology of Religion; Reg Naulty teaching Introduction to Religion and Islam.

Reg Naulty

University of New England - Armidale

A tenurable lectureship in Religious Studies has been given to Dr Majella Franzmann commencing January 1994. Majella replaces Roland Boer who has gone to the United Theological College. We expect to offer a MA in Religion Studies in 1995.

The following theses in Religious Studies have been accepted:

PhD: Dean Shirley 'A Sociology of Parish Religiosity: A Study of Five Victo-

rian Uniting Church Parishes'
MA(Hons): Gil Soo Han 'Social Sources
of Church Growth: the Significance of the
Church among Korean Migrants in Syd-

ney and the relationship of this Phenome-
non to Church Growth in Korea'.

Peter Hobson

Queensland

University of Queensland

The Department of Studies in Religion has a new head. Following Phil Almond's decision to retire from the position after eight years of faithful service, Ed Conrad has been appointed to replace him. Ed will serve for an initial term of five years.

Michael Lattke continues to go from strength to strength. Awarded the Doctor of Letters by the University a year ago, Michael has now been promoted to the position of professor. He continues his research into the Odes of Solomon.

N Ross Reat has been occupied mainly with completing final revisions to his book *Buddhism : a History* due out early this year. His new introductory subject 'Belief and Unbelief' proved popular with an enrolment over 50. A major source of satisfaction this year was the outstanding Honours thesis by his student, David Dargie, on the subject of Gaudapada.

Another popular course last year was Lynne Hume's 'New religious Movements'. It involved students in participant observation of alternative religions, an exercise which generated much interest on both sides. Another of Lynne's subjects, 'Aboriginal Religions', included a camping weekend organised by a local Aboriginal group. Lynne has been doing a lot of fieldwork for her planned book on witchcraft and paganism in Australia.

Richard Hutch has been much in demand as a keynote speaker, having delivered the keynote address at three different conferences. His topics: 'Death in the twentieth century'; 'The spiritual journey: a psychological perspective'; and 'Stopped dead in our tracks: spiritual journeys and the god of destruction'. Richard will be away on a Special Studies Program at Princeton Theological Seminary during the second semester of 1994.

Majella Franzmann was elected in August 1993 to membership of Studiorum Novi Testamenti Societas (SNTS). She left early in the new year for Armidale having worked hard to write up her research on the figure of Jesus Christ in the Nag Hammadi texts.

Rod Bucknell continues his research for a book on interpreting Buddhist doctrine, which at present mainly involves comparing the Pali and Chinese versions of the four main Nikayas. His new subject, 'Buddhist meditation in theory and practice' proved popular - an example of a recent marked growth of student interest in eastern religions.

Our visiting lecturer, Ute Pietruschka, went back to Martin-Luther-Universität, Halle, after spending a semester in the department. She taught Islam and Arabic, subjects we have not been able to offer for some time.

Rod Bucknell

South Australia

University of South Australia - Underdale

The Uni of SA will have its first intake of student into the PhD programs in 1994 in the fields of religion studies and religion education. This follows the introduction in 1993 of the first intake into a research Masters degree in these fields. Many exciting research projects are under way.

A report on education for social justice, to be produced early 1994, is on a collaborative action research project into the feasibility of developing a model of teaching which would assist young people in becoming actively involved in the struggle against injustice (focussing on sexism, racism, and poverty). The project involved a collaboration between the UniSA, The SA Education Department and the Catholic education Office. It also

included as researchers, 13 academics, 9 teachers from a State High School, and 6 teachers from a Catholic primary school. The religion studies staff were core members of the research team.

Penny Magee has resigned from the UniSA and will move to Melbourne in April to take up a position as Academic Co-ordinator in the South Asian Women's Studies Unit which is located in the National Centre for South Asian Studies. The newly formed South Asian Women's Group has as its first major 'event' a two-day conference (July 27-8) on Women, Power and Cultural Difference in South Asia: Negotiating Gender, to be held in conjunction with the International Feminist Book Fair in Melbourne.

