Focus on Indonesia

This entire issue of the *Occasional Bulletin* is devoted to a report on the churches in Indonesia—their historical background, the present circumstances of their life and work, their interaction with the Indonesian context, together with an assessment of the main opportunities and problems they face in witness and service, and their planning for the future. This report, written by Dr. Frank L. Cooley, is condensed from the much larger report of a comprehensive survey and study project undertaken from 1968 to 1976 by the Indonesian churches in cooperation with the Research and Study Institute of the Indonesia Council of Churches.

Dr. Cooley has spent most of his adult life in Asia, serving as a student secretary in the YMCA of China (1946-1951), and as a fraternal worker in Indonesia for the United Presbyterian Church (1956-1976) involved in Christian higher education, theological education and, after 1967, on the staff of the Indonesia Council of Churches (ICC) where he was instrumental in designing and helping to implement the survey project that is summarized here. That involvement took him back and forth among the 49 member churches of the council, the Roman Catholic Church and the non-member Protestant communions that together comprise the vigorous Christian 7 to 8 percent of the population. Dr. Cooley is well known for his published writings, both in Indonesian and English, especially his book *Indonesia: Church and Society* (New York: Friendship Press, 1968).

Indonesia is one of the largest nations in the world—fourteenth in land area and fifth in population. The world’s largest island complex, Indonesia is virtually a continent in itself. It has more Muslims than any other nation in the world. Yet the Christian Church in Indonesia is one of the largest in Asia and one of the fastest growing in the world. This study shows that since the 1940s the average annual growth rate of churches related to the ICC is “double that of the Indonesian population.” At the same time, “it has been the institutional aspects of the church that have grown most vigorously in the last decade.” Perhaps of greatest importance—and encouragement—is the understanding of mission on the part of the Indonesian churches themselves. Dr. Cooley reports that the churches in the ICC agree on a “comprehensive understanding of the Gospel and the missionary task to proclaim the Good News.” This consensus has reduced theological polarization between so-called conservative evangelicals and ecumenical-modern elements, and fostered more effective outreach in witness and service.

**Max Warren, 1904-1977**

Max Warren, generally regarded as the leading missionary statesman both of Great Britain and of the Anglican Communion, died on August 23 at the age of 73. As general secretary of the Church Missionary Society from 1942 to 1963, he exercised extraordinary leadership in a period of great change, and is widely remembered as the author of 232 issues of the influential CMS *News-Letter*, as well as a large number of books. He was a Canon of Westminster from 1963 to 1973, when he retired to Sussex. An undeviating evangelical, he also actively supported ecumenical endeavors, such as the Church of South India. “It is perhaps characteristic,” noted the London Times, “that his last book should be called *I Believe in the Great Commission*, for this title sums up his whole life.”

**On Page**

2 The Story of the Study
3 The Indonesian Context
6 The Church in Indonesia
19 Perspectives for Understanding the Indonesian Church and Its Mission
34 Book Reviews
44 Book Notes
A Descriptive and Analytical Survey of the Church in Indonesia

Frank L. Cooley


At about the time this issue goes to press, the Indonesian Christian community in Indonesia by involving available personnel in the work of research in general and in social-cultural and religious research in particular."

The specific goals embraced:
1. "securing a comprehensive picture of each member church of the ICC, the Church in each region and the Church throughout Indonesia;
2. gaining an understanding of the problems and opportunities faced by the churches in Indonesia;
3. seeing more clearly and comprehensively the priorities that need consideration in efforts to forward church work in Indonesia in the future so as to make the most appropriate investment of funds and personnel; and
4. stimulating the churches to understand their existence as churches in a fuller, deeper, more objective way both theoretically and sociologically."

The logical place to begin was for the research and study department to undertake with the churches a comprehensive survey of the Church in its Indonesian environment. In the process both knowledge of themselves and their environment as well as experience in planning and implementing research would be gained. The word "survey" connoted an effort to discover and analyze as clearly as possible the background dimensions, character and activities of the churches,* as well as the network of relations of the churches in Indonesia with the world around them and with overseas churches and agencies. The word "comprehensive" connoted a study that included all meaningful aspects and relationships in describing and analyzing the Christian Church in Indonesia as a whole. This meant that ecumenical planning and implementation, as well as maximal involvement of the churches in the actual research work and in reporting the results, were required. Insofar as possible it was to be a self-study process.

The general aims of the study as prepared by the staff** of the research and study department were:

1. "to achieve knowledge and understanding of the Church and its environment in Indonesia to help the churches carry out their tasks in the field of witness and service; and
2. to stimulate and develop research in the churches and the

Christian community in Indonesia by involving available personnel in the work of research in general and in social-cultural and religious research in particular."

The specific goals embraced:
1. "securing a comprehensive picture of each member church of the ICC, the Church in each region and the Church throughout Indonesia;
2. gaining an understanding of the problems and opportunities faced by the churches in Indonesia;
3. seeing more clearly and comprehensively the priorities that need consideration in efforts to forward church work in Indonesia in the future so as to make the most appropriate investment of funds and personnel; and
4. stimulating the churches to understand their existence as churches in a fuller, deeper, more objective way both theoretically and sociologically."

These goals were to be achieved through the systematic collection and analysis of data by correspondents from the churches, using operational tools prepared by and under the supervision of the ICC research and study department staff. From the field notes on interviews, statistics, written materials and other data collected, a draft report was prepared. In those churches engaging in the full self-study process, a dozen knowledgeable church leaders, led by department staff, then went over the draft systematically to correct and complete the factual picture and to formulate the implications and conclusions of the study. Utilizing the results of that analysis, the church correspondent prepared the final report to be published.

This was planned to be a three-year project; in practice it took eight years to complete just the Indonesian Report. Three dimensions of the original design could not be carried out as planned: (1) the physical, social, cultural, religious, economic and political environment of each of the regions where ICC member churches are found; (2) the religions—Islam, Hinduism and Buddhism—among which the churches live and work; and (3) church unity and disunity, its incidence and background. These areas could not be studied in the detail initially planned due to lack of personnel.

This effort produced 18 completed reports, 11 nearly complete reports, 4 partially complete reports and 1 to be completed before the end of 1977. Of the 30 completed church reports 13 are 100 percent self-studies, 12 are more than 50 percent self-studies and 5 are 100 percent staff-studies. Of those 30 reports, 11 have been printed, 4 stenciled, 14 typed and the last one is to be printed. One regional report, that of North Sumatra, has been published and the national report, based on the above-mentioned case studies, is due off the press in October 1977.

*Unless otherwise specified, the term church or churches, as used in this digest, refers to an autonomous church body ("denomination") in Indonesia, a member church of the ICC.

**The staff consisted throughout most of the life of the project of one full-time (expatriate) and one part-time senior researcher, two administrative assistants, one typist, and two part-time people on the headquarters analysis team (from 1972 to 1975).
The Indonesian Context

What kind of a world do the Indonesian churches live and work in? What is the world that helps form their structure, mentality, spirit, and presents them with characteristic problems, challenges, opportunities?

The Indonesians’ “Land Water”

Like Japan and Great Britain, strategically located island nations adjacent to powerful continents and cultures, Indonesia is an archipelago whose people refer to it realistically as Tanah Air—“Land Water.” It is composed of 13,677 islands, of which 6,044 are inhabited. Four are among the world’s largest, and Java is among the world’s most densely inhabited. The nation’s area consists of 5,176,640 square kilometers of which 62.8 percent is inland sea and inhabited. Four are among the world’s largest, and Java is among the world’s most densely inhabited. The nation’s area consists of 5,176,640 square kilometers of which 62.8 percent is inland sea and coastal waters. Land area is 735,382 square miles. The archipelago extends from 95° (the northwestern tip of Sumatra) to 141° east longitude (the southeasternmost point of Irian Jaya)—5,110 kilometers or 3,175 miles east-west—and from 6° north to 11° south latitude—1,888 kilometers or 1,173 miles north-south. It has 81,497 kilometers (50,642 miles) of sea coast to defend and develop.

Indonesia is a tropical country. The equator passes through the northern part of Sumatra, Kalimantan, Sulawesi, the Moluccas, and Irian Jaya. The islands know only two seasons, rainy and dry, with rainfall in 1974 in 23 selected stations varying from 851 to 6,103 millimeters. Average monthly temperatures for 1973 and 1974 varied only from 20.4° to 34.1°C (68.7° to 93.4°F) in 15 selected sea-level cities. Except for Java and Bali, which are dangerous deforested because of intense population pressure on the land, most of the islands are covered with heavy rain forest or wide expanses of mangrove swamp. Both are equally resistant to land communications. An additional important feature is the chain of active volcanoes that extends in an arc from the northwestern tip of Sumatra eastward to Flores and then northward to Ternate, Tidore, Minahasa and Sangihe. These volcanoes fertilize the soil around them and periodically deal fiery death and destruction to those in the path of their violent eruptions.

The Indonesian People

Who are the Indonesians? Demographically speaking they are many (approximately 137 million in October 1977) and reproduced at a net annual rate of 2.22 percent between the 1961 and 1971 censuses. In 1971 61.3 percent were below 25 years of age. It has been projected that by the year 2000 the population of Indonesia will reach 235 million, while that of Java and Madura (just under 7% of the land area) will exceed 130 million (55.3% of the Indonesian people). Family planning programs have begun to bring down the rate of increase, but short of cataclysmic disaster there is no way to keep the population from doubling over the next 27 years. The population density for the country—62.5 per square kilometer (162 per square mile)—is not exceptionally high (it is 62.5 per square mile in the United States), but the distribution is astonishingly imbalanced: 537 per square kilometer for Java, 44 for Sumatra, 9.5 for Kalimantan and only 2.2 for Irian Jaya.

“By the year 2000 the population of Indonesia will reach 235 million.”

Most Indonesians belong to a common racial stock and share a similar social-cultural heritage, since their earliest ancestors migrated gradually southward from southwestern China two to three millennia ago. Still, great diversity exists. Geographical, ecological, geological and historical developments have combined to create conditions in which societies developed largely in isolation from one another for several hundreds, even thousands of years. This resulted in the formation of 200 to 300 distinct ethnic groups throughout the archipelago, each with its own language, social structure, customary law and folkways (adat), belief system, political system and sense of identity. However, since the beginning of this century, and more rapidly since independence (1945), growing unity has emerged. Bhinneka Tunggal Ika (Diver-
Impacts From Abroad

Indonesia today cannot be understood without reference to external historical forces (“foreign” peoples and cultures) that have broken into the internal history of Indonesia. Some have raped or seduced, others enslaved or exploited, while all have intermarried with, converted and transformed the peoples and their cultures.

The first was the peaceful penetration of Indian influence: Hinduism and Buddhism; political ideas of caste; feudal statecraft and ceremony and cultural elements such as dance, drama, moral and value systems that entered via the epic poems Ramayana and Mahabharata portrayed in the shadow (puppet) plays, began to take root and spread throughout western and central Indonesia sometime between 100 B.C. and A.D. 100, becoming part of the warp and woof of Indonesian (especially Javanese) life and identity. These Hinduized cultures and societies developed for more than a millennium climaxing in the native dynasties of Sriwijaya centered in South Sumatra (eighth-twelfth centuries) and Madjapahit in Java (fourteenth-fifteenth centuries) which gathered much of Indonesia and what is now Malaysia into powerful empires whose influence was extensive in Southeast Asia, as well as intensive in western and central Indonesia.

Next came the no less influential, if not quite as peaceful, penetration of Islam and cultural elements from the Middle East via southern India at the end of the thirteenth and proceeding through the nineteenth century. Indeed the process of Islamization continues to the present. Much of Sumatra, all of West Java, the north coast of Java and Madura, coastal areas of South Kalimantan and Sulawasi, West Nusatenggara and the North Moluccas were quite solidly Islamized, though with much accommodation to indigenous religion and adat. But most of Central and East Java was only superficially Islamized over the deep roots of Hinduism and Buddhism. As a consequence Islam achieved, over seven centuries, a numerical majority (87% in the 1971 census), but never political or cultural unity.

A third decisive factor for Indonesia was the arrival first of the Portuguese (1520s) and later Dutch colonial rule (1610–1942). Until the beginning of the twentieth century, foreign rulers de-
Sukarno decreed the return to the 1945 constitution and a strong presidential role in government. There ensued a period (July 1959—March 1966) of “guided democracy” and “guided economy.” The government succeeded in the struggle to restore West Irian (now Irian Jaya) to Indonesia, failed in its “confrontation” with Great Britain to thwart the formation of Malaysia and Singapore (1963—1966), took Indonesia out of the United Nations (in 1964), and experienced an unsuccessful coup attempt September 30—October 1, 1965, that resulted in a very bloody aftermath and the assumption by the Army of the reins of government which outlawed the Indonesian Communist Party and arrested hundreds of thousands of “political prisoners,” some 30,000 to 40,000 of whom are still awaiting trial, sentencing or release.

Facets for Understanding Contemporary Indonesia

Pembangunan or development is the stated central goal and activity of the government. Despite its relatively rich endowment in natural resources (oil, nonferrous minerals, forest products, land and water giving tremendous potential for agricultural and aquacultural production), Indonesia did not develop economically under the Sukarno leadership, his vaunted “guided economy” notwithstanding. It wasn’t until the Army dominated the national leadership and established a climate of relative political stability that it was possible to undertake rational planning and management of the national economy based on the Western free-enterprise model, giving much latitude for the activities of foreign investment, joint ventures and domestic investment in various sectors of the economy. Indonesia is now half way through the Second Five-Year Plan, part of a twenty-five-year development program charted by Army leadership under the tutelage and with the technical assistance of a highly competent group of Western-educated Indonesian economists. While the government has emphasized that development in all spheres is essential, priority has clearly been given to economic development. In macroeconomic terms, the modern sector of the economy has advanced strikingly since 1968, largely due to huge infusions of foreign investment and economic assistance to the government’s development program, especially from the nine- (Western) nation aid consortium known as the Inter-Governmental Group for Indonesia (IGGI). But the traditional sectors of the economy, engaging most Indone-sians, have not yet enjoyed substantial development. While there is some demonstrable improvement, it has not been enough to bring any widespread sense of satisfaction to the majority, and especially to that 40 percent of the population with low incomes that receives only 19.5 percent of the national income (in 1969). The gap between the rich and the poor continues to widen under Indonesia’s current development pattern.

The requirements of development, to which the “new order” government has given priority, tend to predominate in nearly all spheres, including the religious. National security (in an unstable Southeast Asia where communism has registered recent advances) and political stability have dictated more extensive and intensive government (Army) control over politics. This has been affected by the establishment of a “functional grouping” (in effect a civil servants’ party) on the one hand, and a government-dictated fusion of the nine political parties that participated in the 1971 national elections into two parties. These competed along with Golkar (the functional grouping) in the 1977 elections to elect national, provincial and district parliaments. Golkar won by 62 percent, the Development Unity Party (Islamic) garnered 27 percent plus and the Democratic Party trailed with 8.7 percent of the vote in the May 2 elections. This result assures that the government’s development program will continue under the same national leadership, General (retired) Suharto as president and Sri Sultan Hamengku Buwono IX as vice-president.

As the armed forces have dominated the political and governmental sphere, so have they dominated the institutional life of society at almost all levels. The one exception might be the religious sphere and the voluntary cultural institutions, though these also are not wholly free from impingement by government or military agencies. The relatively free intercourse between Indonesia and the outside world in the economic sphere has resulted in opening up Indonesian society to diverse cultural influences. And the impact of modern mass media has multiplied geometrically in the last decade (Indonesia inaugurated a domestic communications satellite system in 1976). One result has been an increasingly broad and deep penetration of pluralistic, cosmopolitan cultural elements from non-Indonesian sources, which have put pressure on indigenous, traditional cultural expressions, though the effect of this pressure has not always been negative or destructive.

Indonesia is not a religious state. Its state philosophy is based on the Five Principles (the Pancasila: belief in unitary diety, nationalism, democracy, humanitarianism and social justice). On this basis, (which the Christian groups do not want to be developed into a detailed ideology but left loosely defined so that the various religious groups in Indonesia can give them meaning in terms of their own faith and tradition), the great religions present in Indonesia are recognized by the government and given equal status and rights in practicing and propagating their faith. According to the 1971 census the breakdown is as follows:

<table>
<thead>
<tr>
<th>RELIGION</th>
<th>NO. OF ADHERENTS</th>
<th>PERCENT OF POPULATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Islam</td>
<td>103,579,496</td>
<td>87.5</td>
</tr>
<tr>
<td>Catholicism</td>
<td>2,692,215</td>
<td>2.3</td>
</tr>
<tr>
<td>Non-Catholic</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christianity</td>
<td>6,049,491</td>
<td>5.1</td>
</tr>
<tr>
<td>Hinduism</td>
<td>2,296,299</td>
<td>1.9</td>
</tr>
<tr>
<td>Buddhism</td>
<td>1,092,314</td>
<td>0.9</td>
</tr>
<tr>
<td>Confucianism</td>
<td>972,133</td>
<td>0.8</td>
</tr>
<tr>
<td>Others</td>
<td>1,685,902</td>
<td>1.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td>118,367,850</td>
<td>99.9%</td>
</tr>
</tbody>
</table>

While there is no officially established religion, Islam is by far the majority, and the Department of Religion of the Republic of Indonesia is always led by a Muslim. Understandably, the other religions feel strongly the pressures from this massive majority. In some regions, however, one of the “minority” religions is embraced by the majority, such as Hinduism in Bali, Catholic Chris-

"As the armed forces have dominated the political and governmental sphere, so have they dominated the institutional life of society at almost all levels."
Christianity in Flores and Protestant Christianity in Minahasa, Irian Jaya or Tapanuli, which modifies the overall picture. It is of considerable significance to all the communions that Indonesia is not an Islamic but a Pancasila state, that religion is acknowledged by all to be a very important factor, that Indonesia is not a secular state.

Hence questions of religion, even more so religious tensions or conflicts, are matters of utmost concern to the government, security forces and leadership of the various religious groups themselves. This fact invests with more than ordinary significance such a study as this of one of the most dynamic, developing religions in Indonesia, despite the fact that it represents only 7 to 8 percent of the population. And because Indonesia is a Pancasila state and society, the churches must take with full seriousness the economic, political, social and cultural realities of the rapidly developing environment in which they live and work.

The Church in Indonesia

1. What the Christian Church Is

It is legitimate theologically to speak of the Christian Church in Indonesia. But sociologically it consists of churches from the various branches of the one, holy, catholic and apostolic Church. We start with the whole.

The Overall Picture

The Christian Church in Indonesia is composed of four major parts: the Catholic Church embracing around 25 percent of the Christian community, the Protestant churches joined in the Council of Churches gathering about 52 percent, the Protestant churches and missions not part of the council numbering around 10 percent and the Pentecostal churches not in the council comprising roughly the final 10 percent. Together they embrace some ten million persons, or 7.79 percent of the population as of the end of 1974. Each of these groupings will be described below to give an overall picture at the outset.

The Catholic Church

Catholic Christianity was the first to reach Indonesia's shores and establish permanent roots, beginning in the 1530s in the Spice Islands. It survived the two and a half centuries of Dutch Protestant-dominated rule until the middle of the nineteenth century when the Catholic Church began to enjoy equal status and rights in the Netherlands East Indies. The statistical table summarizes the development of the church hierarchy and the numerical growth of the dioceses throughout Indonesia.

