

A New Way of Being Church - in - Mission: The Indonesian Context

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Abstract:

Artikel dengan judul "*A New Way of Being Church-in-Mission: The Indonesian Context*" ini dikembangkan dari tiga pertanyaan utama: "Bagaimana Gereja memahami negara-bangsa Indonesia sebagai medan hidupnya? Bagaimana Gereja memahami dirinya di antara umat beragama lain? Dan, bagaimana Gereja memaknai hidup misionernya di dalam dan bagi masyarakat Indonesia?" Penulis yakin bahwa menjadi Gereja misioner (*Church-in-mission*) dalam konteks Indonesia pada intinya membangun komunitas beriman yang interreligius dan interkultural. Tese ini dikembangkan dengan dukungan gagasan-gagasan teologis seperti Gereja sebagai umat ziarah, duta dari Sang pangeran perdamaian, Gereja sebagai pelayan, Gereja dengan peran kenabian, Gereja yang mengembangkan spiritualitas Kristus (*Christ-like spirituality*).

Keywords: being interreligious and intercultural, participation, culture of harmony, basic Christian communities (BCC), model of discipleship, Christ-like spirituality.

"The men of our day are more impressed by witness than by teachers, and if they listen to these it is because they also bear witness"
(*Evangelii Nuntiandi [EN]*, 41).

1. Introduction

At least there are three major characteristics of Indonesia as mission context. First of all, Indonesia is a predominantly Muslim country – 87.18% of the total population (2010 census), even the largest Muslim community throughout the globe, while Christians (Protestants and Catholics) are just a small minority (8.87%) (<https://en.wikipedia.org>).

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Secondly, Indonesia is one of the largest archipelagos in the world with a great gap or inequality of development from one region to the other. Java, for instance, is one of the most industrialised islands compared to, such as, Kalimantan or Papua or some other islands in the eastern part of the country (<https://ekonomi.kompas.com>), and is also the most populated island. Thirdly, the population of the country is said to comprise of about five hundred different ethnic and cultural areas, inhabiting separated islands that compose the mosaic of the country (Suparlan, 2000:1-14).

For centuries Indonesian society has also passed through a lot of influences such as Hinduism, Buddhism, Confucianism, Islam, Christianity, the (post)modern way of life, etc. Waves of migrants were spreading throughout the archipelago, mostly inhabiting urban centres but sometimes reaching rural parts of the country as well. All this has enriched the country and made the society even more pluralistic. It is quite understandable then that ever since the independence of the country (1945), the so-called multicultural and multireligious society has been promoted with the three main national ideologies, namely *Pancasila* (the five principles),³ *Bhinneka Tunggal Ika* (unity in diversity, out of many we are one),⁴ and *Wawasan Nusantara* (the archipelago horizon).⁵

We admit that such a complex condition has challenge us on how the people can live together in a harmonious way. The history tells us that such a

3 The *Pancasila* state ideology consists of the principle of monotheism (*ketuhanan yang mahaesa*), humanitarianism (*kemanusiaan yang adil dan beradab*), nationalism (*persatuan Indonesia*), democracy (*musyawarah untuk mufakat*) and social justice (*keadilan sosial*).

4 The Indonesia's national motto of '*bhinneka tunggal ika*' is taken from the *Kakawin 'Sutasoma'*, an epic poem of Mpu Tantular (14th century) from the Majapahit Empire, East Java. It was also known as '*Purosadasanta*' and partly it mentioned that the two religions of Mahayana Buddhism and Shaivite Hinduism could live side by side and that both had an essential sameness. The poem says: "The one substance is called two, namely Buddha or Siwa [Shiva] / They say it is different, but how can it be divided by two / Such is how the teaching of Buddha and Siwa [Shiva] became one / It is different, but it is one, there are not two truths." (F.B. Eiseman Jr. *Bali: Sekala and Niskala. Vol. 1: Essays on Religion, Ritual, and Art* [Singapore: Puriplus Editions, 1996], 41; D. Lombard. *Nusa Jawa: Silang Budaya Kajian Sejarah Terpadu. Vol. 3: Warisan Kerajaan-Kerajaan Konsentris*. [Jakarta: Gramedia, 1996], 24).