*Michael O'Donoghue
(with extra gossip from Penny, and Vic Hayes)*

Victoria

University of Melbourne

John Bodycomb, ecumenical chaplain, asks us to note the passing of "one of the old gang" - Father Noel Ryan, SJ.

The Society of Jesus (Jesuits), former students at Melbourne's United Faculty of Theology, advocates of religious freedom, and lame ducks galore, mourn the death on September 2, 1993 of Noel Ryan, at seventy-six.

Father Ryan brought Marx, Weber and Durkheim back to life for students in search of a sociological perspective, and then helped them apply the concepts of sociology to reflection on religion and religiousness.

He was founder and patron of Melbourne's ACTION GROUP FOR RELIGIOUS LIBERTY, a 'watchdog' organisation committed to upholding Article 18 in the UN Universal Declaration of Human Rights (ie concerning religious liberty).

One of the Jesuits said to me that, when waifs and strays turned up at the Jesuit Theological College, it was odds-on that Noel had found them and brought them in. He was the epitome of real religion. The death notice read:

A compassionate friend to all in need. A great educationalist and defender of religious freedom, his wisdom, humour and gentleness will

be missed by his Jesuit community and all those he served and befriended as a priest.

John Bodycomb

Western Australia

Edith Cowan University

The Department of Religious Studies restructured in 1993 and began 1994 with new staff and a redirected focus. The religious education program that was the original core of the department has been transferred to the Faculty of Education, together with the Catholic Institute staff that are seconded to the University. The Department will now be able to concentrate on its Faculty of Arts program in religious studies, and increasing integration with such disciplines as history and sociology. The department is also developing a

philosophy stream, with a minor now approved to commence in 1995, prior to offering a major. A first philosophy lecturer has been appointed: Alan Tapper.

Anne Harris spent the summer in central America and is co-ordinating the undergraduate program on her return. Peter Bedford is on a Golda Meir Fellowship at the Hebrew University in Jerusalem. Iain Gardner spent (another) summer in the Dakhleh Oasis (Egypt) where he is editing newly discovered Coptic Manichaean texts.

Iain Gardner

New Zealand News

Massey University

Bronwyn Elsmore took two month research leave in mid-1993 travelling to Hawaii where she stayed at the East-West Center. Her research topic was the influence of westernisation on oriental religion in which she interviewed Chinese and Japanese people, lay and clergy, on their experiences of change. Bronwyn contributed a lecture on Women in Maori Religion to the East-West Center's Program for Cultural studies, Dialogue of Civilizations; and was also fortunate to be able to attend the Fifth Conference on World Spirituality: New Directions. Back in NZ she organised a seminar on Women and Religion in celebration of Suffrage Cen-

tenary Year, excerpts of which have since been broadcast on National Radio.

University of Canterbury

Bo Sax was in the Central Himalayas of north India from mid-October to early February, completing his research on Pandava Lila, a ritual dramatisation of India's great epic *Mahabharata*. His edited volume *The Play of the Gods: Lila in South Asia* has been accepted for publication by Oxford university Press. Several of the essays in the collection were presented at a conference Bo organised in 1989 at the Center for the Study of World religions at Harvard University. His first book *Mountain Goddess: Gender and Politics in a Himalayan Pilgrimage*

(OUP:NY 1991) has received an Honourable mention in the Hans Rosenhaupt memorial Book award for 1993, which is sponsored by the Woodrow Wilson National Fellowship Foundation.

Professor Jacob Neusner will be at the University of Canterbury as a Canterbury Fellow from June 25 to August 7, 1994.

Bill Shepard presented papers on modern Egyptian Islamic writers at the American Academy of Religion and the Middle East Studies Association conferences in America in November.

University of Otago

Elizabeth Isichei has completed a history of Christianity in Africa to be published by SPCK in 1994. Her keynote address at the NZ Religious Studies Conference, 'Some ambiguities in the academic study of religion', has now appeared in *Religion*, 23, 4, 1993.