<table>
<thead>
<tr>
<th>Church Hierarchy</th>
<th>E.P.*</th>
<th>A.B.*</th>
<th>Dioc.*</th>
<th>A.P.*</th>
<th>Year Constituted</th>
<th>Numerical Growth of the Dioceses</th>
</tr>
</thead>
<tbody>
<tr>
<td>JAKARTA + 2 dioc's</td>
<td>1807</td>
<td>1842</td>
<td>1961</td>
<td>6,569</td>
<td>385,290</td>
<td>570,718</td>
</tr>
<tr>
<td>II. Central &amp; East Java</td>
<td>IB</td>
<td>1905</td>
<td>1918</td>
<td>1961</td>
<td>356</td>
<td>10,561</td>
</tr>
<tr>
<td>SEMARANG + 3 dioc's</td>
<td>1907</td>
<td>1918</td>
<td>1961</td>
<td>13,898</td>
<td>42,982</td>
<td>79,939</td>
</tr>
<tr>
<td>III. Sumatra</td>
<td>IC</td>
<td>1937</td>
<td>1948</td>
<td>1961</td>
<td>7,349</td>
<td>74,022</td>
</tr>
<tr>
<td>MEDAN + 5 dioc's</td>
<td>1941</td>
<td>1961</td>
<td>4,267</td>
<td>27,043</td>
<td>55,929</td>
<td>164,335</td>
</tr>
<tr>
<td>IV. Southeast Islands</td>
<td>ID</td>
<td>1950</td>
<td>1966</td>
<td>17,799</td>
<td>385,290</td>
<td>570,718</td>
</tr>
<tr>
<td>ENDE + 6 dioc's</td>
<td>1914</td>
<td>1922</td>
<td>1961</td>
<td>17,799</td>
<td>385,290</td>
<td>570,718</td>
</tr>
<tr>
<td>V. Kalimantan</td>
<td>IE</td>
<td>1905</td>
<td>1918</td>
<td>1961</td>
<td>356</td>
<td>10,561</td>
</tr>
<tr>
<td>PONTIANAK + 5 dioc's</td>
<td>1907</td>
<td>1918</td>
<td>1961</td>
<td>13,898</td>
<td>42,982</td>
<td>79,939</td>
</tr>
<tr>
<td>VI. Sulawesi-Moluccas</td>
<td>IF</td>
<td>1914</td>
<td>1922</td>
<td>1961</td>
<td>17,799</td>
<td>385,290</td>
</tr>
<tr>
<td>UJUNGPANDANG + 2 dioc's</td>
<td>1937</td>
<td>1948</td>
<td>1961</td>
<td>7,349</td>
<td>74,022</td>
<td>76,018</td>
</tr>
<tr>
<td>VII. Irian Jaya</td>
<td>IG</td>
<td>1950</td>
<td>1966</td>
<td>17,799</td>
<td>385,290</td>
<td>570,718</td>
</tr>
<tr>
<td>MERAUKE + 3 dioc's</td>
<td>1907</td>
<td>1918</td>
<td>1961</td>
<td>13,898</td>
<td>42,982</td>
<td>79,939</td>
</tr>
<tr>
<td>TOTALS</td>
<td>7</td>
<td>33</td>
<td>50,238</td>
<td>242,716</td>
<td>543,723</td>
<td>879,967</td>
</tr>
</tbody>
</table>

*E.P.* = ecclesiastical province
*A.B.* = archbishopric
*Dioc.* = diocese
*A.P.* = apostolic prefecture
*A.V.* = apostolic vicariate

1) There are no breakdown figures for these years.
2) Several dioceses had not yet submitted their statistics, so these figures are not complete.
3) The Hierarchy was established by the Pope for the Catholic Church in Indonesia on January 3, 1961, so that the earliest date for the establishment of dioceses, from the status of apostolic prefecture or apostolic vicariate, is that year.
Some Statistics on Catholic Personnel in Indonesia

<table>
<thead>
<tr>
<th>Office</th>
<th>Total Number</th>
<th>Indonesian Members</th>
<th>Percentage</th>
<th>Average Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cardinal</td>
<td>1</td>
<td>1</td>
<td>100% incl. in priests</td>
<td></td>
</tr>
<tr>
<td>Archbishop</td>
<td>7</td>
<td>4</td>
<td>57</td>
<td>idem</td>
</tr>
<tr>
<td>Bishop</td>
<td>31</td>
<td>9</td>
<td>25</td>
<td>idem</td>
</tr>
<tr>
<td>Priest</td>
<td>1,557*</td>
<td>507</td>
<td>32</td>
<td>45.8 yrs</td>
</tr>
<tr>
<td>Brother</td>
<td>480</td>
<td>268</td>
<td>56</td>
<td>42.5 yrs</td>
</tr>
<tr>
<td>Nun</td>
<td>3,784</td>
<td>2,801</td>
<td>74</td>
<td>41.7 yrs</td>
</tr>
<tr>
<td>TOTAL</td>
<td>5,860</td>
<td>3,590</td>
<td>61.26</td>
<td></td>
</tr>
</tbody>
</table>

*Consisting of 130 “secular” (8.3%) and 1,427 “religious” (91.7%) priests. The statistics in this table are for 1972.


The educational ministries of the Catholic Church are carried out through 381 kindergartens, 2,823 elementary schools, 610 junior high schools, 137 senior high schools and 275 vocational schools enrolling in 1972 over 720,000 pupils, not including 10 institutions of higher education. About 5 percent of the educational institutions in Indonesia were operated by the Catholic Church in 1966. In health ministries in 1975 the Catholic Church served through 44 hospitals, 10 auxiliary hospitals, 168 health centers, 22 mother and child centers, 12 polyclinics, 75 maternity clinics, 99 government hospitals operated by the Catholic Church, and 2 sanatoria. It also serves through relief and development projects and various mass media enterprises. Catholic women, youth, students, teachers, priests, nuns and brothers all have their own national organizations.

The next meeting of the International Association for Mission Studies will be held at Maryknoll Seminary in Maryknoll, New York, August 21-26, 1978.

Such is the Catholic part of the Christian Church in Indonesia: numerically slightly over 25 percent of the Christian community; institutionally a larger percentage still, both quantitatively and qualitatively speaking.

Protestant Churches and Missions outside the ICC

Detailed, reliable data is much less readily available for the 10 percent of the Christian community found in the Protestant churches and mission bodies not yet members of the Indonesia Council of Churches. Such data as could be secured is presented below in summary form. These Protestant churches are of three kinds: those possessing a national organization, those limited to a single island or province and local churches. The third category, having no synod organization, numbers 80 units in the list provided by the Protestant Section of the Department of Religion of the Indonesian Government. The seven for which there are statistics show 17,090 members, 84 congregations and 9 ministers. Ten churches possess a national organization:

<table>
<thead>
<tr>
<th>Name</th>
<th>Address</th>
<th>Baptized Members</th>
<th>Congregations</th>
<th>Ministers</th>
<th>Data Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gospel Tabernacle Christian Church of Indonesia</td>
<td>Jakarta</td>
<td>156,564*</td>
<td>927</td>
<td>209</td>
<td>1971</td>
</tr>
<tr>
<td>2. Salvation Army</td>
<td>Bandung</td>
<td>76,460</td>
<td>207</td>
<td>303</td>
<td>1972</td>
</tr>
<tr>
<td>3. Baptist Churches</td>
<td>Semarang</td>
<td>11,473#</td>
<td>97</td>
<td>83</td>
<td>1973</td>
</tr>
<tr>
<td>4. Seventh-day Adventist Christian Church</td>
<td>Jakarta</td>
<td>50,996</td>
<td>567</td>
<td>281</td>
<td>1974</td>
</tr>
<tr>
<td>5. Christian Missionary Fellowship</td>
<td>Tanjung-Pandan</td>
<td>5,865</td>
<td>28</td>
<td>20</td>
<td>1972</td>
</tr>
<tr>
<td>6. Holy Word Christian Church##</td>
<td>Malang</td>
<td>2,012</td>
<td>n.a.**</td>
<td>n.a.</td>
<td>n.a.</td>
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<tr>
<td>7. Indonesia Evangelical Christian Church</td>
<td>Jakarta</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
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<tr>
<td>8. Evangelical Indonesia Christian Church</td>
<td>Semarang</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
</tr>
<tr>
<td>10. Christian Fellowship Church</td>
<td>Jakarta</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
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</tbody>
</table>

*This figure represents constituency; baptized members number 99,138.
#This church too practices adult baptism; total constituency would be twice as large.
##The Indonesian name is Cereja Kristen Kalam Kudus.
**n.a. = not available. The Ministry of Religion had no data on these churches, and it is suspected there is overlapping.
+This body may be the same as No. 3, i.e., a national church arising out of the Southern Baptist Mission effort.

Twenty provincial or island-wide churches are listed: six in North and West Sumatra, two in South Sumatra, one each in West Java, East Java, North Sulawesi, South Sulawesi and the East Southeast Province, while two each are found in Irian Jaya and Kalimantan. Nine of these churches for which there are statistics show 143,031 constituent members, 150 congregations and 87 ministers.

Several of the churches referred to above have developed from and still cooperate closely with overseas mission bodies.

From data listed in the Mission Handbook (9th, 10th and 11th editions, 1970, 1973 and 1976, Missionary Research Library/MARC, Monrovia, California, pp. 248, 533–535 and 483–485 respectively), supplemented by information from the Director General of the Protestant Section of the Department of Religion of the Republic of Indonesia concerning seventy mission bodies working in Indonesia in 1975, the following summary and conclusions can be formulated:

1. Mission agencies working in Indonesia are largely an American phenomenon—86.8 percent are based in the United States.
2. Of the 53 agencies that gave figures for personnel in Indonesia, 27 or 51% are mission boards of churches. Twenty-six
agencies or 49% are nonecclesiastical in character, a new phenomenon for Indonesia. Of the 26, 12 began after 1965 and 12 more between 1945 and 1965. Only 2 entered Indonesia before 1940.

3. The picture is roughly the same for the ecclesiastical mission bodies. Only five (9.4%) were working in Indonesia before 1940. Thus their presence is a postindependence phenomenon.

4. The 53 agencies had 827 workers in 1975, 13 of them with more than 15. Of the total number of agencies, 25% had 77% of the missionaries; 43% had 5 persons or less.

5. Eight or 47% of the 17 missions with more than 10 workers are in relatively isolated regions. Of the 8 largest only 2 work on Java and Sumatra.

6. Twenty-two bodies give comparable personnel figures for 1969, 1972 and 1975. For 3 the number remained constant. For 9 the number increased steadily. For 4 the number increased in 1975 after remaining the same for 1969 and 1972. For 3 the opposite occurred. For all 22 the total was 470 in 1969, 610 in 1972 (an increase of 30%) and 646 for 1975 (an increase of 5.5%).

Thus these missions continued to grow in numbers and in their ability to send missionary personnel to Indonesia up to 1972 at least, although some showed signs of faltering by 1975. Funds for overseas missions of American churches cooperating with the ICC have generally experienced a decline since 1970. The reasons for this contrast merit careful study and reflection by the churches in Indonesia as well as by the churches in the West.

7. Only two of the partner churches of these mission bodies can be classified as sizeable national churches (Nos. 2 and 4 in Table 3). One other, the Evangelical Church of Irian Jaya, is fairly large and growing rapidly, but it is limited to the interior of Irian Jaya. And three partner churches of Baptist mission bodies (Southern Baptist, Conservative Baptist and Australian Baptist) are growing strongly, but are not yet very large.

However, the data on this grouping of churches is not sufficiently complete to warrant definite conclusions concerning their comparative position in the total Protestant community in Indonesia. Based on the rather high estimate for 1972 of the Research and Study Institute, roughly 10 percent of the Protestant Christians in Indonesia belong to churches not yet members of the council.

One other phenomenon worth noting has emerged since 1965, namely the establishment of indigenous evangelistic foundations, usually outside the churches, most of them in large cities on Java. The Protestant Section of the Ministry of Religion had registered 31 such foundations by 1975. The Bulletin of the Fellowship of Evangelistic Bodies and the Indonesian Evangelical Fellowship (a relatively new, loosely organized network of evangelicals) refers to 58 or 60 “members.” These foundations seem to reflect a feeling in some lay people that local congregations are not active enough in direct evangelism. It has not proven possible to get a clear, detailed picture of their efforts to date.

Except for the fact that they are generally less involved in service and institutional ministries—and those closely related to mission bodies have much greater input from expatriate workers—these congregations and churches outside the council are not very different in character, life and problems from the conciliar churches.

### Pentecostal Churches Outside the ICC

#### TABLE 4

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Address</th>
<th>Established</th>
<th>Offshoot from</th>
<th>Members</th>
<th>Congregations</th>
<th>Ministers</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Pentecostal Churches that possess a national organization:</td>
<td></td>
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</tr>
<tr>
<td>1. Pentecostal Church in Indonesia</td>
<td>Jakarta</td>
<td>1937</td>
<td>Pentecostal Congregation</td>
<td>500,000*</td>
<td>1,286</td>
<td>1,500</td>
</tr>
<tr>
<td>2. Indonesia Pentecostal Mission Church</td>
<td>Solo</td>
<td>1935</td>
<td>Pentecostal Congregation</td>
<td>9,034</td>
<td>22</td>
<td>19</td>
</tr>
<tr>
<td>3. Indonesian Bethel Church</td>
<td>Bandung</td>
<td>1970</td>
<td>Bethel Full Gospel Church</td>
<td>51,279</td>
<td>372</td>
<td>±149</td>
</tr>
<tr>
<td>4. Bethel Tabernacle Church</td>
<td>Surabaya</td>
<td>1957</td>
<td>idem</td>
<td>±65,000</td>
<td>200</td>
<td>138</td>
</tr>
<tr>
<td>5. Assemblies of God</td>
<td>Surabaya</td>
<td>1930s</td>
<td>Pentecostal Mission Church &amp; Assemblies of God USA</td>
<td>20,829</td>
<td>123</td>
<td>217</td>
</tr>
<tr>
<td>6. United Pentecostal Church</td>
<td>Semarang</td>
<td>1939</td>
<td>Indonesia Pentecostal Church &amp; Church of Jesus Christ</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
</tr>
<tr>
<td>7. United Pentecostal Church</td>
<td>Semarang</td>
<td>1961</td>
<td>United Pentecostal Church</td>
<td>n.a.</td>
<td>n.a.</td>
<td>n.a.</td>
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<tr>
<td><strong>TOTALS</strong></td>
<td></td>
<td></td>
<td></td>
<td>646,142</td>
<td>2,003</td>
<td>2,023</td>
</tr>
</tbody>
</table>

*1961 figures and incomplete.

#Adult members only.
Pentecostal Churches Outside the ICC

TABLE 4 (continued)

B. Churches whose organization is limited to an island or province:

|   | Indonesia Pentecostal Church (Sianturi) |   | Indonesia Pentecostal Church (R. Siburian) |   | Pentecostal Church (Rev. A. Sinaga) |   | Pentecostal Church (Rev. M. Sihombing) |   | Christ Church Movement |   | Apostolic Heritage Church |   | Pentecostal Church of all Nations Surabaya |   | Tabernacle Pentecostal Church |   | Free Pentecostal Church |   | Pentecostal Church |   |
|---|----------------------------------------|---|--------------------------------------------|---|------------------------------------|---|---------------------------------------|---|------------------------|---|------------------------|---|------------------------|---|-----------------------|---|----------------------|---|
| 1 | Indonesia Pentecostal Church (Sianturi)| Pematang 1937 | Indonesia Pentecostal Church | 15,475* | n.a. | 39 |
| 2 | Indonesia Pentecostal Church (R. Siburian) | Pematang 1948 | Indonesia Pentecostal Church | 185,000 | 351 | 36 |
| 3 | Pentecostal Church (Rev. A. Sinaga) | Pematang 1970 | Indonesia Pentecostal Church | 3,000# | 180 | 16 |
| 4 | Pentecostal Church (Rev. M. Sihombing) | Pematang 1970 | Pentecostal Church (A. Sinaga) | 38,000 | 210 | n.a. |
| 5 | Christ Church Movement | Bandung n.a. | n.a. | n.a. | n.a. | n.a. |
| 6 | Apostolic Heritage Church | Cianjur n.a. | n.a. | n.a. | n.a. | n.a. |
| 7 | Pentecostal Church of all Nations | Surabaya n.a. | n.a. | n.a. | n.a. | n.a. |
| 8 | Tabernacle Pentecostal Church | Surabaya n.a. | n.a. | n.a. | n.a. | n.a. |
| 9 | Free Pentecostal Church | Surabaya n.a. | n.a. | n.a. | n.a. | n.a. |
| 10 | Pentecostal Church | Surabaya n.a. | n.a. | n.a. | n.a. | n.a. |
|   | TOTALS |   |   |   |   |   |
|   |   |   |   |   |   |   |
|   |   | 241,475 | 741 | 91 |

*Adult members only.
#Number of families (these two notes make the total membership figures uncomparable with A’s totals).

This data pictures 7 national Pentecostal churches, 10 regional and 26 local Pentecostal churches. Most of them are found on Java, North Sumatra and North Sulawesi. The statistics in hand, most of them for the years 1969 and 1971, provide minimal totals of 895,863 members, 2,744 congregations and 2,119 ministers. The 1972 estimate of the Research and Study Institute was one million members in Pentecostal churches. According to that figure, which seems close to the actual situation, Pentecostals represented 10.4% of the total Christian community. The 1971 census, published in 1974, gave 10.27% for non-Catholic, non-Protestant Christians.

The development of the Pentecostal churches is shown in the following schema:

Only three of these Pentecostal churches have not experienced schism: The Church of Jesus Christ, The Pentecostal Mission Church and the Assemblies of God. The last-mentioned receives the heaviest input from its overseas partner of any Pentecostal church in Indonesia. The other two that have received assistance from abroad—the Bethel Full Gospel Church and the United Pentecostal Church—have both experienced internal difficulties in the process.

Why do the Pentecostal churches experience so much schism? The Indonesia Pentecostal Church, which has suffered repeated schism, noted: "... not because of sound, healthy reasons (matters of principle such as doctrine or confession), but mostly because of:

- a. personal conflicts or misunderstandings;
- b. insubordination to leadership and/or violations of church order or regulations;
- c. seeking status or material advantage for oneself;
- d. not accepting faithfully reprovings and advice concerning behavior and actions that violate church law. In fact, some have even been dismissed for unseemly actions."

These same factors cause divisions in ICC and non-ICC Protestant churches as well, but there are two structural aspects that seem to encourage schism within the Pentecostal movement: the charismatic pattern of leadership and the extreme congregational polity of churches so heavily minister-centered. The sense of being part of and bound together in the whole (and to church order) is generally very weak. This makes it easy to split if a difference arises. A possible ethnic (cultural) factor might be that the Pentecostal churches have flourished most among Indonesians of Chinese descent on Java and among Bataks and Minahans in North Sumatra and North Sulawesi.

The Protestant and Pentecostal Churches in the ICC

These make up the largest component (54%) of the Christian community and are portrayed in Table 5.
### TABLE 5
STATISTICAL DATA ON MEMBER CHURCHES OF THE INDONESIA COUNCIL OF CHURCHES

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>Location of Headquarters Office</th>
<th>Year Work Began</th>
<th>Date of Autonomy</th>
<th>Date Joined ICC</th>
<th>Statistical Year</th>
<th>No. of Baptized Members</th>
<th>No. of Church Workers</th>
<th>Congregation #</th>
<th>Jurisdiction</th>
</tr>
</thead>
<tbody>
<tr>
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<td>Adults</td>
<td>Children</td>
<td>Total</td>
<td>Ord. Min.</td>
<td>Ast. Min.</td>
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</tbody>
</table>
Central Java
35. Muna Indonesia Christian Ch.  
Semarang 1920 1926 1960 1972  
7,000 11 0 4 2 17 12 15 27 0 0 0
36. Evangelical Church of Java  
Pati 1858 1940 1950 1975  
47,000 14,034 61,034 31 26 45 0 0 0 0 3
37. N. Central Java Christian Ch.  
Semarang 1887 1940 1972 1974  
16,687 542 17,229 12 1 20 35 68 42 41 83 12 0 0
38. Java Christian Churches*  
Salatiga 1815 1931 1950 1975  
65,830 121,500 129 82 0 0 102 36 118 154 0 0 5
39. C. Java Indonesia Christian Ch.*  
Semarang 1887 1945 1950 1975  
15,821 7,779 23,600 40 0 0 17 57 33 31 64 0 0 0
40. Church of Jesus Christ*  
Semarang 1921 1945 1960 1975  
14,244 1,162 15,406 16 9 0 0 28 36 41 77 0 0 0

West Java
41. Pasundan Christian Church  
Bandung 1851 1934 1950 1975  
10,295 8,585 18,890 20 5 0 0 28 36 41 77 0 0 0
42. W. Java Indonesia Christian Ch.  
Jakarta 1882 1940 1950 1975  
17,702 9,684 27,368 50 22 0 0 72 40 26 66 0 0 5
43. Church of Christ*  
Jakarta 1905 1940 1950 1975  
4,374 2,023 6,397 7 0 11 1 19 13 7 20 0 0 3
44. Western Indonesia Protestant Ch.*  
Jakarta 1620 1948 1950 1975  
40,000 60,250 120,250 9 118 10 20 0 148 126 0 126 0 0 0
45. Batak Christian Congregations*  
Jakarta 1861 1927 1971 1975  
6,250 7,500 10,000 6 0 0 0 6 35 5 40 0 5 0
46. Bethel Full Gospel Church*  
Jakarta 1921 1959 1964 1975  
10,478 1,510 11,988 150 95 0 0 245 188 35 223 13 0 3
47. Indonesia Pentecostal Movement Church*  
Jakarta 1921 1924 1973 1975  
9,000 7,000 16,000 76 40 0 0 116 101 28 129 0 0 0
48. Indonesia Protestant Church*  
Jakarta n.a. n.a. 1950 none 0 0 0 0 0 0 0 0 0 309