5 *Wawasan nusantara* or the archipelago concept is a transethnic, transterritory and transreligious identity, which prioritises the national interests over those of the groups. The primordial identities of the people are incorporated into the state's archipelago concept. The identity is not the property of one particular ethnic or religious group. It covers the whole population, citizens of the archipelago.

delicate situation has easily triggered any kind of conflicts: ethnic and religious conflicts occur time and again across the country. The gap between the super-affluent people and the poor, for instance, is another determinant factor that incites communal conflicts or violence. We can also count plenty of violence with ethnic and religious radicalism, marginalization of the minority and the disadvantage people, a poor public morality (ethos) in view of the so-called corruption-collusion-nepotism system, etc that illustrate the country. Most of the conflicts were reported as *'bernuansa SARA'* (had nuances of *SARA*). The acronym *SARA* is for *suku, agama, ras dan antargolongan* (ethnicity, religion, race and social division). Since the independence (1945) the various groups of people with their primordial bonds (identities) have to undergo and adapt to a new identity under the one nation-state of Indonesia.

Such a glimpse of portrait has challenged the Christians on how to understand their being Christian and to describe their way of doing mission. Considering all that is just mentioned, we would say that the way of being Church-in-mission in the Indonesian context is **being interreligious and intercultural**. The Archbishop of the Archdiocese of Jakarta, Msgr. Ignatius Suharyo, in response to a similar question, emphasised that "In Indonesia, to be religious is to be interreligious." (Sudhiarsa, 2006b: 300-306) Therefore, the Christian community in the country expect a lot from a number of bodies of interreligious collaboration that have been institutionalized to manage a suitable atmosphere for dialogue with people of other religious traditions, such as the *Forum for Communication between Religious Communities* (FKAUB) and *Diocesan Commissions for Interreligious Relations* and the Interreligious Commission at the Catholic Bishops' Conference (HAK-KWI) in Jakarta. These bodies, consisting of people of a wide-ecumenical and inclusive-pluralistic vision, are always expected to be capable in promoting the so-called *persaudaraan sejati* (an authentic and trustworthy community) throughout the country.

With regard to the missionary nature of the church (*Ad Gentes [AG]*, 2) and evangelization as the special grace and vocation of the church (*EN*, 14), the Church in Indonesia recalls the apostolic exhortation of the **Pope Paul VI** on evangelization when the Pontiff mentioned that "**evangelization** means the carrying forth of the good news to every sector of the human race so that by its strength it may enter into the heart of men and renew the human race" (*EN*, 18). *Sermon on the Mount* (Mt 5-7; cf. Lk 6:20-38), on the other hand, or Jesus' mission instruction to the apostles (Mt 10; Lk 10) are very encouraging. We cite few lines.

You are salt for the earth. But if salt loses its taste, what can make it salty again? It is good for nothing and can only be thrown out to be trampled under peoples' feet. (Mt 5:13)

You are light for the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in people's sight, so that, seeing your good works, they may give praise to your Father in heaven. (Mt 5:14-15)

Cure the sick, raise the dead, cleanse those suffering from virulent skin-diseases, drive out devils. You received without charge, give without charge. (Mt 10:8)

Look, I am sending you out like sheep among wolves; so be cunning as snakes and yet innocent as doves. (Mt 10:16).

Whatever house you enter, let your first words be, "Peace to this house!" And if a man of peace lives there, your peace will go and rest on him; if not, it will come back to you. (Lk 10:6).

All this reminds us at the same time to the 18th General Chapter of the Society of the Divine Word (2018) that formulated its theme as "Rooted in the Word and Committed to His Mission" because "the Love of Christ Impels Us" (2Cor 5:14).