University of Waikato

Here at Waikato things are developing steadily, if somewhat more slowly than we would like. As from February Douglas Pratt, the foundation lecturer, is

to be joined by a half-time lecturer, Dennis Green. Dennis has been tutoring in the department for a couple of years, and during 1993 undertook some contract teaching. He comes with an MA in Religious Studies from the University of Canterbury and is undertaking doctoral studies in the area of Second Temple Judaism. Dr Joan Taylor, who held a fellowship from June 1992 to July 1993, maintains her involvement as a continuing Research Associate and part-time contract lecturer.

Volume 4 of the Waikato Studies in Religion series was published during 1993 and Volume 5 will appear during 1994.

Waikato plans to offer Religious Studies as a major from 1995, and to offer honours and an MA programme from 1996.

An average of two students graduate with the Diploma in Religious Studies each year, and 1994 is seeing an upsurge in higher degree students - there are currently 4 DPhil and 1 MPhil candidates. Topics include, for example, Jesus and the Pharisees; New Zealand military chaplains of WWII; Christian theology and Melanesian worldviews; Religion and ecology; Interfaith dialogue.

Mount Banahaw Pilgrimage

Kath Engerbretson

Certain places beckon pilgrims year after year to journeys of spiritual discovery. Are these places sacred because the collective faith of countless pilgrims has made them so, or are there really places where the sacred being celebrated in so many of the world's great traditions, especially resides? A pilgrim to Mount Bana-

haw, one of the Philippines' most sacred places, is confronted with these and other deeper questions, so that the physical acts of walking and climbing in pilgrimage mirror and parallel the inner journey which unfolds as the pilgrim is tested, and reborn.

Recently I had the opportunity, as a teacher with a group of students, but also as a student myself, to make the pilgrimage which hundreds of Filipinos make every year during Holy Week. Our journey was to Kalbaryo, one of a series of hills surrounding the sacred mountain, Banahaw. It is this pilgrimage that I hope to describe and reflect on in this paper, but description of and reflection on such a pilgrimage is only possible against the background of the historical and religious culture of the holy mountain.

Constantino (1975:11) writes that:

Filipino resistance to colonial oppression is the unifying thread of Philippine history.

The 'people power' movement that led to the ESDA revolution of 1986 and the overthrow of the Marcos dynasty, was a recent manifestation of popular resistance to oppression. This revolution, however, should be seen against the background of a history of colonialism, most recently imposed by Spain and America, who assisted the Philippines to Independence in 1935. An inevitable heritage of the Spanish colonisation of the Philippines was the imposition of Spanish Catholicism, particularly through missionaries. A heritage of the American years are powerful pockets, throughout the Philippines, of American style Protestantism and Christian fundamentalism. The Mount Banahaw phenomenon can be understood as a popular religious resistance to imported interpretations of Christianity.

Mount Banahaw and its surrounding mountains are approximately three hours journey south of Manila. The beliefs which surround it reflect a fascinating mixture of animism, overlaid with remnants of Spanish Catholicism and even more recent religious influences. These

mix, without evident tension, with the philosophies of the fervently nationalistic cultic groups that reside at the foot of the mountain, and that claim the Filipino national hero, Jose Rizal, variously as a the greatest Filipino or as the Filipino Christ.

For the families who form these many Banahaw religious cults, the birth of a nationalist faith involves rejection of religious colonialism. Nationalist Christianity, of which a variety of interpretations exists in the Mount Banahaw area, attempts to break away from the 'foreign' saints, fiestas and practices of the paternalistic Catholicism imposed by Spanish colonialism, principally through its veneration of Rizal.