Greater Jakarta
49. Pasundan Christian Church  
Bandung 1851 1934 1950 1975  
10,295 8,585 18,890 20 5 0 0 28 36 41 77 0 0 5
50. Church of Christ*  
Jakarta 1905 1940 1950 1975  
4,374 2,023 6,397 7 0 11 1 19 13 7 20 0 0 3
51. Western Indonesia Protestant Ch.*  
Jakarta 1620 1948 1950 1975  
40,000 60,250 120,250 9 118 10 20 0 148 126 0 126 0 0 0
52. Batak Christian Congregations*  
Jakarta 1861 1927 1971 1975  
6,250 7,500 10,000 6 0 0 0 6 35 5 40 0 5 0
53. Bethel Full Gospel Church*  
Jakarta 1921 1959 1964 1975  
10,478 1,510 11,988 150 95 0 0 245 188 35 223 13 0 3
54. Indonesia Pentecostal Movement Church*  
Jakarta 1921 1924 1973 1975  
9,000 7,000 16,000 76 40 0 0 116 101 28 129 0 0 0
55. Indonesia Protestant Church*  
Jakarta n.a. n.a. 1950 none 0 0 0 0 0 0 0 0 0 309

TOTALS
1,358,005 1,294,422 5,389,841 2,855 629 2,405 3,371 9,070 10,943 2,598 13,541 226 517 309

Notes:
1) Indicates churches found in more than one region or province.
2) Prech Post = Preaching Post or congregation in process of formation.
3) Distr'ct = District; Resort = a cluster of congregations.
4) These two churches became members while still in process of becoming autonomous.
5) Total is for the year 1971, the figure for 1975 not having been submitted.
6) This figure is an estimate resulting from a church census taken in 1974 which showed 20,050 heads of families (multiplied by five for the membership figure). A 1973 census of members in which 75 congregations submitted figures (60% of the total), produced an estimate (by extrapolation) of 129,104 members. The estimates of the Synod Office over the last 10 years or so has been 350,000 members, which is now revealed to have been three times the actual number. These two churches became members while still in process of becoming autonomous.
7) Adult members constitute 51.2% of the total for those churches which provided a breakdown between communicant and non-communicant members. Their total membership, in tum, was 49.2% to the total membership reported by the 48 member churches in the Council.
8) There are now 49 member churches in the ICC. In May 1977 the Central Committee accepted the Angkola Batak Protestant Christian Church, until then part of the East Java Indonesia Christian Church.
9) Full-time workers; As't. Min. is usually a young candidate who serves for a short period, following completion of his formal education, prior to being ordained. Loc. L'd'r = Local Leader, an elder invested with responsibilities to lead worship and the session.
10) Work was not continuous because of Dutch colonial policy; it began again in 1929.
11) It became a member in its own name in 1967, after assuming a separate existence from the East Java Indonesia Christian Church.
12) The existence of the Indonesia Protestant Church is not separate from its member churches, the Moluccan, Minahasan, Timor and Western Indonesia Protestant Churches, except in a legal sense, for the Indonesia Protestant Church does not have its own congregations, ministers or members; it is rather a general synod, or an ecumenical body, of these four and three other churches developing from them at a later date. It is therefore different in character and structure from the other churches in the Council.
13) Of the 48 member churches of the ICC (not including No. 44 for reasons mentioned in the footnote):
4 (8.5%) achieved their autonomy prior to 1930;
10 (21.3%) achieved their autonomy between 1930 and 1939;
17 (36.2%) achieved their autonomy between 1940 and 1949;
5 (10.6%) achieved their autonomy between 1950 and 1959;
11 (23.4%) achieved their autonomy in 1960 or thereafter.
iv. Of the 48 member churches of the council, 31 (64.6%) are charter members and have grown together since its beginning in a society and state that had just achieved its independence after a long, difficult, costly struggle.
CHRISTIAN MISSION IN RECONSTRUCTION-AN ASIAN ANALYSIS

by Choan-Seng Song

The Christian churches in the Third World are demanding an entirely new relationship with the “mother church” of the West. This means, among other changes, that personal conversion must be set in the context of justice and seen as the transformation of society in Asia, Africa, and Latin America. An incisive analysis of the past and a hopeful projection of the future.

A native of Taiwan, Dr. Song did graduate studies at Edinburgh and Union Theological Seminary in New York. He served as President of Taiwan Theological College in Taiwan and is on the staff of the World Council of Churches in Geneva. He was a visiting professor at Princeton Theological School, 1976–1977.

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by Al Imfeld

“Brevity, simple prose, and clear exposition are hallmarks of this book, and for these things alone it is worth recommending. It was obviously written with a general audience in mind, since there is little academic jargon or superfluous data. On the contrary, statistics are used only to illustrate discussion of the general principles adopted by the Chinese themselves. For beginners especially, I know of few other books that so cogently sum up the distinctive features of China’s development style, the philosophy underlying it, and its most material results. A brief comment is added to each chapter on the significance of China’s path for other Third World countries.” —Library Journal

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by Raul S. Manglapus

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by Ralph Buultjens

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JAPANESE RELIGIOUS ATTITUDES

by Fernando M. Basabe

“A sociological study and analysis of the religious attitudes of Japanese youth and of the religious attitudes of ‘the man in the street’ with a concluding resume on the religious sentiment of the Japanese. Because Japan and its people are so much a part of the contemporary world, this brief study will be helpful as a way of understanding the religious thought patterns of a people whose perceptions differ from those of the West.” —The Review of Books and Religion

PATTERNS OF INDIAN THOUGHT

by John B. Chethimattam

“The great religions of the world face a common challenge: to engage in dialogue and to help build a common world. . . . Aryan, Hindu, Buddhist, Jain, Sikh, Muslim, and Christian have all interacted to produce the existing situation, and at the same time have kept their identity. This short study presents a brief history of this dialogue and aims to show that no single tradition can claim a monopoly of truth.” —Theology Digest

MOTHER INDIA’S CHILDREN

by Edward Rice

“A superb, sensitive book about young people in India. The scope of this book is wide; it covers traditional India, urban India, changing India, and emigration and migrations. The author interviewed many young people and quotes them at length. There are many full-page black and white photographs. Highly recommended for world culture classes.” —Catholic Library World

CONSCIOUSNESS AND REALITY

by John B. Chethimattam

“Details the various Indian spiritual ways and then shows the common elements among them that might constitute the Eastern approach to reality. . . . Well-done synthesis of different religious approaches.” —First Skin
How the ICC churches are distributed over Indonesia is shown in the following table:

### TABLE 6

<table>
<thead>
<tr>
<th>Region</th>
<th>Members Number</th>
<th>%</th>
<th>Congregations Number</th>
<th>%</th>
<th>Ministers Number</th>
<th>%</th>
<th>Churches No.</th>
<th>%</th>
<th>% of region's pop'n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sumatra</td>
<td>1,941,511</td>
<td>26.0</td>
<td>4,138</td>
<td>30.6</td>
<td>2,930</td>
<td>32.3</td>
<td>9</td>
<td>18.8</td>
<td>8.5</td>
</tr>
<tr>
<td>Sulawesi</td>
<td>1,241,542</td>
<td>23.0</td>
<td>2,506</td>
<td>18.5</td>
<td>1,887</td>
<td>20.8</td>
<td>12</td>
<td>25.0</td>
<td>14.5</td>
</tr>
<tr>
<td>East Indonesia</td>
<td>855,000</td>
<td>15.9</td>
<td>1,930</td>
<td>14.3</td>
<td>1,260</td>
<td>13.9</td>
<td>3</td>
<td>6.3</td>
<td>42.5</td>
</tr>
<tr>
<td>S.E. Islands</td>
<td>575,817</td>
<td>10.7</td>
<td>1,714</td>
<td>12.7</td>
<td>1,236</td>
<td>13.6</td>
<td>2</td>
<td>4.2</td>
<td>12.8</td>
</tr>
<tr>
<td>Central Java</td>
<td>245,769</td>
<td>4.6</td>
<td>1,254</td>
<td>9.3</td>
<td>516</td>
<td>5.7</td>
<td>6</td>
<td>12.5</td>
<td>1.0</td>
</tr>
<tr>
<td>Met. Jakarta</td>
<td>192,003</td>
<td>3.6</td>
<td>604</td>
<td>4.5</td>
<td>606</td>
<td>6.7</td>
<td>7</td>
<td>14.6</td>
<td>4.3</td>
</tr>
<tr>
<td>East Java</td>
<td>178,926</td>
<td>3.3</td>
<td>657</td>
<td>4.9</td>
<td>375</td>
<td>4.1</td>
<td>4</td>
<td>8.3</td>
<td>0.7</td>
</tr>
<tr>
<td>Kalimantan</td>
<td>135,649</td>
<td>2.5</td>
<td>619</td>
<td>4.6</td>
<td>207</td>
<td>2.3</td>
<td>3</td>
<td>6.3</td>
<td>2.6</td>
</tr>
<tr>
<td>West Java</td>
<td>18,890</td>
<td>0.4</td>
<td>72</td>
<td>0.5</td>
<td>28</td>
<td>0.3</td>
<td>1</td>
<td>2.1</td>
<td>0.08</td>
</tr>
<tr>
<td>Bali</td>
<td>4,733</td>
<td>0.1</td>
<td>42</td>
<td>0.3</td>
<td>25</td>
<td>0.3</td>
<td>1</td>
<td>2.1</td>
<td>0.2</td>
</tr>
<tr>
<td><strong>TOTALS</strong></td>
<td><strong>5,389,841</strong></td>
<td><strong>100.0</strong></td>
<td><strong>13,541</strong></td>
<td><strong>100.2</strong></td>
<td><strong>9,070</strong></td>
<td><strong>100.0</strong></td>
<td><strong>48</strong></td>
<td><strong>100.2</strong></td>
<td><strong>4.3</strong></td>
</tr>
</tbody>
</table>

The figures in columns 1, 2, 3, and 4 are the percentages of the ICC fellowship found in that region in the category indicated. The figures in the column to the far right represent the percentage of church members in the population of the region, according to the 1971 census. This is not 100% accurate because there are 10 churches having congregations and members outside the region they are domiciled, but most of the members and congregations are found in the region where the church's headquarters is located.

From these figures it is clear that “the outer regions,” Sumatra, Sulawesi, East Indonesia and the Southeast Islands, rank as first, second, third and fourth in the number of Christians, congregations and ministers. In respect to the percentage of the population registered as Christian, the rank order is East Indonesia, Sulawesi, the Southeast Islands and Sumatra. In other words a very large percentage of the Christian community is found in the most sparsely populated regions while the most densely populated and developed areas (Java, Bali, Lombok) have very small numbers (and proportion) of Christians. No member churches of the council are domiciled in Aceh, Riauw, Jambi, West Sumatra, Bengkulu and Lampung provinces and the western Southeast Islands. However there are congregations of ICC member churches to be found in all those provinces.

Such is the Christian Church in Indonesia that is already theologically one, but not yet sociologically one. While the data set forth and analyzed in the following sections of this chapter is taken almost exclusively from the case studies of the ICC churches, the picture that emerges would be relatively applicable as well to the other Protestant and Pentecostal churches described briefly above. The sections immediately following continue to examine, in more detail, what the churches are in various dimensions of their life.

### Theological-ecclesiological backgrounds

1) Twenty-four churches belong to the Reformed-Calvinist tradition (51.1%);
2) 5 grew out of the Christian Reformed-Gereformeerde-Calvinist tradition (10.6%);
3) 7 grew from the “Lutheran” tradition of the Rhennish Missionary Society (14.8%);
4) 4 fall squarely in the Pentecostal tradition (8.5%);
5) 3 belong in the Methodist stream (6.4%);
6) 2 are Mennonite in background (4.3%);
7) and the last two are mixed in background (4.3%).

The theological-ecclesiological tradition that stands out among the non-Roman churches in Indonesia is the Calvinist, represented by 29 churches (61.1%), all springing from Dutch and Swiss missionary efforts.

### Some Key Characteristics of the ICC Member Churches

#### Sociological traits

1) Twenty-four churches are predominately ethnic in character (51%) while 23 are basically regional (territorial) churches (49%).
2) Twenty-two are basically rural churches (46.8%), 12 are mixed rural-urban churches (25.5%), while 13 are largely urban churches (27.7%).
3) Age characteristics:
   a) Age from the time the Gospel entered: 7 (16.3%) are “old” churches, begun before 1849; 20 (42.6%) are “adult” churches, begun between 1850 and 1900; while the remaining 20 (42.6%) are “young” churches, begun after 1900;
   b) Age since the church became autonomous: 20 are “old” churches (42.2%), established between 1924 and 1941, 15 are “adult” (31.9%), established between 1945 and 1959; and 12 are “young” (25.5%), established after 1960.
4) Size characteristics: small churches (up to 50,000 members) number 26 (55.3%); medium-sized churches (50,000–250,000) number 16 (34%); and large churches (250,000 up) number 5 (10.7%).

### Ecumenical ties of the ICC churches:

1) Forty churches have ecumenical relations with churches and mission bodies overseas (83%).
21 churches have bilateral relations with one church (43.8%);
19 churches have multilateral relations with several
churches or mission agencies (39.6%);
8 churches (16.7%) have no such ecumenical relation­ships.

For 18 churches these relationships are strong, close,
significant (37.5%), while for 22 churches they are not very strong
or determinative in their total life and work (45.8%).

2) Eight overseas churches or mission agencies enjoy ecu­menical relations with more than one Indonesian church:

<table>
<thead>
<tr>
<th></th>
<th>Bi-lateral</th>
<th>Multi-lateral</th>
</tr>
</thead>
<tbody>
<tr>
<td>Netherlands Reformed Church Mission Bd.</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>Netherlands Christian Reformed Churches Mission Bd.</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>United Evangelical Mission (German)</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Basel Mission</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Overseas Missionary Fellowship (Internat'l)</td>
<td>0</td>
<td>10</td>
</tr>
<tr>
<td>United Church of Christ (U.S.A.)</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>Presbyterian Church of Ireland</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Lutheran Church of America</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

3) Churches in the ICC have extensive membership in inter­national, ecumenical and confessional bodies:

22 churches (45.8%) belong to the Christian Conf. of Asia
19 churches (39.6%) belong to the World Council of Churches
20 churches (42.5%) belong to the World Alliance of Reformed Churches
5 churches (10.7%) belong to the Lutheran World Federation
4 churches (8.5%) belong to the Reformed Ecumenical Synod
2 churches (4.3%) belong to the World Mennonite Council
1 churches (2.1%) belong to the World Methodist Conference

Overall this represents a remarkably widespread, dynamic net­work of two-way ecumenical experiences and relationships that
both broadens understanding and enriches the experience of all
parties.

Aspects of the Organization of the Churches

Policy formulated at the time of autonomy was based primarily
on ecclesiological tradition, but was influenced structurally,
and even more so functionally, by the social, cultural and political
structures and processes with which the churches interacted as
they developed.

a. Three levels of church organization are evident:
   8 churches (17.2%) have a four-level structure;
   25 churches (53.2%) have a three-level structure;
   8 churches (17.2%) have only two levels; and
   6 churches didn’t give enough data to classify them.

b. The basic principle in church organization (i.e., the level
   at which decisions affecting the life and work of the church are
   made) shows seven discernible patterns among the 35 churches
   that could be classified; two are pure or unitary (1 & 2) while five
   are mixed.
   1. “congregational” level rules in 4 churches (9.3%),
   2. “episcopal” form functions in 2 churches (4.7%),
   3. “congregational-synodal” functions in 8 churches
      (18.6%),
   4. “presbyterial-synodal” in 2 cases (4.7%),
   5. “synodal-congregational” in 11 cases (25.6%),
   6. “synodal-presbyterial” in 7 cases (16.3%),
   7. “unitary fellowship”—none of the three levels—is domi­
      nant in the East Java Christian Church (2.3%).

c. The problem of church order for many ICC churches is
evident in two sets of figures:

1. Of the 33 churches that provided information, 60.4 percent
   have reenacted their church orders since the church became au­
   tonomous, 40 percent more than once.

2. While 9 churches (20.4%) reported that their church orders
   were functioning quite adequately, 23 (53.5%) said their constitu­
   tions and bylaws needed to be reexamined.

   d. The state of church organization in practice is revealed in
   answers given by 25 of the 43 churches to the question of whether
   there was significant difference between the letter of the constitu­
   tion and bylaws and the everyday practice in the life of the church.
   Of these, 12 percent said there was no significant difference; 16
   percent said there was some, but not very significant difference;
   24 percent indicated sufficient, but not critical difference; while 32
   percent said the difference was so great as to be a serious problem.

   In discussing these problems, it was frequently noted in the
   reports that the efficient functioning of church organizations is
   dependent on two factors: competent and dedicated personnel,
   and adequate financing, both of which are too frequently in short
   supply. The following sections will examine leadership and fi­
   nance in the Indonesian churches.

Leadership in the Indonesian Churches

Both the quantity and quality of leadership was hypothe­
cted to be one of the key problems of the Indonesian churches in this
overall survey. The research results confirmed this hypothesis.
Some central dimensions of the leadership situation will be sum­
marized here.

Full-time Church Workers

Relatively complete, comparable data on the leadership situation
in 32 churches could be assembled. All of these churches reported
having ordained ministers. Twenty-five (78%) also employed
“gospel teachers” or evangelists. Eleven churches (34%) em­
ployed “congregation teachers,” and eight (25%) employed both.

The ministers’ sample from the 32 churches consists of 1,930
persons or 66.6% of the total number of ministers serving the ICC
churches on which statistics are available. Of the sample, 53%
serve full time in local congregations; 12% serve in special­
ized ministries as chaplains, teachers, in laity training programs, etc.;
11% minister on the presbytery or district level and 4.6% on the
synod level; 9% serve the congregations in a yoked parish.

Among these ministers, 8.3% have had no theological edu­
cation at all; 13.4% have two to three years of theological study
following six years of elementary school; 37.4% have three years
of theology after a junior high school diploma and 19.1% have a
B.Th. degree—three years of theology after a senior high school
diploma. Eleven percent have a full B.D., M.Th., or S.T.M., while
1% have earned the Ph.D. or Th.D. degree. There is no data on the
remaining 10%. Thus only 30% of the ministers serving ICC
churches have academic-level theological education.

Of the 63.4% of ministers for whom their churches know their
years of service, more than half have served less than ten years,
while the rest have served more than ten years.

Of the 1,930 ministers in the sample, 3.1% are women. Only 9
of the 32 churches (28%) report having women ministers. And
only two churches report a noticeable number: 20 percent by the
Church of Jesus Christ (Pentecostal) and 17 percent by the
Minahasa Evangelical Christian Church (Reformed).

It was noted above that 3,484 ordained ministers serve
5,389,841 church members, or 1,547 persons per minister on the
average. However, a large percentage of Protestant Christians do
not receive regular ministry from an ordained person, but from an
evangelist or congregation teacher. Eleven of the 43 churches supplied data on the ministry provided to their congregations (a sample of 26%). Twenty-six percent of the congregations in that sample had their own minister; 41 percent had their own evangelist or congregation teacher, while 33 percent were served regularly by neither, but by someone with no training. Thus the burden borne by ordained ministers in Indonesia is very heavy, equalled only by the burden borne by the congregations receiving less than adequate ministry.

The churches did/could not provide data on the education of evangelists and congregation teachers. Generally they receive two to three years of formal though nonacademic training after graduating from junior high, or, in some cases, elementary school. On Java the level of education is somewhat higher. Usually they work under the supervision of a nonresident ordained minister. Many congregation teachers double as teachers in the village elementary school. And many church workers are forced to find supplementary work because of inadequate remuneration from the church.

Obviously in such a leadership situation the service of part-time and voluntary workers is very important. Unfortunately the research could not secure satisfactory statistics in this respect. But the very uneven data that did come in suggests that on the whole the churches have not utilized sufficiently or appropriately either women or youth in the offices of elder and deacon.

Ecumenical Workers from Partner Churches Abroad

Fifteen (33.3%) of the 45 churches on which data was available have not requested nor received ecumenical workers from overseas churches. In 1975, 30 churches and 7 institutions listed a total of 195 ecumenical workers. Ten or more worked in each of 6 churches and 1 university; 7 churches and 1 institution each received 5 to 9 workers, while 17 churches and bodies received less than 5 workers each.

Eighty-two percent of the workers coming through ICC channels (143 persons) fell between 30 and 49 years of age. Men made up 73.4% of the workers while 26.6% were women.

In national origin, 38.7% were Dutch citizens, 20.3% German, 16.8% American, 11.9% Swiss and 4.2% Australians, while the rest came from the United Kingdom, N. Zealand, South Korea, Canada, India and Sweden. Only 2% came from Asia, no more than ten years ago.

Seventy-six percent are from Europe, 63.7% being sent by four bodies: the Netherlands Reformed Church, the Netherlands Christian Reformed Churches, the Basel (Swiss) Mission and the United Protestant Mission (German). The remainder are supported by 20 other church and mission agencies, 6 of them from the United States.

Only 28 percent of these workers are ordained and 24 percent are engaged directly in church work. Thirty-seven percent are in education, half of those teaching in theological schools. Eighteen percent are involved in medical/health work, and another 18% in socioeconomic (development) ministries.