2. The Church of Today and Tomorrow

Within the mission context mentioned above the Christians have to keep up their **participation** in God's salvific work (*missio Dei*): proclaiming the Gospel to all (Mk 16:15; Mt 28:19-20), undertaking a service of love and fighting for justice and reconciliation (Mk 10:45; Lk 4:18; 10:25-37; Jn 15:16; cf. Matt 25:31-46), and discerning the movements of the Spirit (Jn 3:8; Acts 16:6-7). As Scripture says, the Church must give witness 'not only in Jerusalem but throughout Judaea and Samaria, and indeed to the ends of the earth' (Acts 1:8). That is to say, as God's people the Church is sent to serve integral humanity and build a more civilized world. The Apostle Paul says: "Refute falsehood, correct error, give encouragement – but do all with patience and with care to instruct" (2Tim 4:2). In carrying out mission evangelization, the Church is also motivated by Pope Paul VI, when the Pontiff says:

Evangelization is to be achieved, not from without as though by adding some decoration or applying a coat of colour, but in depth, going to the very centre and roots of life. The gospel must impregnate the culture and the whole way of life of man (*EN*, 20).

Responding to the spirit of the Vatican II, plenty of changes and develop-

ment in mission policy have been realised throughout the universal church. The Church in Indonesia has also adapted her way of doing mission evangelization affected by the fact that the Church is a small minority in *diaspora*. And the Church is also people of the margins, since they live mainly in the peripheries of the country, such as on the islands of Flores, Timor, Papua, North Sulawesi, and North Sumatra. It is true that in some particular places the Church could carry out her mission in peace and freedom, but in many places the Christians find themselves in “situations of violence and conflict, feel threatened by other groups, for religious or other reasons” (cf. *Ecclesia in Asia [EA]*, 9).

Being marginalised geographically as well as socio-culturally and politically, the Christians are reminded to learn: to present themselves in public as an unarmed community —innocent as doves (Mt 10:16)— and to be hand in hand with non-ecclesial organizations in fighting against any kind of discrimination and the unjust public policy across the country. They are challenged to combat fear and to take a more compassionate approach to people of other faith traditions. Human values such as peace, justice, love, mercy, compassion and protection of the least in the society are at the heart of humanity (cf. Mt 25:40.45). They also have to overcome the binary dichotomies which separate people from one another. We are convinced that plurality of cultures and the various religions and convictions in Indonesian society should be regarded as the rich social capital which must be recognized. Sadly, the prevailed dichotomised way of reasoning among many people is very harmful for the society: majority-minority, insider-outsider, centre-periphery, we-they, host-unwanted guest, etc.

The three national ideologies mentioned above —*Pancasila*, *Bhinneka Tunggal Ika*, *Wawasan Nusantara*— have been formulated intentionally to promote the so-called ‘**culture of harmony**’, a sense of ‘national identity’ or an ‘Indonesian-ness’. Such a fertile *modus vivendi* for the whole Indonesian people, where the spirit of interdependence and cooperation is at work, is a very challenging vision and mission for those of good will. They (the ideologies) are basically a transethnic, transterritory, and transreligious sense of identity. As citizen of the country, each member of the Christian community has to feel obliged to participate in promoting the so-called *persaudaraan sejati* (**trust-worthy brotherhood**) in this multicultural and multireligious country. (Cf. Konferensi Waligereja Indonesia, 2018). In underlining the common good of ‘persaudaraan sejati’, which covers everybody even the so-called enemies, Jesus’ teachings immediately come up to our mind. Just a few examples:

You have heard how was said, *You shall love your neighbour* and you hate your enemy. But I say to you, love your enemies and pray for those who persecute

you; so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as on the good, and he sends down rain on the upright and the wicked alike. For if you love those who love you, what reward will you get? Do not even tax collectors do as much? And if you save your greetings for your brothers, are you doing anything exceptional? Do not even the gentiles do as much? You must therefore set no bounds to your love, just as your heavenly Father sets none to his (Mt 5:43-48).

In truth I tell you, in so far as you did this to one of the least of these brothers of mine you did it to me (Matt 25: 40). In truth I tell you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me (Mt 25:45).

As the Lord Jesus Christ offered his life for the world (cf. Lk 4: 18-19), so too the Church in Indonesia perceives her mission primarily for humanity, **'be for others and with others'**. (Cf. Konferensi Waligereja Indonesia, 2017) Vatican II says: "The joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well" (*Gaudium et Spes [GS]*, 1). The Church of Indonesia considers her mission to struggle for elevating the dignity of human person, based on the vision of God's image (Gen 1:27). This is the responsibility of both each Christian individual and the whole society to participate in promoting human dignity. Mission of the Church is for the growth and prosperity of the whole Indonesian society. "The assignment of the Catholics here," said the late Y.B. Mangunwijaya (1999: 83) referring to the late Msgr. A. Soegijaprana, "is not to baptize – it is the work of the Holy Spirit – but to contribute in the betterment of the nation-state of Indonesia."