It is easy to see why Rizal has become, for many, the Filipino Christ. Born in 1861 in the small town of Calamba, Rizal was executed at the age of thirty five for the crime of insurrection against the Spanish government. Although he was accused of, and executed for complicity in the 1896 uprising, Rizal had resisted persuasion to lead an armed revolution. Through his poems and novels he had articulated a vision of peaceful struggle for justice, based on nationalism and Christian understandings of freedom. His political vision was achieved neither in the Revolution, nor under the American colonial rule which followed, nor has it been achieved noticeably in the Philippines today. However, Rizal's life and words continue to inspire those many who struggle for an independent and free Filipino society. In particular, Rizal's message and memory is venerated by the 30 or so religious cults that have established themselves at the foot of Mount Banahaw. These hold to Rizal's vision of a Filipino society founded on genuine nationalism.

The largest of the sects in the Mount Banahaw area is the *Suprema de la Igle-*

sia del Ciudad Mistica de Dios (Supreme Church of the Mystic City of God). This, along with other groups in the area, founds its beliefs on the mystical tale that, after the Crucifixion of Christ, God was angry at the continuing sinfulness and disharmony of the world, even though God's son, Jesus of Nazareth, had made the supreme sacrifice of death. With the Middle East embroiled in war, God decided to mystically transfer the Holy Land to Mount Banahaw (Somera, 1986, 436). Consequently, believers assert that the *puwestos* or sacred sites of Banahaw and its surroundings are truly places where Jesus Christ walked. To journey on the mountain is to walk in the footsteps of Christ. They believe that the second coming of Christ will occur on this mountain, and that here the New Jerusalem foretold in scripture will be established. The reign of God will be disseminated from Mount Banahaw. The communities of families that live at the foot of Mount Banahaw await this event, and prepare for it fervently.

It should be pointed out, however, that this 'Christianisation' of the sacred mountain is relatively recent. Gorospe (1992) suggests that the pilgrims of to-day who believe that they trace Christ's steps as in Israel, also walk the sacred ground of Pre-Hispanic religion. The mountain has been a centre of spiritual power for hundreds of years.

The religious groups that assemble at Mount Banahaw are extremely nationalistic. They believe that here the spirits of national and chosen individuals such as Rizal, reside in a particular way. There is a conscious rejection of non-Filipino or 'foreign' saints. The people of the Mistica claim Rizal as 'the greatest Filipino', but do not particularly venerate him as a Christ. However, other groups in the area

claim Rizal as the Filipino incarnation of God, or as the Filipino Christ.

Mount Banahaw itself is the binding symbol for all the religious groups in the area, and it is considered sacred by all. The Mountain is the common factor in all their religious worship. The sacred character of the Mountain is a peculiarly Filipino mix of Christianity and animism. The Philippines was hastily converted under Spanish rule, and there are numerous examples throughout the pilgrimage, of the conversion of animistic beliefs into a Christian framework. Sacred sites, or *puwestos*, which may be trees, rivers, rocks, caves or waterfalls previously perhaps the dwellings of ancestral spirits, now house Christian icons. These images link the pilgrim with the most powerful *puwesto* of all, the sacred mountain itself, and with the mystery that resides there. Bulatao (1982: 54) claims that the 'New Mysticism' encountered among the cults that live at the foot of the Mountain, and among the hundreds of pilgrims who visit the mountain every year, is a re-emergence of the inner self of the Filipino man and woman. Here the voices of an ancient animism, breaking through the walls of established Christianity, have resulted in a fascinating religious phenomena.

Along with the teachers and students with whom I travelled to the Philippines, I was offered the opportunity to make a pilgrimage as far as Kalbaryo, and so to walk in the footsteps of Christ to Calvary. We were led by four professors and teachers from the University of the Philippines, all of whom have previously led student groups into the holy mountain. The fact that we were not Filipino, indeed we were outsiders at a number of levels, meant that we had to listen and learn, and to approach the sacred site with open minds, with the minds of students. At first we

were conscious of being outsiders, even onlookers, and felt awkward because of this. Gradually, however, the Mountain took over, and each of us was swept up into the mystery of the place, and into the personal, spiritual dimensions of the pilgrimage. The pilgrimage became for each of us, not just a journey into an interesting religious phenomena, but a journey into ourselves. It is this level of the pilgrimage to which Gorospe (1992) refers when he says:

Let me repeat that Mount Banahaw is a reflection of your own consciousness. What you find there is your own shadow." (:72)

As we approached Banahaw on the first day of the pilgrimage, one of our guides described the Mountain and its environs as "this huge Church". One does indeed gain a sense of entering a Cathedral. The Mountain and its valleys are spectacularly beautiful, with high rock walls, natural caves and waterfalls which run into springs of pure clean water. The water of the mountain is believed to have healing properties, and so it figures prominently in the many rituals and trials through which the pilgrim progresses.