Of these ecumenical workers, 94.4 percent (135 persons) have served in Indonesia no longer than six years; only two (1.4%) for more than nine years. This suggests that the day of career missionaries is largely past for the churches concerned.

Institutions for Educating Church Workers

Data was collected from the church studies and from the report of an ICC task force on theological education concerning 39 institutions that educate or train church workers, including ministers, evangelists, congregation teachers, teachers of religion, etc. An analysis of the main factors or characteristics that apply to these theological/Bible schools helps to reveal the current process, conditions and problems of theological education in Indonesia.

Altogether these 39 institutions, established between 1868 and 1973, registered nearly 2,400 students. Thirty-three of them employed 211 full-time and 190 part-time teachers.

Sixty-seven percent of the schools, enrolling 47% of the students, were sponsored by one church. Eight schools (20.5%),

“Only 30% of the ministers serving ICC churches have academic-level theological education.”

Educating 27% of the students, were sponsored jointly by two or more churches. Three institutions (7.7%), enrolling 16% of the students, were operated by Christian universities.

Fifty-nine percent of the schools, educating 43% of the students, serve a single church. Fifty-seven percent of the students are educated in 16 institutions (41%) which serve several or many churches.

Forty-one percent (16 schools) offer education at the academic level (B.Th./B.D./S.T.M. degrees). Fifty-two percent of all students study in these schools, 20% at the B.Th. level and 32% at the Master’s level. It is encouraging to note that the percentage of students seeking academic-level theological education is considerably higher (52%) than the percentage of ministers with academic degrees (31%) presently serving churches.

Candidates for the pastoral ministry (54% of all the students), are educated at 48.7% of the schools, but not a few from other schools will undoubtedly be ordained eventually. Twenty-three percent of the students study in schools that specialize in training evangelists and congregation teachers. And at least 20% study in six schools for the training of teachers of religion in the schools. Two schools, enrolling 3% of all students, educate for women’s work only, though other women are enrolled in schools educating ministers and teachers.

As far as distribution of the schools is concerned, there were few surprises. Java, which serves as host to 42% of the ICC member churches but embraces only 13% of the total number of Christians, boasts 33% of the schools, with 37% of the students. But many of these students come from and will return to the “outer islands.” Java and Bali do contain over 65% of Indonesia’s population.

Thirty-three percent of the schools (13) are relatively long established and richly experienced in training church workers. They enrolled 40% of the theological students. However, 60% of the students are found in relatively recently established or reorganized schools; 19 (48.7%) were established after 1965.

Classification of the schools by size of student body reveals that 13 schools (33%) were very small (under 50 students), 13 (33%) were small (50–99 students); 4 (10%) were large (100–149 students), while 3 (7%) were very large (over 150 students). On the whole the larger were also the older schools.

Nineteen schools (49%) have less than 8 full-time teachers, while 12 (31%) have 8 or more. Of the 211 full-time teachers, only 28% are expatriates. The Indonesianization of faculty has proceeded quite far in the Protestant theological schools, the number of Indonesian teachers having increased remarkably since 1965. But in the Higher Theological Schools (the STTs), 39% of the full-time teachers still came from overseas.
With regard to financing these theological education institutions, at least 21 or 54 % are still dependent on overseas sources for 50 % or more of their operating costs. And the data does not suggest that the Indonesian churches are progressing in their ability to support institutions training their future ministers and other church workers.

Consequently there seem to be a number of substantial problems facing the schools training workers for the ICC churches, despite the progress that has been made in certain respects since 1965. Among the more urgent are the coordination and integration of theological education, both the curricula and the number and distribution of the schools, as well as increasing self-reliance in supporting the schools financially. Both the Association of Indonesian Theological Schools and the ICC are seeking ways to help the churches tackle these problems.

The training of lay church workers takes place in two ways: (1) continuing programs held in laity training centers bringing people in for courses, and (2) mobile programs operated by church leadership held in the congregations and presbyteries.

Eleven laity training centers are operated by ICC churches, all established after 1968: two each in North Sumatra and South Sulawesi, four in Java, and one each in Irian Jaya, Kalimantan and Bali. Three types of programs are evident: several month-long courses for particular categories of lay persons, medium-length courses of several weeks and short courses lasting only several days.

Eleven churches also carry on “go structure” programs to serve the needs of two types of people. One program has courses for session members, Sunday School teachers, religion teachers in schools, etc. The other consists of retreats or consultations for particular categories of lay people such as educators, lawyers, health personnel, politicians, artists, farmers, ministers’ wives, etc.

Since 1972 both the Ecumenical Institute of the ICC and the Department of Education and Communication have been sponsoring regional as well as national programs of leadership training with the general aim of “training the lay trainers.”

Despite the fact that lay training efforts are relatively young, having started after 1965 to meet the urgent need for more and better church leadership, lay as well as professional, 24 or 53.8 percent of the ICC churches are already involved in lay training programs described above.

Patterns of Leadership

The problem of leadership in the Indonesian churches is not adequately dealt with by addressing the quality and quantity of leaders. It was a sub-hypothesis of the researchers that the pattern of leadership was also a central dimension. By pattern of leadership was meant “the pattern consisting, among others, of the system, procedures and methods by which a body, organization, activity is commonly led, handled, supervised, implemented. Included in pattern of leadership are how those led see their leaders, how the leaders see themselves as leaders and those they lead, and the interaction among the leaders as well as between the leaders and the led.” Data to ascertain these matters was sought by using two methods, observation and questionnaire. Of the 21 church reports that dealt with the subject there appeared many differences in the quality of both the data and analysis. Only ten approached what had been hoped for.

The observation method produced three generalizations:

1. that there were three important factors in the background of the leadership pattern found in the churches: the sociocultural environment for the church, the education of the leader and the personality of the leader;
2. that there is not one pattern of leadership applicable to all levels of church organization, but differing patterns;
3. that there are observable differences in patterns of leadership in churches with different sociological characteristics, as follows:
   a) In rural churches the traditional pattern is very strong and the personality of the leader is a prominent factor. The terms most used to describe the pattern were traditional, authoritarian, hierarchic, unitary, feudal, “papa-ism”, bureaucratic.
   b) The urban churches generally get the better-educated leaders, but there was no discernible uniformity in the pattern described by the researchers.
   c) The mixed urban-rural churches had some of the characteristics of the rural churches, with emphasis on traditional-authoritarian-“papa-ism”, but also the “democratic-rational” pattern was emphasized.

The administration of the questionnaire was insufficiently uniform and controlled to justify considering the results reliable, especially since they differed so markedly from the results of the observation just summarized. The only conclusion that can be drawn with confidence is that the pattern of leadership in the churches is confirmed as an important problem, and is one that deserves and requires further research.

Evaluation of the Leadership Situation

Six questions were put to the church researchers based on the data collected and the analysis done on those aspects of the leadership situation summarized above. Their answers constitute an overall evaluation.

1. Is the number of church workers sufficient?
   Thirty-two percent of the churches replied that the number of full-time workers was insufficient to meet the objective need, particularly the number of ministers and more especially those for specialized ministries. But some reports pointed out that their church was not able to support a sufficient number of workers to meet the obvious needs.

2. Is the quality of church workers adequate?
   Seventy-six percent of the 21 churches that replied stated that the quality of workers was inadequate, especially as regards the level of their education or knowledge, in view of the widespread, rapid social and cultural change now taking place.

3. Are the facilities for educating church workers adequate?
   No church stated the opinion that existing institutions for training church workers needed expanding, but at least half of the churches in the sample (18 answered this question) were still not satisfied with the quality of education being provided. The main conclusion of the report of the Planning Team for Theological Education of the ICC, accepted by the 1975 Central Committee meeting of the council, was “that it is urgently necessary for the churches and the Christian community in Indonesia to think about and execute the task of theological education with greater seriousness” (p. 5). That report went on to recommend that the theological education network needed to be consolidated and simplified (p. 6).

4. What effect does the level of salary have on the work attitudes and performance of church workers?
   Seventy-nine percent of the reports answering this question stated bluntly that low salaries paid by the churches definitely affected attitude and work performance. About half of the workers’ time had to be spent in seeking sufficient supplementary income to maintain their families.

5. How adequate is the level of integration of ecumenical workers (their adaptation, reception and utilization) in Indonesia?
The responses to this admittedly delicate and complex question were lacking in specificity so that no detailed, in-depth analysis was possible, indirectly suggesting that this question merits serious consideration by the churches.

6. How effective and appropriate is the pattern of leadership in the church at present?

Of the 18 churches that replied to this question, only two (11%) gave a positive evaluation while 12 churches (67%) replied in the negative; indeed some answered “far from satisfactory.” In the judgment of the writer, it is precisely this inappropriate, ineffective pattern of leadership that constitutes a basic factor in the internal disturbance and conflict that continue to plague some of the ICC member churches.

Leadership and finance are integrally interconnected.

Financing the Life and Work of the Churches

The following account is based on reports from 30 churches, but only 16 of them are sufficiently complete and candid. This fact mirrors one cause of problems in the area of church finance in Indonesia—the inability or unwillingness to present periodic, detailed, open financial reports.

All of the churches responding prepare an annual budget at the synod level; 12 churches do so at the presbytery level and 13 at the congregational level. Only some of these churches have systematic financial regulations, and not all that have them function on the basis of them. The habit or mentality of managing the life and work of the church, including finance, in a rational, systematic, planned fashion is still foreign to many village congregations and presbyteries, and to some synods. Everything proceeds from day to day in the way and pace dictated by tradition. And not too many questions are asked—or answered—in regard to finance.

There are four main sources of church funding: the members’ contributions (in money or in kind), various fund-raising activities by members of the congregation, activities by the church leadership at other levels for the same purpose and assistance from the partner church(es) overseas. About half of the 30 churches receive incidental help from the government for buildings or special projects/activities, and subsidies for church-run schools that are certified by the government. Most churches are self-supporting at the congregational level, and some at the presbytery or district level. Eight or nine churches in the council receive no assistance from outside, even at the synod level. But these churches have minimal synod organization, full-time staff or program.

It is difficult to ascertain how much support of Indonesian church programs comes from partner churches because of lack of full, periodic financial reports and their examination by au-
There is not much money in many villages. Supported by the congregations they serve, but at a minimal level. The system of remunerating church workers. On the whole, with the projects, which (except for local church construction) comes almost wholly from overseas.

A third pattern, movement in both directions, occurs in churches at the synod level. One system fixes the amount of contribution or support of particular institutions, projects or programs at the synod level, let alone at other levels. Several researchers emphasized that no one in their church knew the complete financial condition of the church. Five churches (16.7%) received aid from overseas, but the amount or percent could not be deducted from their reports. Eight churches (26.7%) received funds from partner churches for less than 50 percent of their synod budgets. However, 12 churches (50%) received between 60 and 97.5 percent of their synod-level income from partner churches. This aid makes possible the functioning of the synod organization and programs, including economic development projects and capital for building projects, which (except for local church construction) comes almost wholly from overseas.

Three patterns are also evident in the matter of determining the amount of money from the local congregations that goes to support organization and programs at the presbytery and/or synod level. One system fixes the amount of contribution or assessment incumbent on the local congregation to be deposited regularly with the presbytery treasurer. He, in turn, is supposed to deposit a fixed amount with the synod treasurer, the difference between receipts and that payment representing the presbytery's income. Another system calls for the local congregation to forward to the presbytery treasurer a certain percentage of its income: 20, 50, some as high as 80 percent. The presbytery treasurer pays certain salary and program items from these funds and then deposits a fixed percentage with the synod treasurer to cover synod-wide expenditures. A third system calls for the entire collection on certain Sundays and holy days to be forwarded for the support of particular institutions, projects or programs at the presbytery and synod levels. The congregation's expenditures are supposed to be covered by the collections on nondesignated Sundays.

While the systems differ, there is one thing that seems to obtain in most churches, according to the reports: The system—whatever it is—does not work very well in practice. The financial traffic doesn't flow smoothly. Bottlenecks, accidents, breakdowns, can and do occur at any and all levels.

Financial accountability in the churches is a vexing problem, according to 12 church reports. In 12 others the matter was not dealt with clearly, or at all. Only six church correspondents (20% of the sample and 12.5% of the ICC churches) reported that financial accountability proceeded smoothly as prescribed by the church.

Generally, financial accounting is supposed to be presented periodically to the plenary body at each level and examined by a “verification committee” whose report and recommendations are acted upon by that plenary. This usually takes place, more or less, at the synod level, sometimes at the presbytery level and only occasionally at the congregational level, except in some city congregations. There seemed to be a widespread reluctance to deal openly with financial business, perhaps due to the minority position of Christians in society, to the evident weaknesses in financial administration and to the fact of outside aid, which many feel is best kept confidential. In the congregations, income (contributions and collections) is frequently reported, often verbally and in some detail, but expenditures less so.

Mismanagement of church finances is not infrequent, sometimes due to lack of continuous, detailed oversight, other times to lack of honesty. In the last few years (since 1971), however, progress has occurred in financial administration and accountability, as well as in the management of the churches’ assets.

Stewardship programs were reported by 16 churches (53% of the sample and 36% of the ICC churches). But there was clearly no common understanding of the term “stewardship.” Some churches described programs to improve the level of understanding and awareness of church members of their responsibility for the work of the church in the broadest sense. For other churches “stewardship” seemed to refer primarily to projects or efforts to improve the life of the Christian community. Another group of churches mentioned activities to improve the management of existing projects and enterprises to directly assist church finances. Not a single church correspondent reported efforts to study the problem of stewardship theoretically, sociologically or in terms of Indonesian cultural patterns. Nevertheless, despite these differing understandings of stewardship, it is notable that fruits of these efforts were beginning to appear.

A questionnaire was administered to seek data on the awareness of church members of their responsibility for supporting the church financially. Unfortunately only seven church correspondents (23% of the sample and 14.6% of the ICC churches) were able to administer it and analyze the results in the prescribed manner. Since those seven do not constitute a reliable sample of the Indonesian churches, the results cannot be considered representative. They do suggest, however, that there are possibilities for improvement in self-support, if only the churches can raise the awareness of their members both as to their potential and to the responsibility they have for the financial support of their church.

Several conclusions can be drawn concerning the financial problems of the Indonesian churches.

First, it is necessary to understand what the real financial problem of the church is, namely, to liberate church members from the obstacles to fuller realization of their actual support potential, on the one hand, and, on the other, to clear away the obstacles to maximal utilization of the money contributed for the life and work of the church. What are those obstacles, and their source?

The first is theological. There is a need to provide church
The second is spiritual. It is necessary to nourish in church members a strong and true conviction of their place and role in the Church as those responsible for the fellowship and ministry of the body of Christ in the world.

Clearing away these two obstacles will go a long way toward destroying the egoism of the local congregation and presbytery that often hinders smooth financial traffic within the various levels of the church, and toward increasing the self-confidence necessary to break out of dependence on outside financial support.

A third obstacle is lack of understanding of the real needs to be met by the church's programs of ministry, and how far the church is from meeting them. In other words, there is a need for more information about, as well as more open management of, church finances.

The fourth obstacle to be overcome is lack of understanding of and skills in financial administration: budget making, bookkeeping, accounting, preparing balance sheets, etc.

The financial problem of the church is neither central nor independent. It is a consequence of other problems: theology and spirituality, structure and organization, leadership. Positive approaches to those problems could certainly be expected to facilitate solving the financial problem of the churches. Failure to advance in the theological and leadership spheres can also be expected to stymie efforts to break through in the financial sphere.

The Understanding of Church Members Regarding the Church and the Christian Faith

The research design called for using a questionnaire to ascertain how a representative sample of Indonesian church members understood the Church and their faith. However, only seven of the church correspondents (23.3% of the 30 case studies and 14.6% of the ICC churches) succeeded in administering the questionnaire and preparing an analysis of the results. Close examination showed that the sample is far from representative of the 48 member churches and, further, that the respondents were not a cross section of church members but a select group—better educated and more active in church life than the average. Thus no attempt is made to summarize the data and conclusions. Instead the general conclusion of the correspondent of one of the seven churches, similar to remarks by others, is excerpted.

"... the understanding of church members is very limited and vague, particularly as regards oikumene and the sacraments. . . . It appears too that the fruits of the church's teaching, through preaching, catechism classes, bible study groups and courses, etc., is quite unsatisfactory. . . ."

That evaluation, from a church correspondent whose main task happens to be education and nurture of the laity, may sound rather heavy or harsh. But if it is recalled that it is based on the answers of a weighted sample, considerably above average in education and church experience, the general conclusion that the research does not give a basis for feeling satisfied with the degree and range of understanding of church members about several basic topics of the Christian faith and the Church, could, it seems to the writer, be justifiably drawn.

This concludes the description and analysis of what the Church in Indonesia is. After picturing the whole, a close look was taken at each of its basic life-support systems: its physical structure, its brain and nervous system (leadership), its heart and circulatory system (finance) and its spiritual condition (self-understanding and understanding of the faith).

Knowledge and comprehension of the fact that these parts or systems interface, interlock and mutually affect each other is necessary to understand what is being done by the churches in Indonesia. The description and analysis of how they function through their varied ministries follows.

Perspectives for Understanding the Indonesian Church and Its Mission

2. What the Christian Church Does

IT GROWS: Church Growth

As is already clear, the Gospel, true to its nature, has grown steadily in Indonesia, sometimes imperceptibly, at others almost unrestrainedly, at times the quantitative growth standing out, at others the qualitative. In recent years much has been written about extraordinary church growth in Indonesia. What are the facts, the factors and the implications?
The average annual growth rate of their baptized members...is just double that of the Indonesian population.

The churches were listed in the order of the size of the average annual growth rate (AAGR) of their baptized members. The AAGR for the 21 churches (4.68%) is just double that of the Indonesian population. These churches break down into three categories: high, medium and low, as summarized below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>G.K.J.T.U.</td>
<td>5.7%</td>
<td>7.0%</td>
<td>15.5%</td>
<td>14.0%</td>
</tr>
<tr>
<td>G.K.P.S.</td>
<td>9.3%</td>
<td>8.1%</td>
<td>6.0%</td>
<td>0.9%</td>
</tr>
<tr>
<td>G.I.T.D.</td>
<td>12.9%</td>
<td>3.7%</td>
<td>12.2%</td>
<td>10.1%</td>
</tr>
<tr>
<td>G. Toraja</td>
<td>7.0%</td>
<td>7.5%</td>
<td>3.8%</td>
<td>1.2%</td>
</tr>
<tr>
<td>G.M.I.</td>
<td>19.5%</td>
<td>4.6%</td>
<td>4.6%</td>
<td>1.0%</td>
</tr>
<tr>
<td>E. Java GKI</td>
<td>-2.5%</td>
<td>3.8%</td>
<td>17.0%</td>
<td>4.6%</td>
</tr>
<tr>
<td>G.K.J.</td>
<td>5.8%</td>
<td>8.7%</td>
<td>9.0%</td>
<td>1.3%</td>
</tr>
<tr>
<td>G.K.J.W.</td>
<td>6.2%</td>
<td>5.1%</td>
<td>9.0%</td>
<td>2.0%</td>
</tr>
<tr>
<td>GEPUSULTRA</td>
<td>1.7%</td>
<td>11.9%</td>
<td>6.2%</td>
<td>6.3%</td>
</tr>
<tr>
<td>G.K.P.</td>
<td>1.4%</td>
<td>9.2%</td>
<td>3.9%</td>
<td>0%</td>
</tr>
<tr>
<td>G.K.I. Irja</td>
<td>2.0%</td>
<td>1.3%</td>
<td>16.6%</td>
<td>0%</td>
</tr>
<tr>
<td>G.M.I.H.</td>
<td>4.6%</td>
<td>-2.1%</td>
<td>6.7%</td>
<td>3.4%</td>
</tr>
<tr>
<td>G.K.P.B.</td>
<td>2.8%</td>
<td>6.6%</td>
<td>1.2%</td>
<td>-1.0%</td>
</tr>
<tr>
<td>G.M.I.M.</td>
<td>2.9%</td>
<td>2.0%</td>
<td>0%</td>
<td>2.0%</td>
</tr>
<tr>
<td>H.K.B.P.</td>
<td>1.3%</td>
<td>1.5%</td>
<td>2.0%</td>
<td>2.8%</td>
</tr>
<tr>
<td>G.K.S.T.</td>
<td>5.0%</td>
<td>0%</td>
<td>-0.3%</td>
<td>0.2%</td>
</tr>
<tr>
<td>B.N.K.P.</td>
<td>1.6%</td>
<td>0.9%</td>
<td>0.9%</td>
<td>2.0%</td>
</tr>
<tr>
<td>Average</td>
<td>5.13%</td>
<td>4.69%</td>
<td>6.72%</td>
<td>2.99%</td>
</tr>
</tbody>
</table>

*Unreliable and incomplete statistics probably account for the difference here than unusual growth and decline.
**This figure is explained by the fact that more than 3000 members transmigrated to Central and North Sulawesi during the period 1965-1975, mostly after 1970.