The diversity of faiths and religious traditions living side by side in Indonesia is the fact that the Church had regarded as part of God's design within God's universal design of salvation for human race (cf. 1Tim 2:4). Following the teaching of the Second Vatican Council on God's universal plan for salvation of humankind (cf. *Nostra Aetate [NA]*, 2) and that God is not far from anybody (cf. Acts 17:27), the local Church of Indonesia has tried hard to trace God's will in other religious traditions. In adopting the faith of the early Church—"anybody of nationality who fears God and does what is right is acceptable to him" (Acts 10:35)—the Church has made it also their fundamental attitude towards others. Even our non-Catholics feel free and proud to cite the teaching of Vatican II in our interreligious encounters. The frequently cited statement is as follows:

The Catholic Church rejects nothing of what is true and holy in these religions, she has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, never-

theless often reflect a ray of that truth which enlightens all men (NA, 2).

An advantage of living in a multi-cultural and multi-religious society is a possible **mutual enrichment** among members of that society. (Cf. Mauladi, ed., 2015) As the community of disciples, the Church is also convinced that everyone has the right to the truth and to find their salvation by embracing it. Without any hesitation, the Church accepts the possibility that the search for truth can be made through a kind of round-trip, namely, by going out towards other traditions of faith and always coming back to her own community. This is the basic attitude of the disciples who travel with eagerness to 'other countries', but always return to the 'country of their birth' and bring back new enlightened horizons or paradigms of living faith. Observing various religious practices of our local traditions, the Church of Indonesia is quite far away from superiority complex.

Recognizing to have had Divine Revelation, but also admitting a lot of difficulty in realizing Divine precepts, the Catholics are encouraged to learn the good things from other religions, that often reflect a ray of Truth which enlightens all peoples. (Hardawirjana, 2001: 110-111)

As small minority, the Church has to elaborate a so-called theology of participation (cf. Muskens, 1979; Sudhiarsa, 2006a: 197; <https://www.lutheranworld.org>). The Christians are very aware of their being a minority and marginal group scattered throughout the archipelago. For some people, this awareness could create a kind of minority-complex that may affect their being passive, exclusive, defensive, apologetic and full of suspicion to others. They have no courage to go beyond their own territory or groups and restrict themselves within their closed community with their own internal affairs. On the other hand, this awareness could offer a positive attitude. In accepting their marginal identity, the Christians can build a constructive dialogue with their neighbours. The people have also been familiar with the fourfold dialogue we have been elaborating since Vatican II: dialogue of life, dialogue of action, dialogue of theological exchange, and dialogue religious experience. (Secretariat pro non-Christianis Vatican, 1985: 25-28; cf. *Dialogue and Proclamation*, 9) Fostering these forms of dialogue has helped the Christians to participate in non-ecclesial activities and to involve in any humanitarian problems of the society. The late Hardawirjana (2001: 189-190) formulated as follows:

While collaborating in dialogue of life, dialogue of social transformative action for common good, and many other forms of dialogue, it is clear that to live together in a sincere harmony, in a spirited faith and sincere love, all and every believer of each religious tradition, have actively started to build the Reign of God.

The Catholic Church of Indonesia has participated in many constructive activities for the development of society at large. With regard to interfaith networkings, which also facilitate the ongoing formation in interreligious dialogue, can we then mention quite many of such forums of collaboration. To mention a few, we can refer to the *DIAN/Interfidei* (founded at the end of 1991); *Pusat Studi Agama-agama* (Centre for the Study of Religions – PSAA, established in 1994); *Forum Persaudaraan Umat Beriman Yogyakarta* (Forum of the Fellowship of Faith Communities – FPUB, established in 1997), etc. *DIAN/Interfidei* (cf. de Jong, 2006: 165-166) for instance – an abbreviation for *Dialog ANtariman* which means dialogue between believers – describes itself as “a community of various religious adherents”. Since its focus is the meeting of believers in the Indonesian and the global context, Interfidei organizes various kinds of activities: monthly inter-religious discussions to formulate a new spirituality, social actions, national and international conferences, publications, courses, research on ethno-religious conflicts, etc. In short, *DIAN/Interfidei* and many similar forums are the places for people of good will to promote peace, harmony, and reconciliation in the country and to improve the development of a real fellowship between individuals and faith communities.