The pilgrimage begins at Santa Lucia Falls, in a deep cathedral like gorge. Here the pilgrim is ritually cleansed from sin under Santa Lucia Falls. This preliminary ritual must be performed before proceeding to Kalbaryo. One descends 269 cement steps, to the Falls which are hidden by a forest of trees. The gorge is full of the mist of the Falls. After lighting a candle and praying for a time at Piedra Mental (a boulder like rock that guards the entrance of the gorge), pilgrims immerse themselves first under one waterfall, (*Talon ng Nunong Lalake*; The Waterfall of the Male Ancestor), then under the sec-

ond (*Talon ng Nunong Babae*; The Waterfall of the Female Ancestor). After the cleansing, there is more time to allow the quiet and reverence of the place to steal over you. It is easy to be overwhelmed by the beauty of the place, by the cleansing and baptismal symbolism of the water, and by the praying and chanting of the pilgrims who come here to prepare for the climb to Kalbaryo. For me as a western Catholic, for whom natural symbols such as water become denuded of power through the timidity with which we use them in ritual, this total immersion clinging to the slippery rock face behind the falls, was breathtaking. It was a powerful baptism, whose intention was the cleansing and humbling of the pilgrim before the climb.

On the second day, we made the climb to *Kalbaryo*, (Calvary). The whole of the Mount Banahaw area is a national park, and at its entrance are two concrete slabs on which are inscribed the ten commandments. The first stop is *Kaban ng Bigas* at Asin (The Warehouse for Rice and Salt). The warehouse stands for simple material necessities, and reminds the pilgrim that she or he depends on God for the staples of life. Prayers made at this shrine invite God's blessing on the pilgrimage that is beginning. Under the guidance of our pators, we prayed for each other and for the safety of our group.

The role of the pator or guide is crucial for the geographical and physical aspects of the journey, as well as for guidance in the religious meaning of the rituals. We were fortunate to be led by four experienced and gifted pators, who took us on the often circuitous and rocky routes to the puwestos, explaining the religious meaning of each and leading us in prayer. They were uncompromising in their demand that the holy places be re-

spected, so we were cautioned to silence when necessary, and instructed in appropriate behaviour. They were full of information and instruction when this was necessary, but also knew when to be silent and to allow us to experience the sacred mountain for ourselves. Their skilful leading of our group, all of us very inexperienced but each bringing our different background and spiritual needs to the mountain, was intrinsic to the success of the pilgrimage.

The pilgrim proceeds to *Balon Ni San Jacob* or Jacobs's Well. Here, holding candles and singing, you enter a secret well whose waters are believed to have healing qualities. The motif of 'living water' encountered constantly in Jewish and Christian scriptures comes to life here. The waters are believed to be waters of life, and so the pilgrim immerses herself in the well, in an effort to encounter God, the source of living water. The sin purification of Jacob's Well is not easily accomplished. Entrance to the Well is frightening, and you must slither down a steep, slippery cavern between two walls of rock, to reach a landing in a tiny dark cave where the well is situated. Holding to a ladder, you dip or immerse yourself in the pool. Having made the frightening descent, I decided to complete the ritual properly and immersed myself fully seven times. There was a sense of identification with all pilgrims from the beginning of Christian history, who have immersed themselves in order to be cleansed from sin and to be reborn. Again, the symbolism of the ritual act were overwhelmingly powerful, and we performed it in silence, supporting each other in prayer in that close, dark place as we each waited for immersion. Gorospe (1992:31) makes the following observa-

tion about the experiences first at Santa Lucia Falls and now at Jacob's Well.