It is evident from these figures that church growth in the decade prior to 1960 was slightly higher than that between 1960 and 1965, proving that church growth in Indonesia did not begin after, nor was it primarily the result of, conditions following the September 30th Affair.

The rate of church growth did indeed rise somewhat after that tragic event, but it was not a spectacular increase for the church as a whole, only for a few churches, primarily on Java. Further, that the increase in growth rate seems only partially due to political and security factors is clear from the fact that the average annual growth rate was already considerable prior to 1960 and from 1961 to 1965, when if anything those same factors would have operated to inhibit growth.

Factors and Causes in Church Growth

Nineteen factors were listed in the church studies as stimulating church growth. Analysis of these factors produced a rank ordering based on the number of churches mentioning each factor or cause. The most mentioned factor—population movement, transmigration, urbanization—was listed by 14 churches; the least mentioned—the Indonesian Communist Party’s attack on widespread revulsion against atheism—by two churches. Eight factors were mentioned by six or more churches for a total of 75 times, as follows:

1. population movements, transmigration, urbanization
2. direct efforts at proclamation by the church
3. sociopolitical conditions or events
4. church ministries—schools, hospitals, etc.
5. the strong tradition of evangelization by ministers and lay persons
6. witness through daily Christian living
7. government attitude/policy toward religion
8. salvation in Christ’s Gospel not available elsewhere

Qualitative Church Growth in Indonesia

The study also asked the churches to specify the more prominent forms of qualitative church growth in recent years. Seventeen items were mentioned 77 times in 22 church reports. Classified according to the categories of the Overall Survey of the Church in Indonesia, the results were:

**TABLE 9**

<table>
<thead>
<tr>
<th>Areas of nonqualitative growth</th>
<th>No. of Churches</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Church leadership</td>
<td>20</td>
<td>86%</td>
</tr>
<tr>
<td>2. Structure and organization</td>
<td>13</td>
<td>59%</td>
</tr>
<tr>
<td>3. Church finance</td>
<td>13</td>
<td>59%</td>
</tr>
<tr>
<td>4. Ecumenical relations</td>
<td>13</td>
<td>59%</td>
</tr>
<tr>
<td>5. Church ministries</td>
<td>11</td>
<td>50%</td>
</tr>
<tr>
<td>6. Theological-spiritual understanding</td>
<td>3</td>
<td>14%</td>
</tr>
<tr>
<td>7. Relations with the world around it</td>
<td>3</td>
<td>14%</td>
</tr>
<tr>
<td>8. Direct witness/proclamation</td>
<td>1</td>
<td>5%</td>
</tr>
</tbody>
</table>

*An independent study, more intensive but of narrower scope than this, by Avery T. Willis, Jr., *Indonesian Revival and Javanese Church Growth* (South Pasadena, Calif.: Wm. Carey Library, 1977), produced results that were almost identical to those above.

It has been the institutional aspects of the Church that have grown most vigorously in the last decade or so. The inner life of the Church, which produces the spiritual strength able to provide proper direction and stimulus to witness, service, and unity, has not grown or developed as much. This could have important consequences for the future of the Gospel and the Church in Indonesia.

Finally, while there is awareness in the churches of the phenomenon of withdrawals from the church, not much has been done to meet it. Perhaps because, real though it is, it has not stood out as clearly as the phenomenon of church growth which has monopolized attention since the late 1950s.

**IT WITNESSES: Mission and Evangelism**

Several aspects of the churches’ understanding of witness or proclaiming the Gospel were investigated.

a) Was the understanding clear? Seven of the 32 churches did not answer. For seven (22%), the understanding was clear, but for the remaining 25 percent it was unclear.

b) What was the content of the understanding? This query produced a great variety of responses (as would have been expected from "a") that contained eight groups of elements. These could be reduced to two contrasting conceptions of the meaning of proclaiming the Gospel.

The first was the more narrow, traditional understanding: "Evangelism is going out to witness publicly and privately, by word and act, to the salvation of Jesus Christ, so that those who do not yet believe will become His disciples."

The second, also quoted from the East Java Christian Church report (p. 51), is considered by that church to be more appropriate for the present time and situation of the Church: "Evangelism, the primary task of the Church, . . . is broader in scope than simply converting human souls; mission today means that it is the task of the Church to participate, indeed to pioneer, in all efforts to establish justice, human dignity, etc., which are signs of God’s Kingdom. In this way the Church participates most fully in the commission of God."

c) Is there more than one understanding of evangelism in the church? Only 6 of the 25 churches answering this question revealed that there was more than one understanding, and this generally reflected the difference just mentioned.

d) How is the understanding of mission and evangelism in the church reflected in the members' support for evangelism programs? Fifteen churches did not respond. Of the 15 that did, 22 percent said there was good support and participation from members; 25 percent said the support was there, but quite limited; while 6 percent said there was no support at all.

How many churches have a specific, continuously functioning, church-wide program of evangelization? Only 2 of the 32 churches (6%). Two other churches said they had a program, but it did not run very smoothly. Twenty-two percent had programs "which did not always (or often did not) function." Seven other churches said they did not (yet) have a church-wide program, and 14 churches (44%) did not answer.

**The Evangelistic Efforts, Methods, Approaches**

Twenty-two churches responded describing 30 different kinds of efforts, methods or approaches they used, with the most frequently mentioned* listed by only eight churches (36%). The softness and incompleteness of the data do not warrant formulating firm generalizations. However, three are put forward very tentatively.

a) At least five churches with Chinese connections in their history, membership or personnel (especially missionaries) manifest a pattern or program of evangelism composed of several elements: revival meetings, public evangelistic campaigns, house-to-house visitation, distribution of tracts, and evangelistic efforts among youth and Sunday School pupils. Many of these churches, it is interesting to note, are in the high-growth-level category in Table 7.

b) The two churches whose evangelism programs employ the widest variety of methods (the East Java Christian Church and the Baptist Church) are in the high AAGR category.

c) Data from several churches suggests that transmigration locations are unusually open to evangelism efforts of both a direct and indirect nature.

Only nine churches (28%) noted that they regularly employ new forms of mission, including radio and TV programming, the use of drama, musical concerts, etc., to present the Gospel. Seven of these churches fall in the category of high-growth rate.

The data in the church reports was largely compiled prior to the recent flowering of the Joint Action for Mission (JAM) program of the ICC. By 1976 that program already involved 15 sending churches, 15 receiving churches and 28 special project areas (all

*Assigning evangelists to work a particular mission field within the church’s territory. A second, also listed by eight churches, was “opening schools, hospitals and other service ministries as evangelistic tools.”
within Indonesia, except one in the Philippines) with 73 ministers and evangelists provided jointly by the churches concerned with the help of the JAM program. This, in fact, is a new, ecumenical approach to mission and evangelism in Indonesia that has developed rapidly since 1972 and offers great promise for the future.

“Mission today means that it is the task of the Church to participate, indeed to pioneer, in all efforts to establish justice, human dignity, etc., which are signs of God’s Kingdom.”

Relations with Foreign Evangelists and Evangelistic Foundations

Very few churches responded to this question about cooperation in the campaigns of foreign evangelists. Two churches of conservative evangelical background stated that they cooperated sometimes, but cautiously and critically. Two others remarked that they did not cooperate in principle because they could not accept their methods, approach or theological stance. Most of the churches that did not respond are in regions not generally visited by these evangelists, who like to work the large cities; so it is not an option for them. Among the leadership of ICC churches in the large cities, the activities of foreign evangelists are not judged to be very effective toward healthy church growth. Also their aggressive, insensitive Western approach often arouses negative reactions among both non-Christians and Christians, which continue long after the evangelist has left Indonesia. In sum, the churches do not cooperate much, officially, either with foreign evangelists or with extra-ecclesiastical evangelistic foundations.

How Far Can the Church Be Characterized “A Missionary Church”?

Twenty churches responded to this question. Seven (22%) said they could not be called a missionary church. The answers from three (10%) were insufficiently clear to classify them. Five churches (16%) unhesitatingly classified themselves missionary churches, and five others said they had begun to become such. Checking these last two groups against their church growth record shows that their self-evaluation was justified. Possibly this self-evaluation—31 percent of the 32 churches qualifying for the title “a missionary church”—is somewhat too low; 40 percent might be closer to the reality.

IT SERVES: The Churches’ Ministries

The variety of ministries of the Indonesian churches, both to society and to the Christian community, are summarized in the eight points that follow.

Education and Schools

This is the most widespread form of service ministry of the churches, and has been carried on the longest, since the seventeenth century at least.

According to data collected from 35 churches, in 1974–1975 those ICC member churches operated five levels of educational institutions.

<table>
<thead>
<tr>
<th>TABLE 10</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NUMBER OF</strong></td>
</tr>
<tr>
<td>__________</td>
</tr>
<tr>
<td>1. Kindergartens</td>
</tr>
<tr>
<td>2. Elementary schools</td>
</tr>
<tr>
<td>3. Junior secondary schools</td>
</tr>
<tr>
<td>a. general education</td>
</tr>
<tr>
<td>b. vocational education</td>
</tr>
<tr>
<td>4. Senior secondary schools</td>
</tr>
<tr>
<td>a. general education</td>
</tr>
<tr>
<td>b. vocational education</td>
</tr>
<tr>
<td>5. Higher education</td>
</tr>
<tr>
<td>a. academies &amp; institutes</td>
</tr>
<tr>
<td>b. universities</td>
</tr>
<tr>
<td>Totals</td>
</tr>
</tbody>
</table>

These statistics are not complete because some church reports did not include the number of students, and even more did not give the number of teachers. Estimates based on the best calculations possible from the data in hand suggest there are at least 3,700 schools and 500,000 students served by slightly over 21,000 teachers. These figures do not include the many schools operated by Christian schools foundations outside the churches.

Five churches (G.M.I.M., G.P.M., G.K.I. Irja, G.M.I.T. and G.K.J.—C Java G.K.I.) are involved in education in a large way; each operates more than 250 schools. Four operate between 100 and 249 schools, while 20 churches (61%) are engaged to a degree, operating from 1 to 99 schools.

Kindergartens, elementary schools and junior high schools make up 95.2 percent of all the schools, and these accommodate...
94.1 percent of the students. Only 5.4 percent are vocational or professional schools. The churches' contribution to education in Indonesia is concentrated on lower-level schools that provide primarily general education.

But what about the quality of Christian schools? Only 20 churches (69%) provided an “in-house” evaluation:

<table>
<thead>
<tr>
<th>Factor Evaluated</th>
<th>EVALUATION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Good</td>
</tr>
<tr>
<td>1. Number of teachers</td>
<td>40%</td>
</tr>
<tr>
<td>2. Number of teachers with certification</td>
<td>40%</td>
</tr>
<tr>
<td>3. Faithfulness of teachers</td>
<td>25%</td>
</tr>
<tr>
<td>4. Witness of teacher as</td>
<td></td>
</tr>
<tr>
<td>Christian educator</td>
<td>20%</td>
</tr>
<tr>
<td>5. Buildings and equipment</td>
<td>45%</td>
</tr>
<tr>
<td>6. Pupils' attendance</td>
<td>60%</td>
</tr>
<tr>
<td>7. Christian witness of the school</td>
<td>60%</td>
</tr>
</tbody>
</table>

This is not too satisfactory an evaluation, but it is not bad either, if compared with state-supported schools. If Christian schools meet government standards and are accredited they receive subsidy from government to cover teachers' salaries. Some church school systems also still receive subsidies or contributions from partner churches overseas, both for capital and operational expenses; but this source has been shrinking in recent years. Until recently, particularly in some regions, the churches' contribution in the field of education was badly needed. However, since the beginning of the Second Five-Year Plan (1974), the Indonesian government has greatly increased its support for education and the churches are feeling the challenge.

Health and Medical Ministries

A second form of traditional service ministry, inherited from overseas mission bodies when the churches became autonomous, was hospitals and other health programs.

In 1975, 28 or 63.6 percent of the ICC churches were engaged in some form of health ministry. Available statistics show that they operated 264 units consisting of 22 hospitals, 31 maternity hospitals, 76 mother and child clinics, 129 polyclinics and 5 health centers. These units were staffed by 62 physicians, 385 nurses, 76 midwives and 335 other workers. They ministered to at least 39,699 inpatients and 207,087 outpatients. The above statistics were given by only 11 of the 28 churches reporting, thus are less than 50 percent complete.

Only one church (G.M.I.M.) is involved in medical-health ministries on a very large scale, five others on a fairly large scale, eight to a medium degree, six on a small scale and seven to a very small degree. Of the 264 units, 203 are operated by five churches (G.M.I.M., G.T., G.K.J.W., G.K.I. and East Java G.K.I.).

As to the quality of these health ministries, the following evaluation was made in 12 church reports:

<table>
<thead>
<tr>
<th>Factor Evaluated</th>
<th>EVALUATION</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Good</td>
</tr>
<tr>
<td>1. Number of doctors</td>
<td>8%</td>
</tr>
<tr>
<td>2. Number of qualified personnel</td>
<td>42%</td>
</tr>
<tr>
<td>3. Faithfulness of the workers</td>
<td>25%</td>
</tr>
<tr>
<td>4. Christian witness of the workers</td>
<td>42%</td>
</tr>
<tr>
<td>5. Facilities and equipment</td>
<td>17%</td>
</tr>
<tr>
<td>6. Management/organization</td>
<td>33%</td>
</tr>
<tr>
<td>7. Christian witness of the institution</td>
<td>42%</td>
</tr>
</tbody>
</table>

The problems encountered in carrying out health ministries were mentioned in 15 church reports. Finance was specified by 14, facilities and equipment by 12, relations between the institution and church by 5, organization and management by 5 and relations with government by 2. This picture would be fairly representative for medical and health ministries in general. The key problem is funding.

Social Work

Begun only shortly before the Japanese occupation, social ministries were not developed very extensively in Indonesia by missionaries. Nor has this type of service by the churches developed since independence, though the need has increased as social problems resulting from rapid urbanization have multiplied.

The church reports recorded 19 orphanages operated by 10 churches serving 741 children. Also mentioned were eight homes for the aged and ten student hostels. One church (H.K.B.P.) runs a rehabilitation center to give vocational training to the physically handicapped. Another (G.K.I. Irja) operates a social workers' training center for young women preparing for social ministries at the congregational and presbytery level. Ministries to political prisoners and urban and rural community development projects have been undertaken by some churches in the last ten years.
The evaluation by nine churches of these limited social ministries shows them to be quite good. Difficulties encountered in performing them include finance, administration, lack of adequate personnel and, basic to all, a lack on the part of many church members of understanding of the meaning of these social ministries.

Ministry to Women

Twenty churches reported having organized women’s groups and programs, though most of them are relatively recent, the oldest having been founded in 1951. The programs, geared primarily to meeting the needs of church members, focus on five areas: cultivating homemaking skills, various types of training courses, engaging in social ministries, leadership training events and worship and Bible study.

The problems encountered by church women in developing these organizations and programs, as set forth in ten church reports, fall into five categories: (1) difficulties related to the attitude of church leadership that on the one hand may be indifferent, or on the other limit the freedom of women’s groups to develop the activities they wish; (2) inadequate material support for the organization and its programs; (3) difficulties rooted in certain values in society that affect the status and freedoms of women; (4) the heavy burden of family responsibilities that limits time for church women’s activities; and (5) the lack of sufficient numbers of strong leaders to plan and implement programs.

The following evaluation of women’s organizations and programs in the churches is too incomplete to provide a basis for reliable generalizations, but it gives a glimpse. The figures refer to the number of churches.

<table>
<thead>
<tr>
<th>Factor Evaluated</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Good</td>
</tr>
<tr>
<td>1. Quality of the ministry</td>
<td>3</td>
</tr>
<tr>
<td>2. Financial support for the programs</td>
<td>1</td>
</tr>
<tr>
<td>3. Witness through the programs</td>
<td>3</td>
</tr>
<tr>
<td>4. Organization and management</td>
<td>1</td>
</tr>
<tr>
<td>5. Value of the programs</td>
<td>1</td>
</tr>
</tbody>
</table>

Considering attention is being given by the Indonesian churches to the status and role of women in the Church.

Ministry to Youth and Students

This summary is based on data in the reports of 16 churches, all of which have church-wide youth organizations. Ministry to students is provided both through the youth organizations of the churches and the Student Christian Movement in Indonesia, whose origins go back to the late 1920s. Church youth organizations are the means whereby the church nourishes, guides and supervises youth so they come to participate responsibly in the Church’s calling. They are important to the church because of the large number of young people in the church and the fact that they face the stimuli, challenges and pressures of very rapid social and cultural change.

The three broad categories of programs prepared by the church for youth are:

1. Churchly or religious activities—youth worship, Bible study, catechism instruction, choirs, teaching Sunday School, etc.;
2. Fellowship activities—leadership training courses, retreats, camping, sports, music, tours, etc.;
3. Activities related to society—vocational training, participation in development projects, work camps, etc.

Five general types of difficulties are experienced in implementing youth ministries:

1. Difficult relations between youth leaders and church leadership;
2. Very limited financial support provided for youth ministries;
3. Qualified ministers to youth are difficult to find;
4. Programs prepared for youth often do not attract youth as do nonchurch activities;
5. Youth organizations are too much for and not enough by youth. Church leaders must trust youth more and give them more freedom in programming.

Generally speaking youth are critical of and often negative toward the church. Church leaders are aware of this, understand it to a degree, but have taken too few effective steps to deal with it positively.

The evaluation of youth ministry programs in the church reports was even more sketchy than that of ministries to women. From the few that did attempt a critique, the evaluation “inadequate” was more frequent than “good” or “adequate” in most areas.

Four very tentative conclusions are put forward.

1. Despite the considerable efforts made by the churches to minister to youth, there is a general dissatisfaction on the part of youth toward the church’s attitude toward and treatment of them. This has aroused feelings of tension on both sides. But the tension is not necessarily negative; it reflects concern and dynamic; it can lead to growth.
2. The efforts of the church to minister to youth often appear to regard youth as objects of ministry rather than subjects participating actively in ministry.
3. The lack of close attention on the part of top church leadership to youth’s needs and concerns mirrors a general attitude in Indonesian society as evidenced in very limited funds and personnel made available to meet the needs of youth. At the same time, youth themselves too rarely manifest a positive, energetic attitude to better their own circumstances. Originality and creativity are rare.
4. Existing structures, procedures and attitudes in the church and its leadership are very slow in adapting adequately to reality and experience in a rapidly changing society. Thorough-going rethinking and renewal of church life are needed.
Christian Education

The data on this subject comes from the reports of 21 churches. The reports vary considerably in their completeness. The sample consists of 66 percent of the churches for which there are reports and 49 percent of the ICC churches. Eighteen reported having Sunday Schools; 16 reported religious instruction in the schools,* and 12 mentioned catechism classes. Only seven churches provided a clear and detailed statement of their goals for Christian education; five reported they had never formulated goals, while five others did not mention goals. Eight churches reported having a detailed plan of Christian education; six churches had no plan at all. Five churches said they used the ICC Christian Education Department's Sunday School curriculum materials; five other churches prepared their own, while six churches left the matter of materials to the teachers themselves. Concerning teaching methods, two patterns stood out: the traditional (recouting Bible stories and requiring memorization of verses), and the traditional-plus method (the plus being the use of certain more modern techniques and equipment).

While the reports gave no statistics on the number of Sunday Schools and catechism classes, this is obviously an important ministry of the churches. The writer's impression (not a systematic evaluation) is that of the 21 churches, 6 (29%) had quite good Christian education programs; 8 churches (38%) had fair programs, and 7 (33%) had weak programs. There is obviously much room and need for improvement in the Christian education ministries of the churches. The basic problem is how to overcome the lack of attention to and understanding of Christian education ministries in the churches.

Economic Development Efforts

This type of service ministry is relatively recent, beginning to receive attention in the early 1960s, developing more rapidly after 1967, and becoming a major effort of the churches and the council after 1971.

Twenty churches (45%) provided data, but the quality and completeness varied substantially, making generalization hazardous. In the general picture that emerged, three broad categories of projects appear.

1. Projects of an educational nature were undertaken by seven churches. Three of these were schools for training young people in the technical-vocational skills. Three others were vocational training centers to which young people came for shorter courses in agriculture, animal husbandry, etc. The Irian Jaya Church runs a center to train development workers.

2. Seven churches were involved in 15 development projects to provide income for the church. At least 70 percent of these projects were heavily supported by overseas funds. Five have been productive; two are not yet productive, though still functioning. Eight (53%) have not produced any income for the church.