The Church involves in many activities organized by various forums such as FAUB (*Forum Antar Umat Beragama* – Forum of Faith Communities), PAUB (*Perempuan Antar Umat Beragama* – Women of Faith Communities), etc. which exist in many places throughout the country. The goals among other things are: to show how people of different religions can co-operate well; to improve harmonious and dynamic relations between people of different religions in building a peaceful multicultural society; to build networking that promotes a good religious education as the cornerstone for a humane society; to organize group meetings, exchanges of thoughts, common inter-religious prayers, socialization of multicultural society, etc. (de Jong, 2006: 166-168) The existence of a special commission for interfaith relation called *Komisi HAK* (*Hubungan Antaragama dan Kepercayaan*) mentioned above in each diocese is very significant in fostering and building up our character as being interreligious.

We have to appreciate the two Institutes which have a great contribution in developing dialogue as a way of life in the country, namely the Maarif Institute for Culture and Humanity and the Wahid Institute.

The Maarif Institute for Culture and Humanity is an organization based in Indonesia that promotes using Islamic values to encourage interreligious dialogue and cooperation. The institute actively assists Indonesian civil society as it accelerates the consolidation of democracy; it encourages religious groups to

get involved in influencing public policy and strengthens indigenous organizations interested in addressing socio-religious issues. Since 2006, the Maarif Institute has facilitated the Indonesian Joint Bishops' Conference for the purpose of furthering interreligious dialogue in the country. The institute was founded by Ahmad Syafii Maarif, former chairman of the prominent Indonesian Islamic organization Muhammadiyah. (<https://berkeleycenter.georgetown.edu>)

While the Wahid Institute, founded in 2004 in Jakarta, “*bertujuan untuk mewujudkan prinsip-prinsip dan cita-cita intelektual Abdurrahman Wahid untuk membangun pemikiran Islam moderat yang mendorong terciptanya demokrasi, pluralisme agama-agama, multikulturalisme dan toleransi di kalangan kaum Muslim di Indonesia dan seluruh dunia.*” (<https://www.google.com>)

3. Models of Doing Mission Evangelization

Now I would like to turn to the different approaches the Church of Indonesia, as a dispersed minority (*diaspora*), has attempted to elaborate in dealing with her mission evangelization. Some points could be highlighted. First of all, while presenting herself as a **community of pilgrims**, the Church highly respects the values of other religious traditions. With people of good will, the Church searches authentic values of the local cultures. In the spirit of dialogue, she accepts and recognizes the signs of the Kingdom outside the institutional Church. As a community of disciples, she tries to discover the traces of the Spirit and his work (*semina verbi, logos spermatikos*) in the cultures and religiosity of the peoples. With bold humility towards the mystery of Incarnation, the Church feels obliged to empty herself (cf. Ph 2:7) and open up to the impetus and inspiration of the Spirit that guides her to become more and more contextualised. (Cf. Pipitseputra, 1973; Boelaars, 2005; Steenbrink, 2007). Saint Paul the Apostle stated: “Not that I have secured it already, nor yet reached my goal, but that I am still pursuing it in the attempt to take hold of the prize for Christ Jesus took hold of me” (Ph 3:12).

As **ambassador of the prince of peace** (cf. Lk 10:5), the local Church of Indonesia is permeated by a spirit of interreligious dialogue. More and more, the fourfold dialogue has become an integral part of the life of the Church as mentioned above. The dialogic approach has become a strong theological position among the leaders of the Church as well as among the ordinary faithful. At the basis, one of the fundamental attitudes is the spirit of *gotong royong* (mutual cooperation; the closest equivalent is the Latin word *communio*). Mutual cooperation is exactly the very soul that supports the mission-in-dialogue approach. In other words, the spirit of dialogue is the spirit of interdependency. In

this context, missionaries (priests, laypersons, religious) are considered ambassadors of Christ (cf. 2Cor 5:20; Ph 1:9), who must have a real socio-religious sensitivity as well as all the qualities of a diplomat. With patience, perseverance and love for peace, Christ's ambassadors will be capable to cultivate God's field (Indonesia) so that it will produce fruits of living in peace and harmony.