If bathing at Santa Lucia river and under the twin falls symbolises physical cleansing from sin, descending and bathing inside Jacob's Well symbolises emotional cleansing, especially from fear.

Indeed, the pilgrim comes face to face with his own fear many times on the pilgrimage. Nowhere is this more so than at *Husgado* or Judgment Cave, which is the final test before the pilgrim is judged worthy to proceed to Calvary.

Before *Husgado*, pilgrims present themselves to Saints Peter and Paul in *Prisintahan* (the Place of Presentation). This *puwesto* consists of twin cave-grottos at the bottom of a seven foot pit, which one descends by a ladder. Here you inscribe your name on a rock at the entrance to the caves, praying for safety and guidance during the pilgrimage. The next step is *Balon ni San Isidro* (St. Isidore's Well) where each pilgrim, in a reminder of Santa Lucia Falls, has water poured over her head. The self knowledge that one has already gained through the prayer and ritual acts of the *puwestos* thus far, is challenged, confirmed and plumbed in the next ritual, the passage through *Husgado*.

Husgado, or Judgment Cave, is the most difficult and frightening of all the *puwestos*. Simply it is a long, narrow twisted rock passage which one enters through a tunnel or slit in the rock face. You slide down a narrow passageway, holding your candle which is the only light you have to guide you through the darkness. The passageway is lined with sharp rocks, and the descent is made the more difficult by this. You come to a tiny opening in the passage where it is possible to sit or kneel, and to gather your

strength for the next section. Here the psychological and spiritual leadership of the pator is needed, so that the frightened pilgrim is encouraged to go on through what looks like an impossibly narrow and snakelike crevice. *Husgado* is negotiated in stages, and this second stage is the most difficult. It consists of a steep narrow twisted passage through which one forces oneself with hands, fingernails and feet. Here, the calmness and leadership of Joy, one of our pators, prevented panic and offered physical as well as psychological security. Her confidence that we could and would make the passage, meant that we found within ourselves the ability to do it. Slithering in a prone position, finding whatever hold you can, you come to a section where you are able to stand. Again it is a question of gathering strength for the final stage. For the exhausted westerner, it would be easy to give up at this point, although by now the only way out of the cave is ahead. Another pator, Nilo, waited at this point for each of us to come through. The gathering of the will to continue was facilitated by his quiet encouragement, so that he and the other pators became almost Christ figures, shepherding us through the labyrinthine maze. Squeezing through the next section head first, you keep pushing yourself up with your feet through the darkness, until after what seems like an eternity you see light pouring down through the exit, the passageway opens out and you begin to climb upward. The experience is very like a birthing, with all the symbolism of pushing through a dark claustrophobic tunnel. This is made all the more real by the cries and shouts of welcome with which you are greeted when you emerge.

In *Husgado* you come face to face with your own fear, and learn that it can be

overcome. You emerge from *Husgado* knowing that now you can do anything, and that no trial that follows will be too great. The physical aspects of the trial are only the outward skin of the deep personal and spiritual testing that the pilgrim endures. When you exit *Husgado*, you know that you have been judged and found worthy to continue the pilgrimage, immediately to *Kalbaryo* but beyond, for *Kalbaryo* is only a symbol of the universal spiritual quest.

And so on to Calvary! After the Judgment cave the ascent is not too difficult, being an initially gradual climb up a rocky track, becoming steeper as it nears the peak. The climb takes about an hour, and ends at *Santos Kalbaryo* about 704 feet above sea level. Through the climb the pilgrim mystically dies with Christ, and at the summit is confronted with four enormous wooden crosses cemented into the rock. Three of these represent Christ crucified between two thieves, and we speculated whether perhaps the fourth was a reminder of Rizal's sacrificial death. Here at *Santos Kalbaryo* the power of the sacred mountain was particularly felt. The pators told us that some pilgrims experience nothing, making the trek and visiting the *puwestos* as a matter of interest, while for many others the process becomes an important religious experience. We teachers and students from Australia come from a variety of religious backgrounds, and from varying