3. Sixty-five projects to assist the economy of society were carried out by 14 churches. Six undertook 2 to 4 projects each, while 3 churches carried out 34 or 52 percent. In terms of type, the most numerous were 15 (23%) in small enterprises, 27 (42%) in agriculture, and 10 (15%) in fisheries. A rough estimate, based on incomplete data, would be that between 30 and 50 percent of these projects were at least moderately successful. Lack of success was caused by the fact that one or more of the three basic requirements was not fulfilled: honest and expert leadership, management able to assist and supervise, and realistic planning of the project.

The development efforts just mentioned do not include a considerable number carried out by the Department of Service and Development and by the Development Centre of the ICC which seek (but do not always manage) to work closely with the ICC member churches.

In the ten years since economic development efforts by the Indonesian churches have begun to expand rapidly, a large body of experience has been generated from both the successes and the failures. The writer believes that a careful study of that experience would yield results of great value for continuing development efforts in Indonesia, and perhaps elsewhere.

A general evaluation of the churches' service ministries was attempted by asking the churches to answer three questions.

1. To what extent does the service component receive attention in the overall program of the church? The replies from 14 churches, in the sample of 20, could be classified as follows:

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>A great deal of attention</td>
<td>1</td>
</tr>
<tr>
<td>A fair amount of attention</td>
<td>4</td>
</tr>
<tr>
<td>Some attention, but...</td>
<td>4</td>
</tr>
<tr>
<td>Not much attention yet</td>
<td>1</td>
</tr>
<tr>
<td>Very little attention</td>
<td>4</td>
</tr>
<tr>
<td>No answer given</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

2. What percent of the church's expenditures is used for service ministries? Only seven churches answered. The amounts ranged from 10 to 75 percent. No generalizations are possible.

3. To what extent is the intention of the church to serve the needs of society in general, and not just those of Christians? Fourteen churches answered:

<table>
<thead>
<tr>
<th>Evaluation</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>No.</td>
</tr>
<tr>
<td>Primarily Christians</td>
<td>5</td>
</tr>
<tr>
<td>Society in general</td>
<td>6</td>
</tr>
<tr>
<td>Society in general, of which most are Christians</td>
<td>2</td>
</tr>
<tr>
<td>Both those inside and outside the Church</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>14</td>
</tr>
</tbody>
</table>

The ICC member churches carry on service ministries, both those inherited from mission bodies and newer forms using channels and methods more appropriate to present conditions that are broad in range and substantial in volume. The churches are aware of the weaknesses in their efforts and of the problems they face. Increasingly the churches are joining together in ecumenical efforts to improve and develop the Church's service in and to Indonesian society.

*Religious instruction in all schools at each level is required by law.
IT UNITES: Ecumenical Relations and Cooperation

Ecumenical ties of the churches in Indonesia were touched on above in the general description of the ICC churches. The broader situation of ecumenical relations and cooperation is summarized here.

This is an unusually prominent feature of the churches’ life and work, partly because of their background and situation in Indonesia, but even more because of the stated purpose of the council to become one Christian Church in Indonesia. It is perhaps this emphasis on unity, more than anything else, that distinguishes the Protestant and Pentecostal churches in the council from those outside.

There are many opportunities for ecumenical relations. First, at least 134 nonconciliar churches are based in the various regions where the ICC churches are located. To that could be added the 14 regional ecumenical bodies outside the ICC-related regional councils or fellowships of churches. Then direct ecumenical relations and cooperation between member churches of the council on the local and regional or synod level have developed steadily since 1962. These may be in the area of Joint Action for Mission, service ministries, theological education, Christian higher education, and in dealings with government, other religions or particular problems or needs in society. The need of the churches to relate to their neighbors outside the Christian community is one factor that encourages such cooperation.

Since the Second Vatican Council, relations between the ICC churches and the Catholic Church in Indonesia have multiplied and developed steadily, despite the long history of enmity between Catholicism and Protestantism imported from Holland throughout the colonial period. However, the Pancasila character of the Indonesian state has created an environment that positively encourages ecumenical relations. Cooperation in various regions has begun to take place in the fields of theological education, Bible translation, development ministries, pastoral ministries and ecumenical worship services, women’s programs and in dealing with problems related to government and other religions. Relations and cooperation between the staff and executive committee of the ICC and the Conference of Catholic Bishops in Indonesia have grown steadily in range, frequency and mutual understanding since 1967.

“Concern sometimes surfaces that the council might become, or act as if it were, a super-church.”

The two primary vehicles for ecumenical relations and cooperation have been the regional and national councils of churches. There are 15 regional councils or fellowships of churches which include as members not only all the ICC churches but also some not yet members. The regional councils in Southern Sumatra, western and eastern Kalimantan, northern Sulawesi, central and eastern Java and Bali are quite strong and growing stronger. Those in northern Sumatra, southern and central Kalimantan, western Java, southern Sulawesi, eastern Indonesia, Irian Jaya and the Southeast Islands have not yet “taken off.” The main problems seem to be either leadership that does not inspire trust from the member churches, or church problems and tensions that inhibit support of the regional council by the member churches. However, the situation has improved somewhat since 1971, when the ICC General Assembly took action to clarify the status of the regional councils and their programs as being determined wholly by the member churches in the region. Nevertheless, till now the regional councils are still not sufficiently understood or supported by the member churches as the vehicle of their common witness and service in the region.

The earliest and most extensive vehicle of ecumenical relations and cooperation has been the Council of Churches in Indonesia. Organized on May 25, 1950, the ICC’s character was described in the announcement of formation as “a place for common deliberation and action of the Indonesian Churches. We believe that this Council of Churches in Indonesia is a gift of God to the Christian community in Indonesia as a sign of Christian unity that is moving towards the formation of one Christian Church in Indonesia. . . .” The council has grown steadily from 29 charter members in 1950 to 49 in 1977, and could well have twice the original number of members by the time it celebrates its thirtieth anniversary in 1980. Most of the member churches experience various advantages from participation in the council: through the ICC they may receive personnel, funds for projects, scholarships for advanced study; enter into relations and cooperation with partner churches overseas, etc. Both national eccumenical bodies and the Indonesian government view the ICC as representing the non-Roman Catholic part of the Christian community in Indonesia. The member churches are pleased to have it serve as a bridge between the churches, society and government to handle matters related to the interests of the churches and the Christian community in Indonesia. Nevertheless, because of the size, status, structure and the highly capable staff of the council, concern sometimes surfaces that the council might become, or act as if it were, a super-church. This is doubtless inevitable, natural and a healthy reaction that guarantees continuation of the function of the council as a vehicle of church unity in Indonesia.

Ecumenical relations with overseas bodies have already been described. From churches and mission bodies in Europe and North America many ICC churches receive assistance in the form of personnel, funds and equipment to facilitate their programs of witness and service. On the other hand, Indonesian churches have begun to contribute personnel, experience and insights to overseas churches, which reflects increasing mutuality in ecumenical relations and cooperation, though balance is still an ideal to be pursued. Nor is there yet balance or equality in the volume of participation of overseas churches in Indonesia. Some Indonesian churches, because of traditional ties, receive relatively large inputs of personnel and funds, while other churches, perhaps even more straitened in resources, receive little or no help. This fact creates for all concerned problems that are just beginning to be addressed. First steps have been taken, for instance, to develop new patterns for exchanging church workers among the churches in Indonesia themselves and between Indonesian and overseas churches.

Twenty-two ICC churches are members of the Christian Conference of Asia (CCA). Increasingly, since 1971, Indonesian churches have been participating in and contributing to the CCA and its program activities. This development seems to be related both to the fact that Indonesian churches are becoming less dependent on Western infusion of personnel and funds—and are therefore able to develop their own priorities and patterns more freely—and that at the same time their awareness of and involve—

*Minutes of the First Assembly ICC, p. 10.
ment with the churches in Asia has been growing steadily over the last ten years. This will surely increase more rapidly in the years ahead. The role of the Indonesia Council of Churches in this development has been significant.

As of the Nairobi Assembly in 1976, 19 Indonesian churches were members of the World Council of Churches (WCC). But that membership consisted, until very recently, of little more than attendance at WCC Assemblies, consultations and participation in various training programs. The contributions of the WCC to the Indonesian churches have seemed to outweigh considerably the contributions of the Indonesian churches to the WCC, including settling their financial obligations as members. In the past this was largely due to language difficulties and lack of funds. Nevertheless, the participation of the Indonesian churches in the WCC’s life and work is very important to them, both symbolically and experientially. This explains why Indonesian participation and input in the WCC have increased markedly since 1970.

Similarly, the active membership of Indonesian churches in world confessional bodies is a further proof of their ecumenical spirit.

Three concluding observations:

1. Awareness of and experience in ecumenical relations and cooperation is generally not found at the local congregational level, except in cities where synod headquarters are located. The questionnaire referred to above revealed that only 26 percent of the respondents had a somewhat clear understanding of oikoumene.

2. Involvement in the regional and national councils of churches’ life and work is limited to a small proportion of church members. This is even more the case as regards international ecumenical relations and cooperation. But through those who are involved, most of the member churches feel the values that accrue from those relations.

3. In some cases, in view of the limitations of funds and personnel, extensive input into national and international ecumenical relations may be felt as a heavy burden. But if a balance sheet were drawn up, it would be clear that the advantages would outweigh the disadvantages. That is why the Indonesian churches have and will continue to strive to intensify vigorous and mature ecumenical relations and cooperation, since that is the nature of the Church and the destination of Christ’s procession in the world.

3. The Church and Its World

The Church and Culture

Four major aspects of the culture in which the church lives and works, and which impinge upon and interpenetrate the church, were studied: the traditional system of social control or folkways and mores (adat), the vernacular language, the regional arts and the indigenous (tribal) religion.

Adat is the term that refers to the prescribed ways of doing things, particularly the ordering of human relations, in each of the hundreds of ethnic societies that make up Indonesia. Adat is very deep rooted and a powerful force for social control in the lives of most Indonesians, despite the rapid and substantial weakening of the adat system that has taken place due to the twin processes of modernization and secularization.

Though the detailed prescriptions vary, as does their force in different societies, the impact of adat is still widely felt in such situations as: birth and name-giving, circumcision and initiation ceremonies, marriage, divorce and extramarital sex, death and burial, inheritance, the annual festival, and the construction of homes or public buildings. In traditional belief, if adat is not observed scrupulously, illness, misfortune, even death, will result because proper ways of behavior were laid down by the ancestors whose spirits continue to watch over their observance. Both the beliefs and sanctions surrounding adat contrast, indeed often conflict, with the beliefs and sanctions of Christian faith and life. Thus a process of mutual impacting has taken place. For instance, beliefs and practices rooted in adat in some cases have been accepted by the church in ceremonies surrounding marriage and death. In other cases, church beliefs and practices have largely supplanted adat observances in baptism and confirmation, replacing traditional name-giving and initiation ceremonies.

The attitude generally taken by the churches has been that where adat does not involve beliefs and acts that contradict Christian faith, it is acceptable as having positive values in communal life. Yet adat that clearly contradicts Christian faith and practice is forbidden. But what contradicts and what does not?

This is difficult to determine, because the problem of adat in its relation to Christian faith and church life has never been investigated theologically-sociologically-ethnographically by the Indonesian churches. In the last few years, several churches, seeking to deal with this pressing problem, have held seminars on adat to begin that process. But no church reported having yet formulated a comprehensive, detailed policy dealing with adat questions. The Research Institute of the ICC, which did the study reported here, initiated a research project on Adat Law and the Church in 1976, the results of which should help.

The Vernacular Language and the Church

Historically the churches coming out of the Dutch East Indies’ Protestant Church (the state church) used the Malay language, while most of the churches started by missionary societies used the vernacular.

Today, of the 44 member churches, 13 (30%) use the vernacular as the predominant language of the church. Twenty-six (59%) use Indonesian (Malay), while the situation in the remaining five is either not clear or both languages are used.

Since independence there has been a strong trend toward the use of Indonesian in many churches. Almost all theological education is now in Indonesian. The younger generation, educated in the national language, feel more at home in it than in the vernacular. But only in two churches has this dimension of the generation gap produced serious tensions. Generally speaking, language is not a problem.

The Arts in the Church

Interest in the relation of the arts to and in the church is relatively new. Until the last decade or so, in most of the churches, the traditional attitude of putting distance between the indigenous arts (music, dance, drama, painting, carving, weaving and architecture) and the church was universal. This is the reason why 84 percent of the church reports stated explicitly that almost all of the ways in which the church expresses itself artistically give an impression of foreignness.

Beginning about the 1930s, due to the influence of a few missionaries informed by anthropological insights and methods, a new attitude began to develop here and there that was more
open to and understanding of the aesthetic features of indigenous cultures. A few churches (Javanese, Balinese, Sundanese, Batak and Southeast Sulawesi) have begun to experiment with the utilization of new artistic expressions, particularly in dance and drama, music, carving and architecture.

Currently three categories of attitudes toward the arts are represented among the Indonesian churches: passive (not cultivating but also not opposing them), negative (opposing them as a threat to Christian faith) and positive (those art forms that can be used to glorify God should be so used). As far as the role of the church in encouraging the development of the indigenous arts is concerned, only 33 percent (9 churches) took an active, positive stance; 18 percent took a passive stance; and 50 percent were completely indifferent.

In some churches there is more openness and interest toward the arts than capability of creating and using artistic expressions. By and large, the weight of the past still lies heavy on most churches.

The Indigenous Religion and the Church

Among most ethnic societies the indigenous religion is present only in the adat (Batak, Ambon, Minahasa, etc.) or in vestigial beliefs and practices sometimes seen in mystical sects (Java, Pasundan). But five churches openly stated that they were challenged by and in tension with the tribal religion (G.K.I. Irja, G.Toraja, G.B.K.P., G.K.E. and G.M.I.T.). On the side of the churches a change in attitude has been evident, from a negative, rejecting approach to a more open, enquiring approach that sees the indigenous religion as part of the culture needing to be researched and understood. At least four such studies have been published.

The religious policy of the government gives no place to ethnic religion. But by giving a recognized status to Hinduism, Buddhism, Confucianism and — to a certain degree — the mystical sects, along with Islam and Christianity, there is a place for ethnic religionists to go; namely, to associate themselves with either Hinduism (as in South Sulawesi) or the mystical sects (as in Java). Contrariwise, the government’s policy of developing tourism has encouraged the revival of ethnic adat and religious ceremonies, feasts, etc., which has given some respite to ethnic religions. However, in the long run, it is difficult to envision anything but their eventual disappearance as living systems of faith and practice, due, among other things, to vigorous efforts by both Muslim and Christian groups to bring “religion” to those who have none (in the government’s sense).

In conclusion it can be said that only since 1966 have the churches begun to give serious, responsible attention to their relation with culture as a whole. Some theological-ethical-sociological-anthropological approaches are now being undertaken where formerly it was impossible because of the lack of qualified Indonesian researchers.
The Church and Socio-cultural Change

The process of social and cultural change in Indonesia has been proceeding steadily for centuries due particularly to impacts from the outside world, as was mentioned above. This process has accelerated since the world depression of the 1930s, the Japanese occupation, the revolutionary struggle, the experiments with parliamentary and guided democracy and more especially during the development program of the "new order" government since 1966. Social and cultural change have affected every dimension of occupation, the revolutionary struggle, the experiments with par­

 Problems arising from rapid social change in Indonesia in­
clude: the explosion of rising demands, the shaking of traditional normative (value) systems, the steadily growing desire for individual freedoms, the demand for more egalitarian education of higher quality, mobility and increasing density of population, social pathologies of various kinds, and pluralism, relativism and toleration in religion.

These social problems understandably present the churches with problems and challenges, the most prominent of which are: (1) nurturing congregational life, (2) providing broader ministries to society, (3) relating the Gospel to the traditional ways, (4) morals and morality, (5) social welfare ministries more relevant than traditional ones, (6) modernization of church equipment and facilities, (7) refreshing and upgrading church workers.

Five summary observations describe the degree of church consciousness in social-cultural life:

1. Churches with a "conservative evangelical" or Pentecostal background are aware of their calling in social-cultural life, but emphasize spiritual living and seek to intensify evangelism.
2. Churches with a "modern ecumenical" theological background not only emphasize spiritual life and evangelism, but at the same time must serve the material needs of society.
3. As exceptions, two churches (G.K.E. and G.K.I. IrJa) in isolated areas and in the early stages of development manifest a clear sense of calling in social-cultural life.
4. In general, Indonesian churches are not yet prepared to face up to their calling in the social-cultural sphere because their limited energies are expended and extended on their own internal affairs.
5. In dealing with the social and cultural problems caused by modernization, more intensive preparation must precede efforts to move forward.

The Relation Between the Church and Government

During the colonial period, due to differing circumstances in various parts of the Dutch East Indies, several patterns of relationship between government and missionaries obtained. For the most part, although there were a few exceptions, the missionaries (all white Europeans, like the colonial officers) cooperated with government, accepting its aid and its regulations, not always meekly. There is some justification for the judgment that under colonial circumstances, both the state church and the missionary agencies were instruments of the authorities.

During the Japanese occupation the churches faced a stiff political and theological struggle. Almost all missionaries were interned and the churches were led by Indonesians. Nevertheless, in many cases, the latter too were suspected of being in sympathy with, or even of carrying on espionage for, the Allies. This brought suffering, as did pressures from Islam in certain regions. But these experiences and challenges forced the churches to stand on their own feet, and consequently they developed a measure of political consciousness and responsibility.

In many respects the next period confronted the churches with an even more difficult situation for which their experience until then had not prepared them: armed revolution against colonial rule, alongside Indonesians from other religious groups. In some areas church members supported the return of the Dutch government unquestioningly (in East Indonesia, generally). In others (most notably Java and North Sumatra) they joined in the nationalist struggle for independence. But the experience contributed further to the development of political and theological maturity.

Church and Government under Guided Democracy (1959–1965)

Three major events during this six-year period involved the churches deeply and intensively with political and governmental issues. The first was Indonesia's struggle with the Dutch over the return of West New Guinea (1959–1962) to Indonesian sovereignty (which involved the churches in discussions with government over the status of Dutch missionaries working in the Indonesian churches), and confrontation with the British over the establishment of Malaysia (1963–1965). In both cases the government sought and expected full support from the Christian community (as from all other groups) for its policies. In both cases the churches and the ICC gave support, not without criticism, and at times with fairly sharp criticism.

The second event or occasion was the government's effort to force unity and close cooperation between the three major political streams in Indonesian society—nationalism, religion and communism—not only in government bodies but throughout society, including the churches and Christian institutions. This involved issues both on the level of political strategy and of ideology, and the churches declined on both grounds to bow to the government's pressure.

In both of these struggles the churches manifested a more critical discrimination than the Christian Political Party, and increasingly insisted on refusing to identify the church with any political position or grouping.

The third major event was the September 30th Affair, an attempted coup d'état—communist inspired and implemented, according to the Army-dominated government. The Army-aborted coup was followed by a period of several months of arrests and massacres of people accused of being involved in the “September 30th, communist movement.” This was indeed a national calamity of major proportions that cost the Indonesian people (and body politic) very dearly, perhaps half a million lives and another half a million political prisoners, the last of whom are scheduled either to be brought to trial or released by 1979, 14 years after the event.

Public opinion and mass actions by various pressure groups, especially youth, with assistance and support from certain elements in the armed forces, finally rendered the Sukarno cabinet incapable of governing. President Sukarno signed over authority to govern in his name to General Suharto on March 11, 1966. Suharto was later named acting president and later still elected president by the People's Consultative Council. The new leadership headed by General Suharto called itself the "New Order" in contrast to the "Old Order" under Sukarno, and immediately
began the process of restoring security, stabilizing the economy and preparing a development plan.

Throughout this series of crises and tragedies the churches and the ICC continued to give critical support to the government’s efforts, as well as providing the churches, Christian community and society in general with information and interpretation on the issues.

Despite the greatly increased tensions between Muslims and Christians after 1966, the churches have generally felt that relations with government, certainly at the national and regional levels, have been cordial. Government continually emphasizes the importance of the role of religious groups in providing mental and spiritual resources for society, both as a bulwark against communism and as necessary for achieving the goal of the development program, a just and spiritually as well as materially prosperous Indonesia.

Relations with Non-Christian Religions

While there are several religions recognized by the Department of Religion of the Republic of Indonesia, as well as tribal religions still present in the societies of at least five ICC churches, there are only two religions with which the churches encounter substantial problems. Islam is the religion to which most Indonesians (87%) claim adherence. Hinduism is the religion embraced by nearly all Balinese, hence the Bali Church experiences problems from the leadership of the Hindu majority, just as the Christian churches experience difficulties from part of the leadership of the Islamic majority in Indonesia as a whole. Because this is a digest, there is space to deal only with the problem of relationships on the national level.

In considering Christian-Muslim relations in Indonesia as a whole, the churches have concluded that there are three starting points that must be defended:

1. The first is that of the missionary calling of the church God placed in Indonesia. That missionary calling is a genuine, inherent dimension of the nature of the church. Relations with other religions must be determined in light of this starting point. But Islam, and Hinduism as well, are also missionary religions. Each must take this essential characteristic of the other into account.