The Church is a mere **servant of God and of humanity** before the world. In the spirit of the Church's model as the peregrinating people of God, to be sent means to serve the world, particularly those who are vulnerable, weak, poor, powerless, and marginalised. The Church is not the owner but rather the servant of the world. The mission gets its power from the mystery of Incarnation, from the kenosis of Christ who became man and died on a Cross. This kenosis is in twofold: the abandonment of divinity and the humiliation of humanity through death on the Cross. This is also the mission model experienced and being developed in Indonesia. The choice to be on the side of the poor and the marginalized is not just an ecclesial position; it is a concrete action whether it is undertaken as a clearly ecclesial commitment or in cooperation with social justice networks in which believers from different religions are collaborating (cf. *GS*, 1). Many Indonesian NGOs inspired by the Christian faith are interreligious.

The culture of 'the strongest always wins' must be countered with 'the small, the weak, the poor and the marginalised come first' ... The culture of worshipping money must be countered with announcing the God of solidarity, love and compassion... The culture of the end justifies the means must be countered by raising awareness within the church itself of the culture of peace (dialogue, collaboration, deliberation, mutual respect), a participatory church which urges the people to be pro-active in the humanist dialogue in order to achieve community which can survive tribulation. (Aritonang and Steenbrink, eds., 2008: 784).

The Church of Indonesia is well-known for the pre-eminent role played by **the laity** in all her missionary activities both within the church as well as in the society. They have proved that their role for mission of the Church is irreplaceable (cf. *Apostolicam Actuositatem [AA]*, 7.9-14). Leadership of the Church highly appreciate the dynamic role of the laity. Prior to the independence (1945) and few decades after it the Catholic teachers functioned as catechists were the central figures in the Catholic communities. (Cf. Mangunwijaya, 1999: 60; Margana, 2004: 17-20) Nowadays their role seems to be still irreplaceable. While most of the priests spend their time with their parishioners, the lay people raise their family and spend most of their time as neighbours or colleagues of people of other faith traditions. Through the laity, the values of love, forgiveness, discipline, honesty, simplicity, perseverance,

patience, hope, etc. are presented in the society. This **alternative lifestyle** of the Christians, impregnated with evangelical values, is an authentic witness and proclamation that echoes effectively in this multireligious and multicultural society.

The Church promotes again and again her **prophetic role**, since she is designated as salt for the earth and light for the world (cf. Mt 5:13-14). In connection to her character as a small minority, the Church of Indonesia could not always avoid successfully the temptation to seek safety from threats of various groups and in some way compromised her mission evangelization. Over more than three decades of militaristic government under the late President Soeharto, to some extent the Church might seek to safeguard her security and welfare. However, on some occasions, the Church made her position clear and went as far as to oppose the policy of the governments, for instance, when the Church's interests or properties, such as schools, hospitals, and other institutions were in danger and/or destroyed.

For example, the Law of National Education System no. 20/2003, art. 12,1: "Every pupil has on every education level the right to: a) get religious education according to the religion he/she adheres and to be taught by a teacher of the same religion." Look also closely to the draft of 'Bill for Harmonious Relations' (2002-2003) or the joint regulation issued by the minister of religion and the minister of home affairs (March 21, 2006), particularly on the permission to build prayer houses (art.14,2) (de Jong, 2006: 172-173). Such a truly prophetic position requires some power from above that enables the Church to oppose the unjust policy or any government policy that entailed unjust consequences.