positions of personal acceptance of, ambivalence towards or outright rejection of Christian ritual as we experience it in Australia. Yet each one of us experienced the power and presence of the mountain *puwesto*, praying naturally beneath the crosses for ourselves, our families and the school community from which we had come. We felt a sense of being drawn to

the place, and an attraction to it that made us want to remain there. The view from the summit is breathtaking, and this added to the deep quiet and mystery of *Kalbaryo*. We lit candles, prayed, spent time alone and together, and proceeded back down the mountain, to sleep that night in the shelter outside the exit of *Husgado*.

The third stage of the pilgrimage is the negotiation of the *Kinabuhayan* complex. Here, it is believed, Christ rose from the dead and it is easy to understand how beliefs such as this could become part of what is obviously a very ancient sacred place. The river *Lagnas* winds through a beautiful valley, and the pilgrim visits rocks, waterfalls and streams in a ritual identification with the resurrection of Christ. *Kinabuhayan* is populated and cared for by the people of *Tres Persona Solos Dios*, (Three Persons in One God), a religious group whose Church stands beside the river. Committed to Rizal's vision of change through wisdom and prayer, the beliefs of the *Tres Persona Solos Dios* are a mixture of orthodox Christianity and the new nationalistic mysticism. Their teaching about a God of three personae is traditionally Christian, but they venerate Rizal as the Filipino Christ and wait for the new Jerusalem to be established on Mount *Banahaw*. The Mountain, visible from all the homes in the village, is a silent presence as one walks the streets of the *barrio* and follows the river course.

The first *puwesto* in the *Lagnas* River is *Yapak ni Kristo* or the footstep of Christ. This is an unusual foot shaped indentation in a rock, showing, the people of *Tres Persona* believe, where Christ stepped after the resurrection on his way to ascension from Mount *Banahaw*. Pilgrims throw flowers into the river here, before proceeding to the burial cave of *Kinabuhayan*. This is a large complex

cave, full of bats, and guarded by a rock which continually oozes water. The cave is believed to be the burial place of Christ. I thought of the stories of the women who came to Christ's burial place after his death, only to find it empty. I imagined coming to such a place to read these stories, and perhaps to see one day the shadow of the risen Christ that is visible to some pilgrims in this cave. The burial cave is a favoured place of meditation for pilgrims. The remainder of the *Kinabuhayan* complex consists of a narrow tunnel that opens out to a window-like opening on a low cliff face, and other caves which have been given the names of The Weeping Christ, the Room, The Hospital and finally the Well. We crept and crawled through all of them, and received our last and final baptism in The Well. After Jacob's Well, *Husgado* and now *Kinabuhayan*, the drenching in the water of the *Lagnas* River that we received here was the ultimate affirmation of Christian hope. Ramon, one of our pastors, greeted each of us as we emerged with the blessing, "Happy Easter" and indeed we felt re-born, as if this were our first baptism.

Many more *puwestos* are scattered up to and beyond *Santos Kolehiyo* where we camped that night. The camping ground beside the river was full of pilgrims, and by now we felt worthy to be counted among that number. There was a quiet elation that we wanted to share with each other, but the words did not come easily. All of us tried to speak that night about what the pilgrimage had meant for each of us, and about the mystery of the Mountain. We kept trying to express the experience in Australian Catholic words and images, and found these inadequate. In the end, we were talking about spiritual journeying, and ultimately this is the phe-

nomenon of which the Mountain speaks most loudly.

Mount Banahaw is the mythical but real-life drama about the eternal journey of humankind from darkness to light. (Pesigan, G.M. in Gorospe, 1992:48)

Note

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De-Traditionalization: Authority and Self in an Age of Uncertainty

Lancaster University 8-10 July 1993

The spectacle of Anthony Giddens speaking freely for an hour to a roving microphone as he ranged over virtually all aspects of de-traditionalisation was a fitting opening to this very stimulating conference organised by Lancaster University's Centre for the Study of Cultural Values. The awkwardness of the complex new concept 'de-traditionalisation' reflects the German term it translates, but in the hands of social scientists from Britain, Germany, the US - and Macquarie University - it proved extraordinarily fruitful.