2. The second starting point involves the nature and basis of the Indonesian state. Muslims, Christians and Hindus, along with all others, live together in a Pancasila state, in which all individuals and groups have the same rights and obligations and receive the same protection under the law. Thus there is no place for the idea (or claim) of majority and minority religions. What obtains, in fact, is religious pluralism. The national motto, “Diversity Becoming Unity” (Bhineka Tunggal Ika), is at once the goal and the starting point for interreligious relations, as it is for ethnic and religious pluralism, but within the unity of the Indonesian state and society.

3. The final starting point is the understanding that it is incumbent on the church to be present as participant and servant in all of society, to engage in dialogue with the world. Islam, and the other religions, are part of the world with which the church is called to interact and to cooperate in tasks they face together in developing the Indonesian nation.

These are the basic considerations that inform the churches’ efforts to deal with the problems that arise (often from nonreligious, i.e., political or economic, motivations) between Muslims or Hindus and Christians, problems such as the sporadic attacks by Muslim groups on Christian schools and churches in 1967–1968, the struggle to influence the National Marriage Law in 1974–1975, and the tensions that grew within the Muslim community at the prospect of holding the sixth assembly of the WCC in Jakarta in July 1975.

Because of the sensitivity and explosive potential inherent in interreligious conflict in Indonesia, the government has taken various steps to stimulate and intensify harmonious, cooperative relations between religions in the interest of guaranteeing the success of the development of the Indonesian people and state. The churches have participated positively in these efforts, as well as undertaking their own.

In examining the above four aspects of the relation between the church and the world, it appears that while the churches’ relation to culture and social-cultural change presents problems and opportunities on a day-to-day basis at all levels of church life, these problems have not, on the whole, received as much attention as have relations with government, politics and other religions, particularly at the synod level and in the ICC. This is undoubtedly because the crises that are felt as a threat to the Christian community have seemed to come primarily from political developments, with which, as has been noted, problems in Muslim-Christian relations have often been associated. The phenomena and problems in the area of culture and social-cultural change do not often present themselves in crisis proportions.

Has the Indonesian context influenced the Church more than the Church has influenced the Indonesian context? This is understandably difficult to answer. It does seem clear that each has influenced the other. And it appears likely that each will continue to do so. Muslims do not really need to fear, it would appear, the successful realization of the strategy they attribute to Christians of christianizing all of Indonesia in the next 50 years!

4. Whither the Churches in Indonesia?

Each church study concluded with a chapter entitled as above. It was meant to be a summary analysis of the present situation and direction the church was taking based on the data and results of analysis of the study’s major topics. To assist church correspondents in producing this summary analysis, five questions were formulated in the operational tool:

1. What are the largest and most pressing opportunities your church faces that call for a concrete response?
2. What are the most prominent problems and difficulties demanding a prompt and appropriate solution?
3. What strengths does the church possess as resources for solving problems and making the most of the opportunities?
4. What are the primary obstacles that must be overcome in solving problems and taking advantage of opportunities?
5. To what extent has the church engaged in short- and/or long-range planning in facing these opportunities and problems?

In the 28 completed church reports (64% of the ICC membership), all or part of these questions were answered, and may be summarized as follows.

With regard to strengths or resources the church believed it possessed (question 3 above), only 18 reports presented data and analysis. Forty-six kinds of resources/strengths were mentioned for a total of 80 times, with the following breakdown: 83% mentioned people resources, 56% institutional resources, 56% material resources and 33% resources related to social-cultural factors. Seventeen percent mentioned others. Thirty-six percent of the churches did not express a conviction that they possessed re-
concluded that generally speaking most of the Indonesian resources they have.

Regarding opportunities, obstacles and problems or difficulties (questions 1, 2 and 4), it was clear that there was considerable overlapping in the answers. Therefore the data is presented together in the table below.

<table>
<thead>
<tr>
<th>Category</th>
<th>No. of times mentioned:</th>
<th>No. of kinds mentioned:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Structure/organization</td>
<td>10</td>
<td>9</td>
</tr>
<tr>
<td>2. Leadership</td>
<td>8</td>
<td>17</td>
</tr>
<tr>
<td>3. Finance/stewardship</td>
<td>9</td>
<td>17</td>
</tr>
<tr>
<td>4. Understanding/nurture</td>
<td>20</td>
<td>11</td>
</tr>
<tr>
<td>5. Evangelism</td>
<td>17</td>
<td>0</td>
</tr>
<tr>
<td>6. Service</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. general</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>b. educ./schools</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>c. health/medical</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>d. social work</td>
<td>6</td>
<td>0</td>
</tr>
<tr>
<td>e. women</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>f. youth/ students</td>
<td>7</td>
<td>0</td>
</tr>
<tr>
<td>g. Christian education</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>h. economic development/func.</td>
<td>24</td>
<td>0</td>
</tr>
<tr>
<td>i. functional groups</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>j. disaster</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>7. Ecumenical relations &amp; coop.</td>
<td>3</td>
<td>5</td>
</tr>
<tr>
<td>8. Church-world relations'</td>
<td>12</td>
<td>19</td>
</tr>
<tr>
<td>9. Others</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>425</td>
<td>100.1</td>
</tr>
</tbody>
</table>

*This is really a composite category, consisting of four sub-categories: culture, social-cultural change, government and politics and interreligious relations.

If the three broad categories represented by the major topics in this report are used to classify this data, the results are:

<table>
<thead>
<tr>
<th>Group category</th>
<th>No. of times:</th>
<th>No. of kinds:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What the church is</td>
<td>210</td>
<td>49.5%</td>
</tr>
<tr>
<td>2. What the church does</td>
<td>117</td>
<td>27.5%</td>
</tr>
<tr>
<td>3. How the church relates</td>
<td>67</td>
<td>15.8%</td>
</tr>
<tr>
<td>to the world</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Others</td>
<td>31</td>
<td>7.3%</td>
</tr>
</tbody>
</table>

This suggests that the churches’ concern with themselves is almost twice their concern with their work and greater still than their concern with their world. The spread is greater in percentage of times than in percentage of kinds, the former appearing to be a more accurate measure than the latter.

A listing in rank order of the categories most frequently mentioned shows the following:

The other categories (except “others”) were all below 2 percent.

In the judgment of the churches, the understanding of church members and workers concerning the Christian faith and the Church, including the nurture of that understanding, is the foremost obstacle, need, problem and opportunity. The second is closely connected to the first: the condition of theological-spiritual understanding in the church is both a cause and an effect of the problem or need of leadership. And the leadership problem will not be overcome without and until serious attention is given to the theological and spiritual condition of the church. Both these obstacles-needs-problems are equally integrally related to the third and fourth areas: finance and stewardship and structure and organization. Thus the four areas in the first group category (what the church is) represent the most basic opportunities, obstacles, needs and problems.

The second four fall into the group category “what the church does.” Economic development (which may have for its object both the church and society in general) is the highest, and ecumenical cooperation the lowest, while evangelism is about halfway between, one percentage point above education, though in many churches a larger number of people work full-time in schools than in proclamation of the Gospel.

The third group category (how the church relates to the world) does not appear in Table 12 because it is a multiple category with a percentage figure of 15.8. The average of the four sub-categories that constitute it would be 3.9 percent, slightly higher than education. This should be noted, for it reflects a growing concern in the churches since 1965 for their relation to culture, social and cultural change, government and politics, and relations with other religions.

On the question of planning for the future, of the 21 churches that responded (48% of the ICC churches), only three affirmed that they had drawn up long-range plans: B.N.K.P., G.K.I.B. and C. Java G.K.I. But only in the case of the last mentioned was the plan a comprehensive one. Thus it can be concluded that it is not yet common for Indonesian churches to do detailed, comprehensive, long-range planning.

Fourteen churches (32%) said they had prepared short-term plans. Five of these termed their plans “comprehensive”; nine said theirs were “limited.” Six called their plan “general,” while eight said theirs were “detailed.” Eleven noted that the plan had been officially acted on by the appropriate ecclesiastical body.

All of this refers to planning at the synod level. Almost no planning was reported as having taken place at the presbytery (or district) or congregational levels.

The general impression that emerges from these studies is that the churches in Indonesia are only beginning to draw up comprehensive analyses of where they are and where they want to go. It is hoped that the experience of participating in the Overall Survey project reported here will have assisted them in seeing the importance of such comprehensive analysis and planning, as well as in learning how to do it.
The Role of the Military

The role of the armed forces in Indonesia is a basic element that cannot be overlooked in trying to understand the development of Indonesian society in which the military is presently determining the direction of the history of the Republic. The churches’ ministry to the armed forces will thus be given a new perspective, not limited to the traditional chaplaincy, but also directed to the implementation of Pancasila democracy, the establishment of law and justice, to bring nearer the just and prosperous society that is the common ideal of all.

Recent major advances in mass communications—television, the communications satellite (Palapa), etc.—will definitely determine the movement, style and pace of social development in the future. However, in addition to the positive fruits of communication advances, there will also be problems that will have to be surmounted together. The churches are not only called to utilize the fruits of communications technology, but at the same time strive to direct that use to increase communication between people leading to a fuller enjoyment of life in an independent Indonesia.

The occurrence of changes in the structure of Indonesia’s population also determines the character of church life whether the churches are aware of it or not. The churches must see more clearly the possibilities for the future related to changes in the structure, size, distribution and transmigration of population. Sensitivity toward and farsightedness in facing these matters will help the churches to discover patterns of relevant ministry and to determine priorities of service in the future.

The proportion of young people in society has been increasing steadily until those under 25 years of age already make up over 60 percent of the population. In light of what was said above about ministry to youth, it is increasingly clear that the problems of youth will become steadily a more serious challenge to the churches.

2. How the Indonesian Churches Understand Their Mission

Four primary factors have come to provide the main pillars of the churches’ understanding of their mission throughout their history but especially during the past decade.

Mission as the Unity of Witness, Fellowship, Service and Development

The comprehensive understanding of the Gospel and the missionary task to proclaim the Good News has been agreed on by the churches making up the ICC. And this understanding has become the basis for avoiding, or at least reducing, the theological polarization that is frequently in evidence between those elements called the “vertical” and the “horizontal” or between groups referred to as “conservative evangelicals” and those called “ecumenical-modern.”

What is needed more than formulating an understanding is the widespread implementation of it by all churches and Christians so that the Good News can be presented in its wholeness to the whole of mankind and to all of society.

The conception of Indonesia as one mission field in the comprehensive meaning above has greatly helped the Indonesian churches to liberate themselves from a limited vision, and to feel the burdens of other churches as their own, while also knowing that their burdens are the burdens of others in the broader fellowship. This conception also enables the churches with sincerity to provide their personnel, funds and facilities for cooperative work; to be conscious that problems such as the population explosion, the food and energy crises, pollution of the environment, etc., are problems that must be surmounted by the churches together with all of society; and challenges the churches, as well, to express their unity more stubbornly in clearer ways so that the world will believe that God sent His Son.

This understanding has also influenced the policy and attitudes of partner churches and ecumenical agencies overseas, so that traditional bilateral patterns of relationships have been reset in a wider framework with new perspectives that assist in manifesting church unity more concretely in Indonesia.

The Indonesian churches’ awareness of their own responsibility for implementing mission in Indonesia has in no way resulted in a closed attitude toward the presence of overseas workers, nor aroused an attitude of pride, in comparison with former times. On the contrary, the consciousness of carrying out one’s mission with full responsibility has opened up new perspectives for evaluating and giving status to personnel from overseas churches and ecumenical agencies as “partners working together for God” (I Cor. 3:9) in the One Church.

This awareness represents a new ability in the Indonesian churches to be more open to the world around them and more able to work together with all groups in society.

In the context of the churches’ efforts to understand their mission in Indonesia, several determining factors need continuing analysis; namely, problems concerning the understanding of Christian and Muslim mission, as well as toleration and dialogue, the later sometimes being regarded by some Christians as traitorous to the Church’s witness.

Putting the problem of “harmony” in the context of cooperative effort by all groups in society to build the nation’s future, is a perspective that is clear and challenges the church’s active and positive participation in that process, without neglecting the task of being critical and creative that is essential in the church’s calling.

3. The Reciprocal Effect of the Participation of Overseas Churches and Ecumenical Bodies in Mission in Indonesia

In the beginning, Indonesian churches received their patterns of structure and organization from overseas, with each church going its own way. Later, especially after the establishment of the ICC, more two-way traffic developed. Influences exerted by the Indonesian churches came first from their strong desire to move forward together in manifesting church unity more visibly, but
also from the agreement of the churches to treat Indonesia as one field of mission, service and development.

Similarly, at the beginning, Indonesian churches were very heavily influenced by theological methods, categories and thought from outside. But as the churches have moved toward maturity, particularly after the revolutionary struggle, ideas and conceptions born in the Indonesian churches have begun to make themselves felt among partner churches, for example:

a) Church unity as the sole purpose of the Council of Churches is an act of courageous faith, a hope born of conviction that is capable of strong driving power.

b) The Indonesian churches continually, without yielding to despair, call and challenge the partner churches and ecumenical institutions to avoid falling into the increasingly sharp polarization in Europe and America between the “conservative evangelicals,” on the one hand, and the “modern ecumenicals” on the other. By formulating a common, comprehensive understanding of the Gospel and the essence of mission in the world, the Indonesian churches have moved beyond such a polarization.

c) In the field of theological development, theologizing is increasingly taking root within Indonesian society and culture. New ideas and approaches that have begun to influence the thinking of partner churches are developing.

d) At the very time when the younger churches were busily discussing “moratorium,” the Indonesian churches succeeded in developing an alternate concept that is more healthy, i.e., “mature ecumenical relations.” This concept is not only relevant and assists in relations with overseas churches, but also and primarily enhances inter-church relations in Indonesia, as churches seek to move closer to achieving more visible unity.

In the area of personnel, there are signs of changes that point to greater maturity on both sides. The problem being faced is not only concerned with the status, task and life-style of fraternal workers from partner churches, but has already advanced to that of two-way traffic in the exchange of personnel.

The problem of church finance is not an isolated problem but is tied implicitly to all other aspects of church life. Problems of structure and organization, leadership, administration, stewardship and especially the theological understanding of church members are related to and influence the understanding of church finance. It is wholly appropriate, both for overseas and Indonesian churches, to set the problem of church finance in the context of a new theological emphasis that has been developed in recent years called “the theology of balance.” Its intent is to make clearer the common, mutual responsibility for one another, both among the Indonesian churches themselves, and between partner churches overseas with Indonesian churches. The basis of this development is Paul’s teaching in II Cor. 8:13–15, especially verse 14:

Since you have plenty at this time, it is only fair that you should help those in need. Then when you are in need and they have plenty, they will help you. In this way both are treated equally.

The seed has germinated, taken root in the soil, and developed into a full-grown tree with many branches, large and small. The cycle of growth has been completed. The Church in Indonesia has already begun to contribute people and insights to other peoples, lands and churches. From being wholly under the influence of the West, it is now beginning to influence the West, as well as Asia, with insights, conceptions, processes and patterns born from the interaction of the Gospel with the Indonesian world, under the impact of outside peoples and cultures. So the seed continues to grow, in breadth and depth, glorifying the Creator and offering life to all His creatures.

GLOSAINARY
Abbreviations of the names of the Indonesian churches listed in the order in which they appear in Table 5.

1. H.K.I.
2. H.K.B.P.
3. B.N.K.P.
4. G.B.K.P.
5. G.K.P.S.
6. G.M.I.
7. G.K.P.I.
8. G.K.I. Sumut
9. G.K.P.M.
10. G.K.E.
11. G.K.K.B.
12. G.K.P.I.
13. G.M.I.M.
14. G.M.I.S.T.
15. G.M.I.B.M.
16. G.P.I.G.
17. G.P.I.B.T.
18. G.P.I.D.
19. G.K.S.T.
20. G.K.L.B.
21. G.T.
22. G.T.M.
23. G.K.S.S.
24. GEP SULTRA
25. G.P.M.
26. G.M.I.H.
27. G.K.I. Irja
28. G.M.I.T.
29. G.K.S.
30. G.K.P.B.
31. G.K.J.W.
32. G.K.I. jamit
33. G.K.T.
34. G.P.P.S.
35. G.K.M.I.
36. G.I.T.D.
37. G.K.J.T.U.
38. G.K.J.
39. G.K.I. Jateng
40. G.I.A.
41. G.K.P.
42. G.K.I. Jabar
43. G.K.
44. G.P.I.B.
45. P.K.B.
46. G.B.I.S.
47. G.G.P.I.
48. G.P.I.
49. H.K.B.P. Ankola

*Accepted into the Council of Churches May 1977, formerly part of the H.K.B.P. (no. 2).

Abbreviations =

ICC = The Council of Churches in Indonesia
WCC = The World Council of Churches
CCA = The Christian Conference of Asia
adat = The traditional system of social control or folkways and mores in Indonesian societies.
**Book Reviews**

**Seeing with a Native Eye: Essays on Native American Religion.**


Understanding of non-Western religious traditions has been dominated by nineteenth-century categories of thought for so long that contemporary discussions of the place of religion in human life are often struggles to glimpse other realities rather than new syntheses of comprehension. Thus it is that periodically Indian and non-Indian thinkers gather to discuss their common concerns and, although sincere and energetic, generally are overwhelmed by the difficulties of breaking new ground. Seeing with a Native Eye records one such effort conducted several years ago at the University of California at Santa Barbara. There gathered a group of scholars, among them important thinkers such as Scott Momaday, Emory Sekaquaptewa, Joseph Epes Brown, and Ake Hultkrantz, with intent to discover common concepts and concerns.

The essays in this book are uneven and scattered, illustrating less the confusion of the thinkers than the quagmire that greets any group attempting to define the boundaries within which such discussions can take shape. A phenomenon that immediately leaps out from the pages of the book (and escaping editorial comment) is that while the Indian writers almost unanimously speak of their religious experiences, the non-Indians deal almost exclusively with academic concepts gleaned from the past of the history-of-religions school of thought. It is this barrier, the distinction between experience and the mental reality of academia, that prevents any new or significant ground in this encounter.

Lurking beneath the surface in this collection of essays is the unexamined world view of Western civilization, which views religion as a primitive step along our species' march to intellectual maturity. Thus Indian religions are continually understood as primitive stages that portend the crystallization of ethical concepts as a goal. It is this assumption, that religion can be objectively examined without reference to immediate and qualitatively distinct personal experience, that creates a great deal of confusion for the reader of these essays. On the whole, the participants in this conference scatter throughout their writings various strands of religious thought that deserve more attention and in this sense the book is truly thought provoking.

Harper is to be congratulated for publishing this volume. The task of reconstructing an understanding of human religious experience is a rigorous and tedious one in which we must cast aside our old patterns of understanding and construct a new paradigm of meaning. Seeing with a Native Eye is an important step in beginning this task.

—Vine Deloria, Jr.

**Mission in Ferment.**


When I first thumbed through this book of fifteen chapters, I thought "Here we have another quickie treatise dealing with big topics and giving general answers and so-so solutions." Not true! Russell Cervin, who is executive secretary of the World Mission program of the Evangelical Covenant Church, penetrates current issues in world mission with skill, sensitivity, and unusual clarity of interpretation.

Each chapter begins with a series of leading questions. Then in five or six pages the author clearly responds to the questions with an appeal to mission history, current church/mission relationships, theological evaluations, and biblical insight.

The chapter on "Church/Mission Tensions" outlining the stages of dependence, independence, and interdependence gives practical criteria by which to evaluate the status of partnership relationships. When Cervin discusses "The Impact of Changes," "Political Unrest," "Rising Expectations," he illustrates and documents the Third-World realities, warning mission organizations to take seriously the challenge of the revolution in developing nations.

"Contextualization," "Moratorium," and "Theology of Liberation" are dealt with briefly. For people who are not knowledgeable in the debate over these current ideas, this treatise gives a good introductory interpretation. Cervin takes the stance of one committed to a conservative evangelical, theological position. The author, however, quotes discerningly from World Council of Churches sources, non-Western church conferences, and standard evangelical statements such as the "Frankfurt Declaration" and the "Lausanne Covenant."

Cervin does not agree with those who claim that the day of the Western missionary movement is over. He believes that "one era of mission is passing and a new one is rising, with greater complexity but also greater potential than any previous one. . . . Mission is not dying out; it is rising in greater force than ever" (p. 117).

This volume should be read by mission board members, pastors, and church mission committee members, as well as missionaries and mission executives.