We also have to mention **Basic Christian Communities** that have been developed to be seeds for the betterment of the whole society. (Cf. Margana 2004: 41-45) As communion of believers, the model of *communio* (*cum+unio*), especially the Basic Christian Communities, the Church is expected to be open, sincere, and simple community which is capable for mutual help and collaborate with other communities for the so-called 'basic human communities'. (Cf. Panita SAGKI, 2000: 15-18) Within these basic communities with a 'we-mentality' the Christians participate in bringing about the values of the reign of God. On the other hand, the Christian community is expected to grow and become an alternative community within the Indonesian society. The present Archbishop of the Archdiocese of Jakarta, Msgr. Ignatius Suharyo (2009: 238), formulates it as '*komunitas pengharapan*' (community of hope), since the Church is called to proclaim hope to the world (Vatican II: the Church brings forth *gaudium et spes*, joy and hope).

In the last decade of the twentieth century, therefore, discerning the socio-political condition of country at that time, the Indonesian Bishops' Conference published Pastoral Notes related to hope, expecting the betterment of the society (Suharyo, 2009: 239) started from the Christian communities as an embodiment of the reign of 'justice, peace, and joy in the Holy Spirit' (cf. Rm 14:17). It reminds us again to the apostolic exhortation of Pope Paul VI: "The men of our day are more impressed by witness than by teachers, and if they listen to these it is because they also bear witness" (EN, 41). We are very convinced that "*verba movent, exempla trahunt*" —words move, examples attract; deeds, not words, give the example.

4. Concluding Remarks

To conclude our discussion, I would like to put few notes for mission agenda of the Church as small flock in Indonesian context. First of all, in the spirit of 'I have a dream', the Catholic Church of Indonesia should elaborate her own characters as community of disciples. The Christians could adopt a **model of discipleship** (cf. RM, 56-57; EG, 120) which involves a 'round-trip' way: being open to anything that is precious in others and returning to their own community enriched by 'travelling to other countries' with new insights and enlightened perspectives.

Secondly, the Church of Indonesia must keep up her **prophetic approach and critical position** against any possible compromises with political powers. The Church has to deal with a lot of issues of the country such as freedom of religion and conviction, equality before the law, education for all, healthy environment, etc. just to mention a few. Human freedom, for instance, cannot be limited or reduced by any political power, as the Second Vatican Council mentioned, since the role of the civil authority is only to protect and guarantee the freedom of religion (*Dignitatis Humanae*, 6). But, what is to be done we do it in an inoffensive manner. [Latin: *Suaviter in modo, fortiter in re*. Meaning, pleasantly in manner, powerfully in deed; doing what is to be done with unflinching firmness, but in the most inoffensive manner possible].

Thirdly, the earth is the shared-world for everybody (one earth, one people; all men form but one community: one origin, one destiny; cf. NA, 1), even though people live in their diverse ways according to their particular environment, race, ethnic groups, religions, professions, etc. As an integral part of the nation, the Church of Indonesia needs to constantly elaborate a **constructive cooperation and diakonia** with peoples of other faiths and good will. The Church cannot only react, for instance, towards the public policy as an outsider

or an observer, but must be pro-active with regard to anything about the nation-state affairs to pursue the *bonum commune*.

Fourthly, to carry out her mission evangelization, as a small marginalized flock the Church should incessantly **develop a Christ-like spirituality**, namely following the example of Christ who emptied himself from all his divinity to become man (cf. Phil 2:5). For the Church, the Incarnation of the Divine Word is the incomparable model for becoming authentically Indonesian. The mystery of Incarnation culminates in the Cross and the Resurrection is the supreme model for authentic discipleship. The unity of the Incarnation and the Cross with Christ's resurrection makes up the fundamental missionary spirituality for being Church-in-mission.

Finally, we have to keep in mind as well that the **national precepts** of *Pancasila*, *Bhinneka Tunggal Ika*, and *Wawasan Nusantara* as *modus vivendi* of all citizens have politically guaranteed the existence and well-being of everybody, of every religion and conviction. These principles of dealing with diversity basically enhance the people to fully participate for the development of a more humane society in opposition to the prevailing culture of violence and the culture of death promoted by few radicals with their binary dichotomised way of thinking and behaving. We are challenged to promote “**the ecumenical spirit**” (cf. AG, 16), which is “**the spirit of cooperation with every people of good will**” (cf. AG, 41), nourished by the so-called interreligious and intercultural spirit.

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