Giddens portrayed a world taken by surprise as globalisation produces increasing fragmentation on a scale beyond the coping capacity of Enlightenment philosophies. William Connolly followed this up with an examination of the de-territorialisation of pluralism, drawing on Rousseau and de Tocqueville to counterpose *terra*

and *terre*: if it is true that territory occupies people, terror is the result when people occupy territory violently. Thomas Luckmann, however, provided a certain counterpoise to the general atmosphere of dissolution by reporting on his current research into the moralising capabilities of everyday discourse. Faced with the alternative of moral indirection or fundamentalism, people are rediscovering ethical meaning in social interaction.

No two people attend the same conference, if only because of the physical impossibility of being present at all the sessions. Three themes emerged from 'my' conference in Lancaster:

1. The all-pervading, comprehensively threatening reality of generalised change, falteringly expressed in the contorted concepts 'de-construction' and 'de-traditionalisation'. Whether the label 'post-modern' is any help in diagnosing

this situation remains moot. Christopher Norris suggested that post-modernism itself needs deconstructing and asked whether every truth-claim is *ipso facto* oppressive.

2. Norris pointed to 'violent pluralism' as one of the most puzzling phenomena unleashed by de-traditionalisation. Again and again, speakers found pluralism problematic as a social *praxis*, pointing to fundamentalism as the inevitable alternative unless new ways are found of making pluralism work.

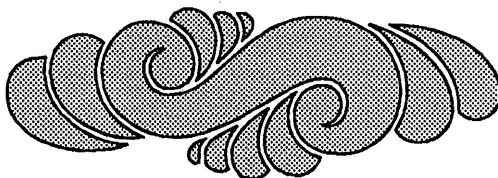
3. Another focus of stark polarisation was nature: if eco-systems are socially constructed, eco-politics and eco-morality should be possible in the face of what Ulrich Beck called the unintended side-effect of collective suicide. There is an undercurrent of fascism, however, in the prevailing eco-romanticism which provides a further spur to the retrieval of traditions in de-traditionalised societies.

The role of the religions in this debate was muted. The total intercausality of Buddhist ecology was highlighted, as was the particularly acute challenge posed by de-traditionalisation to Islam, which, we were told, lacks a theory of how to derive law from its authoritative texts. There were incidental mentions of Christianity, including a spirited arraignment of sociology's avoidance of theology by Kieran

Flanagan. For me two of the most poignant examples of de-traditionalisation *in actu* were Tony Walter's study of the limits of the autonomy of the self in dealing with death, based on his observations of post-modern funerals, and a discussion by a panel of Jewish speakers of the inadequacies of 'Judaism' as a relatively recent reconstruction in coming to terms with the Shoah, the de-legitimisation of an entire civilisation.

It was left to Mary Douglas, however, in a short paper on Leviticus (which had several de-traditionalised participants racking their memories as they tried to find a foothold in the biblical world) to make the telling point that civilisations find themselves in the position of being 'post-modern' over and over again, for each must re-constitute the cosmos as a condition of survival. After questioners had tried to unsuccessfully draw her out, one asked her co-speaker Thomas Luckmann what he thought of her paper. Luckmann stood up and gave her a kiss. More than all the high-powered analysis we were subjected to, that memory remains as a token of the possibility of re-traditionalisation in a humane society.

John D'Arcy May
Irish School of Ecumenics, Dublin



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The details of publications included in this section are those supplied by members. They represent either their own work or work of colleagues members considered worthy of inclusion. It does not pretend to be a bibliography of all works on religion published in 1993. A wider bibliography of Australian religious (mainly Christian) books is printed in Bentley, Peter, 'Tricia Blombery and Philip Hughes 1993 A Yearbook for Australian Churches - 1994. Christian Research Association, Kew.

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