—Virgil A. Olson


To read this small book is a very moving experience. It is the diary of a young guerrilla fighter, whose name is largely unknown in the United States, in the mountains of Bolivia. It has only twenty-seven brief entries, mostly in the form of letters to his wife. The journal of Néstor Paz is as short and intense as his life and his guerrilla experience—Néstor Paz died eighty-seven days after joining the Teoponte Campaign, with other Bolivian university students, in a guerrilla action against what they saw as a repressive government and an oppressive society. The journal is supplemented with a few pictures of Néstor and his family, a brief introduction providing the Latin American and Bolivian background, the farewell letter to his parents, “the message of Néstor Paz on leaving to join the guerrillas,” his last poem “To Love Is to Die for Your Friends,” and a few entries from a Chilean companion relating the account of his last days and death.

These few pages provide an insight into the guerrilla life in contemporary Latin America—not so much in terms of strategies, tactics, or battle accounts, but in terms of motivations, thoughts, reflections, from a human participant and witness who happens to be a Christian. Actually, this is the witness of a Christian who happens to be a guerrilla. The guerrilla struggle is the dramatic context of this witness but the subject and the content is Christian piety. Néstor Paz is a striking example of the “new spirituality of liberation” that is coming up in the Third World, according to the theologian Gustavo Gutiérrez. A spirituality in the world in the midst of the struggles for human liberation, in conversion to God in the neighbor. The diary is an open window to a fully human being, a committed Christian, a candid soul, a revolutionary novice. This is a robust, new type of piety, blending together the Psalms, the New Testament, the revolutionary writings of Ché Guevara, the pungent ideas and example of the guerrilla priest Camilo Torres, the challenges of the poor, the sweetest feelings and reminiscences of family life, and the hope of immortality in God. Listen to one of Néstor’s last entries—his letter to God.

My dear Lord: It’s been a long time since I’ve written. Today I really feel the need of you and your presence. Maybe it’s because of the nearness of death or the relative failure of our struggle. You know I have always tried to be faithful to you in every way, consistent with the fulness of my being. That’s why I am here. I understand love as an urgent demand to solve the problem of the other—where you are.

I left what I had and I came. May be today is my Holy Thursday and tonight will be my Good Friday. Into your hands I surrender completely all that I am with a trust having no limits, because I love you. What hurts me most is perhaps leaving behind those I love the most—Cecy and my family—and also not being able to experience the triumph of the
people, their liberation.

Nobody’s death is useless if his life has been filled with meaning, and I believe ours has been.

Ciao, Lord! Perhaps until we meet in your heaven, that new land that we yearn for so much.

Néstor Paz died of starvation on the banks of the Maripao River on October 8, 1970, the day before his twenty-fifth birthday, and on the third anniversary of the death of Ché Guevara in another mountain of Bolivia. His diary is now our legacy, no matter our differences in ideological or tactical options. As Ed Garcia says in his introduction: “The Campaign Journal of Francisco is a testament of love lived today in the Third World.”

—Mortimer Arias

Iglesia ni Cristo: A Study in Independent Church Dynamics.


By any measure—scholarship, insight, comprehensiveness, thoroughness, readability, production—this book is the best of the several scholarly treatises on the subject. A veteran of a dozen years as a missionary in the Philippines, Dr. Tuggy, now on the staff of the Conservative Baptist Foreign Mission Society in the U.S.A., has taken the opportunity to study the Iglesia ni Cristo at close range. He has not only become well acquainted with the literature of and about the Iglesia but has interviewed officials and ordinary members of the church and attended its services, rallies, and public debates at several locations in the Philippines and the United States (where it has several congregations among expatriate Filipinos). Dr. Tuggy is doubtless one of the very few Americans who has heard the fiery founder of the Iglesia, Felix Manalo (1886–1963), preach in his native Tagalog language and understand his scathing attacks on his religious opponents.

Doing his research and writing from a conservative-evangelical perspective, Dr. Tuggy has succeeded very well in dealing fairly and sympathetically with the Iglesia whose beliefs differ so drastically from his own. Produced originally as a doctoral dissertation at the School of World Mission, Fuller Theological Seminary, the book draws on the methodologies of history, anthropology, and church growth research. The author indicates in his introduction that a “limiting factor” in his research was the “almost impenetrable security curtain which the Iglesia ni Cristo administration has dropped over its inner workings.” Thus Dr. Tuggy declares that a complete history of the church will need to be written by someone within it “who has access to all of the church’s records and knows the personnel and the activities of the church intimately.”

Until that time, though, this book will do nicely. In broad, deft strokes the author places this church of one-half million members and 2,500 congregations in its twentieth-century Philippine setting and establishes that the Iglesia is best understood as an “independent church,” that is, one that “has arisen as an extension of, and reaction to, the missions.” Dr. Tuggy then proceeds to trace the beginning of the Iglesia in the spiritual odyssey of Felix Manalo from Roman Catholicism through the colorum (unregistered, underground) religions of Mt. Banahaw in Quezon province and, subsequently, association with the

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**A Fellowship for Mission Study and Research**

**Purpose and Eligibility:**

This Fellowship honors Bishop James A. Walsh and Father Thomas F. Price, co-founders of the Catholic Foreign Mission Society of America (Maryknoll). The purpose of the Walsh-Price Fellowship is to provide scholars, teachers and researchers with time to pursue serious and productive research concerned with the Church’s mission to the world. The work undertaken should aim essentially at advancing and contributing to contemporary mission understanding. The Center is particularly interested in promoting Gospel values as they affect the human family.

Applicants must have a Doctorate or its equivalent.

**Requirements:**

Fellows must devote full time to their Fellowship studies. They may not hold other major fellowships or grants during tenure.

**Scope of Support:**

The scope of the Fellowship support includes studies and research related to mission concerns. This includes varied disciplines such as theology, scripture, social sciences, comparative religions, area studies, international ethics and international issues of social justice. Research in problems crucial to specific geographic areas is also acceptable. Travel allowance is a part of the stipend.

**Pertinent Data:**

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Peter G. Gowing, Director of the Dansalan Research Center in Marawi City, Philippines, has been in Southeast Asia as a missionary of the United Church Board for World Ministries since 1960.
Methodist Episcopal Church, the Christian Mission (in which he underwent adult baptism by immersion), and the Seventh-Day Adventist Church (which he joined in 1912, serving briefly as an evangelist). Toward the middle of 1913, Manalo separated from the Adventists. According to one account the separation came as a result of heated argument over Adventist doctrines and practices; another version attributes the separation to his having been twice disciplined by the Adventist Church for departures from its moral standards. Dr. Tuggy does not attempt to resolve the issue but does credit Manalo with being a man driven by the quest for religious certainty that he failed to find in any of the denominations with which he was associated. After a brief, unsatisfactory period in the company of "freethinkers and atheists," he determined to start a new church, based only on Scripture and of which he, not a foreigner, was the leader.

Felix Manalo turned out to be a charismatic personality and visionary who appeared at a creative moment in Philippine history. Drawing upon a combination of factors—historical (e.g., the religious liberty brought by the American regime that led to a climate of religious competition in the Philippines), sociological (e.g., the Filipino leadership, language, and life-style of the Iglesia), methodological (e.g., strategic deployment of trained ministers under a strong centralized leadership committed to church growth and a highly organized and disciplined membership mobilized for mission and propagation), and religious (e.g., appeal to the single authority of the Bible, religious certainty and exclusivist message of the Iglesia as the only true church)—the Iglesia has unashamedly aimed at numerical growth, sacrificially worked for it, and finally achieved it.

Dr. Tuggy, whose central interest in the Iglesia is in the dynamics of its growth, predicts that for the immediate future the church will continue to grow at least as fast as the population growth rate (3.5 percent per year) and probably as fast as it grew in the decade of the 1960s or about 6 percent per year. If it continues at this latter rate, the membership will number over a million by A.D. 2000.

For the benefit of some denominations in the Philippines still directed by or overly dependent upon foreign missionaries, the author pointedly shows that the Iglesia belies every assertion that "nationals" are incapable of operating their own church, with their own personnel and depending on their own finances (the Iglesia is a huge financial success). He also shows that Iglesia worship services, while somewhat dull and formal, compare favorably with many missionary-conducted services, etc. Dr. Tuggy feels that other churches in the Philippines might profit from a study, and possible application, of Iglesia propagation methodology such as holding nightly outdoor religious discussions on controversial issues, using home indoctrination courses, combining home meetings and a local committee system with association with an impressive edifice, and balancing strong ministerial and lay leadership, the latter mobilized under the authority of the church administration. But above all, the author stresses the great lesson in the Iglesia's movitation from which other churches might learn: "All its efforts focused on expansion... The Iglesia ni Cristo has given us an example of a church which..."
is wholly dedicated to this aim and has
grown as a result."

The most interesting chapters of
this very interesting book have to do
with the doctrines, hermeneutics, or-
ganization, and ethos of the Iglesia. As
is well known, the Iglesia strongly de-
nies the deity of Christ and affirms that
Manalo himself directly fulfilled the
prophecy in Revelation 7:2-3 concern-
ing the “angel ascending from the east
having the seal of the living God.” It is
also well known that Iglesia is a cen-
tralized, authoritarian structure in
which the Executive Minister (now
Eraño Manalo who succeeded his
father in 1963) controls all aspects of the
organization. And, again, it is well
known that because of its extremely
close-knit structure and discipline, the
Iglesia was able to deliver, as a block,
the votes of its membership in both
national and local elections—giving
the church unusual power, much
courted by politicians, in the free-
wheeling political life of the Philip-
pines before martial law. All of these
characteristics of the church, plus
many others the author usefully and
perceptively illuminates, have given
rise to various evaluations of Felix
Manalo. Dr. Tuggy cites four: Manalo
was (1) an intentional fraud; (2) a self-

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deluded leader; (3) called by God but in some way disobedient; and (4) called by God and fulfilled his mission obediently. It is a measure of the fairmindedness and generally friendly atmosphere of this book that at the one point where the author pronounces his personal judgment on Manalo, he repudiates the first, apologetically denies the fourth, and finds himself unable to choose between the second and third possibilities.

If you are a student of the dynamics of church growth, or of the "independent church" phenomenon, or of the history of the Church in Asia or the Philippines, you cannot afford to be without this book.

—Peter G. Gowing

Continental Pietism and Early American Christianity.


Along with a brief introduction and an epilogue by the editor, this book contains seven substantial chapters: "The Influence of Pietism in Colonial American Lutheranism" (Theodore G. Tappert), "Reformed Pietism in Colonial America" (James Tanis), "The Impact of Pietism Upon the Mennonites in Early American Christianity" (Martin H. Schrag), "Moravianism in the American Colonies" (John R. Weinlick), "Radical Pietism in American History" (Franklin H. Littell), "Pietism, the Wesleys, and Methodist Beginnings in America" (F. Ernest Stoeffler), and "The Brethren in Early American Church Life" (Donald F. Durnbaugh). As the term is used in the book, Pietism manifests itself in a religious self-understanding that is "experiential, biblical, perfectionist and oppositional" (p. 9). "Early" American Christianity refers to the 18th century, the golden age of Pietism, with a cutoff date at about 1825 (p. 11). Radical Pietism and church-related Pietism are consistently distinguished from one another, but they are not seen as unrelated or mutually exclusive.

This reviewer began his reading with the feeling that a book bearing such a title would be at best peripheral to the field of missionary research in the usual meaning of that word. He finished it with the conviction that hardly anything could be more central to the several authors (except Weinlick who deals at some length with von Zinzendorf's visit to America and the Moravian work among American Indians). Yet in all the chapters there are names, places, and implications that every missiologist will recognize as important ingredients of his own scholarly discipline. In the judgment of this reviewer, Continental Pietism and Early American Christianity is one of the most significant contributions in recent years to those who appreciate the wider dimensions of missionary research.

—Norman A. Horner

Christian Responsibility In A Hungry World.


The more than 100 million Christians in affluent United States are addressed by this book. How can this sizable group of the world's well-fed minority respond to the cry of the world's hungry majority for bread? An agronomist and a church history professor team up to analyze the causes of world hunger and propose positive action that American Christians can take toward conquering it.

Freudenberger writes from the background of an agricultural mission in Zaire, teaching the experience in agriculture with Peace Corp trainees, and a professorial role in International Development Studies and Ecumenism at Southern California School of Theology at Claremont. Minus, a Professor of Church History at Methodist Theological School in Delaware, Ohio, adds his perspective as former chairman of the major task force on world hunger of the United Methodist Church. Together, they attempt to do two things in this book. In Part I they offer a sociological analysis of the causes of hunger and describe structures and processes of rural development designed to end hunger. In addition, they present biblical insights into the human quest for food and justice. The authors seek to use these biblical and sociological sources to establish the foundation of knowledge upon which responsible Christian action must be based.

Part II proposes guidelines for churches and individual Christians who wish to become involved in building a world in which there is bread and justice for all by the end of this century.

John F. Robinson worked in Senegal and Zaire under appointment of the Conservative Baptist Foreign Mission Society. Presently he is Director of Program Development for MAP International and Adjunct Professor in the Wheaton Graduate School of Theology.

Norman A. Horner, until recently Professor of Mission and Ecumenics at the Near East School of Theology in Beirut, Lebanon, is Associate Director of the OMSC.
Four types of action are discussed and recommended: (1) heightening people’s awareness of the hunger crisis and the way beyond; (2) mobilizing church resources to work toward ending hunger; (3) developing responsible life-styles that end waste and combat greed; (4) reordering public priorities in our political and economic institutions. Relevant books, audiovisual resources, and the addresses of agencies fighting hunger are listed for further study and action.

A fundamental thesis of the book is this: “Increasingly, it is evident that the world’s future will be largely determined by what the well-fed minority does about the fact that most of the human family is hungry” (p. 8). This tends to situate the solution to world hunger primarily with the affluent. While the rich have a great moral responsibility toward the poor they do not have the central key to the solution of the hunger problem. Any solutions provided by the rich will only perpetuate continued dependency and oppression of the poor. The poor themselves are the key to the solution. While emergency relief from the outside is necessary to restore life to pre-disaster conditions, only the kind of development in which the poor majorities are enabled to gain greater control over their lives and environment will end hunger. This process can be either helped or hindered, depending on the way in which external resources are provided.

The author writes, “The conditions causing hunger will not be changed without extremely large sums of money” (p. 85). Perhaps this is true, but it is not the center of the truth. Changes in the behavior of the poor themselves, not transfer of resources, is central to progress. This kind of change does not come cheaply or by remote control. It occurs best in the context of human relationships.

Freudenerber and Minus say, “The universal church is in a unique position to pioneer fresh patterns both among the hungry and among the affluent—as well as to establish solidarity between the two groups” (p. 60). It is precisely this solidarity, which of course has financial implications, that is in the reviewer’s judgment the most crucial contribution that affluent American Christians can make toward forging the new patterns among the poor that will lead to bread and justice.

Whether one agrees with the authors or not, this is the kind of book that will provoke sensitive Christians to take another look at their understanding of world hunger and at their response to it.

—John F. Robinson
After a rather casual and nontheological survey of biblical sources, Mellis moves on to more explicitly recognizable models: early monastic communities, Celtic _peregrini_, Dominican and Franciscan friars, Moravians, and finally the early missionary societies of the nineteenth century.

Mellis contends that the centralizing tendencies of modern life have worked against the sense of community so evident in earlier mission societies with the result that most mission agencies today are "structured on the business management model." This has brought an emphasis on efficiency, tended toward uniformity in policies, reduced the degree of "people sensitivity," and centralized the decision-making procedures. Furthermore, he argues that history and current attitudes reveal "outright ecclesiastical hostility to the sodality (voluntary society) concept." The remedy both for restoring the lost sense of community so attractive to young mission volunteers and reducing tensions between the church and sending agencies is to "start afresh with a clear and firm premise: the mission sodality is not a business, it is one expression of the Church."

Once the validity of mission agencies as an actual part of the Church—and not merely as tenuous para-church organizations—is recognized, we can press on to facilitate the emergence of the needed "committed communities." Mellis examines the Jesus movement as one community model of high commitment and shows how its alternative life-style, intention to community, and emphasis upon caring and sharing characterize Operation Mobilization and Youth with a Mission, two of the most successful youth mission sodalities. The "Tonga team," nine young people supported by one local congregation, and Bethany Fellowship of Minneapolis are also suggested as different approaches to the author's goal. In the final section of the book, Mellis projects other kinds of models appropriate for use both inside and outside our present missionary structures.

_Committed Communities_ is an innovative and exciting book that seeks to put "flesh and blood" into our oft-repeated refrain "we need new mission structures." Mission executives will need to examine carefully its proposals. The author's argument would be even stronger had he given more space to a biblical and theological study of the nature of the Church. His largely pragmatic approach may cause some readers to reject it as a return to the days before New Delhi (1961) decided that the "Church is Mission."

—Ralph R. Covell

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**No Handle on the Cross.**


Here is another collection of meditation-type essays by Kosuke Koyama, who served as a missionary in Thailand and in Singapore and is now senior lecturer in Religious Studies at the University of Otago, New Zealand. Following much the same format he used in his _Water buffalo Theology_ (Maryknoll, N.Y.: Orbis Books, 1974), _Pilgrim or Tourist_ (Singapore: Christian Conference of Asia, 1974), and other shorter works, Koyama wrote this book as the outcome of the 1975 Earl Lectures at the Pacific School of Religion in Berkeley, California.
The following special issues of journals are of unusual interest and importance for missionary research:


**Missionalia**, Pretoria, South Africa; edited by David A. Bosch, vol. 5, 1977, no. 3, is devoted to “Church and Liberation.”

**The Other Side**, Philadelphia, Pennsylvania; edited by John F. Alexander, Alfred Krass, and Mark Olson, May 1977, features articles on “Native Americans.”

**Pro Mundi Vita Bulletin**, Brussels, Belgium; edited by Farig Digan, Jan.–Feb., 1977, no. 64, focuses on Indonesia, with special attention to the Catholic Church, including statistical charts, map, and bibliographical essay.


The book’s ten chapters are built around motifs from the Bible and from religious traditions or experiences of people in Asia. The writer jars us out of our complacency by suggesting surprising and seemingly outlandish comparisons between symbols drawn from different backgrounds, and this forces us to reflect more deeply on their meaning. For instance, the book’s title comes from the first essay, where it is suggested that Jesus’ cross would be emptied of its significance if he had carried it with a handle, the way a working man carries a briefcase or a lunch-box. Koyama uses this bizarre comparison to help us recognize that human resourcefulness (as represented by the lunch-box with a handle) must be crucified if it is to be placed in the service of the living God.

Koyama moves on to other biblical symbols and word descriptions to show how they confront us with a Gospel that is out of step with many of our modern folkways, especially in the West. For instance, the biblical stories of people “bending down” (as when Jesus bent down to write on the ground before the woman taken in adultery, John 7:53–8:11) show us a humility that contrasts with our self-assertion (Ch. 2). The hand of the Buddha with webbed fingers to scoop all people into salvation is set alongside the clenched fist of Lenin, and the nailed hand of Jesus on the cross (Ch. 3). The Buddhist monk with his eyebrows shaved off represents a self-denial that goes against our more usual dreams of self-aggrandizement (Ch. 4). The Shema of Israel (“Hear, O Israel . . .” Deut. 6:4) is set in lively contrast and comparison with similar injunctions from five other world religions (Ch. 5). The “finger of God” that casts out demons (Luke 11:20) does not work comprehensively, we are told; that is, it does not promise a happy ending or an effortless existence (Ch. 7). At this point the author quotes Luther (and it was about Luther’s concept of the “wrath of God” that Koyama wrote his doctoral dissertation): “Not reading books or speculating, but living, dying and being damned make a theologian” (p. 85). The New Testament stories of how Jesus was “spat upon” are then used to remind us that “to the degree that the church has been spat upon, she has become alive in mission and healing in the history” (Ch. 8, p. 93). The writer also speaks of “the risen mind” that is “captivated by the presence of the new quality of time” since the crucifixion and the resurrection of Jesus Christ (Ch. 10, p. 112).

While Koyama is developing each of these metaphors or word pictures, he continually refers to previous ones he used, thus enabling him artistically to weave a garland of images through which his message is carried forward. These images will be of considerable use for preachers, teachers, and administrators of mission work who are seeking new and arresting ways of interpreting the Christian world mission in our day.

There are many ways in which this book is to be acclaimed. It is a worthy successor to Waterbuffalo Theology, and will serve to strengthen and to extend the impact that book has had in many circles. Someone is bound to ask, however, whether the time has come for the author to attempt a more in-depth analysis of a particular theological issue, or a more detailed examination of some of the ongoing problems of Asian societies today. Surely the author has demonstrated his skills in describing ordinary workaday phenomena with unusual metaphors that sparkle with insight, humor, and compassion. One hopes that the writer will never lose those skills, for they are in very short supply among theologians these days. At the same time, one also hopes that Koyama will bring to the fore his other skills for sustained and careful analysis.

—James M. Phillips

James M. Phillips, a missionary in Korea (1949–1952) and in Japan (1959–1975) is Visiting Professor of Church History at San Francisco Theological Seminary in San Anselmo and Berkeley, California.
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