

Contextual Theology in Indonesia:

A Pastoral Point of View

I. INTRODUCTION

Indonesia, the largest archipelago in the world, is composed of 13,677 islands, of which 6,044 are inhabited. Four are among the world's largest. Java is among the world's most densely inhabited.¹ The Nation's area consists of 5,176,640 square kilometers, of which 62.8% 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), i.e. 5,110 kilometers or 3,175 miles eastwest, and from 6° north to 11° south latitude, i.e. 1,888 kilometers or 1,173 miles north-south. It has 81,497 kilometers (50,642 miles) of sea coast to defend and develop.

Demographically speaking, the Indonesians are many (approximately 137 million in October 1977) and reproduce at a net annual rate of 2.22% between the 1961 and 1971 censuses. In 1971, 61.3% were below 25 years of age. It has been projected that by the year

¹ The other four major islands are: Sumatra, Kalimantan (the Indonesian part of Borneo, about two thirds of the whole island), Sulawesi and Irian Jaya (the new name for West Irian, laid down by Government Regulation No. 5/1973, effective as from March 1, 1973).

2000 the population of Indonesia will reach 235 million, while that of Java and Maduar (just under 7% of the land area) will exceed 130 million (55.3% of the Indonesian people). The population density for the country — 62.5 per square kilometer (162 per square mile) — is not exceptionally high, but the distribution is astonishingly unbalanced: 537 per square kilometer for Java, 44 for Sumatra, 9.5 for Kalimantan and only 2.2 for Irian Jaya.

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*)², 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.

The 1945 Constitution of the Republic breathes the vitality and revolutionary spirit of the era in which it was born, the spirit of unity inspired by a common goal and of democracy on the age-old Indonesian concepts of mutual help (*gotong royong*), representation (*perwakilan*) and consultation or deliberation (*musyawarah*).

Indonesia is not a religious state. Its philosophy is based on the Five Principles (*Pancasila*): belief in unitary deity, 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.

² *Adat* 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 deeply 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.

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 Christianity in Flores and Protestant Christianity in Minahasa (Sulawesi), Irian Jaya or Tapanuli (Sumatra), which modifies the overall picture. It is of considerable significance 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.³

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. 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. Hence the need, indeed, of contextual theology.

There are now 3 million Catholics in Indonesia's 33 dioceses, 1500 priests, 700 brothers and 3900 sisters.⁴

I. In *Chapter I* on the *current situation* in Indonesia we will consider: A. the idea of *development* according to the three Five Years' Development Plans; B. some of the main *trends* in Indonesian society; C. a reflection on the role of *contextual theology* in the Church in Indonesia; D. a survey of some major *challenges and questions* posed to the Church and to theology in particular.

³ Cf. Department of Information, Republic of Indonesia ed., *Indonesia Handbook 1976*, Jakarta 1977, pp. 17ff. On Indonesia's History see pp. 72-88; on the Constitution p. 90. On the government pp. 91-110. Also: *Occasional Bulletin of Missiology Research* (a quarterly publication of the Overseas Ministries Study Centre) vol. 1 no. 4 (Oct. 1977) pp. 3-6.

⁴ The statistics of numerical growth in the dioceses of Indonesia until 1973 are given in: *Sejarah Gereja Katolik Indonesia*, vol. III B, published by the Documentation-Information Department, Indonesian Bishops' Conference, Ende Flores 1974, pp. 1580-1581. For figures on the Catholic population up to 1977 see: *Buku Petunjuk Gereja Katolik Indonesia 1977*, published by the same Documentation-Information Department, Jakarta 1977 pp. 889-891.

II. *Chapter II* will present the *present response* of the Church to the current situations described in chapter I by successively relating what has been accomplished so far by A: the Indonesian Bishop's Conference (MAWI); B. Institutions for *priestly formation*; C. *Catechetical Institutes*; D. *Research centers*; E. *theological publications*.

III. We will close our paper in *chapter III* with just a few remarks on *possible further developments* as to how the Church is going to relate to society and government or government institutions, and which priorities could be proposed in order to meet some of the major problems in Indonesia.

CHAPTER ONE

THE CURRENT SITUATION

A. *THREE DEVELOPMENT PLANS (REPELITA I-III).*

According to the *Guidelines of State Policy*⁵ Indonesia's *First Five Years' Development Plan (Repelita I, April 1, 1969 — March 31, 1974)* aimed at realizing a just and prosperous society, evenly endowed materially and spiritually, united in an atmosphere of security, tranquility, order and dynamism, amid a free, orderly and peaceful world community.⁶ Our country was and still is confronted with many grave problems; e.g., how to expand business and employment opportunities, and to procure equitable distribution of the benefits of development, how to correct the lack of balance in the market structure, how to accelerate economic growth in the provinces, how to promote transmigration to less populated areas and to intensify the people's participation in development efforts, how to obtain an ever greater attention for educational and other social problems and a higher degree of proficiency of the government apparatus in activating the implementation of development on a wider scale.⁷

⁵ *Garis-Garis Besar Haluan Negara*, Ketetapan MPR-RI No. IV/MPR/1978, in *Himpunan Ketetapan-Ketetapan Majelis Permusyawaratan Rakyat Republik Indonesia*, published by the General Secretariate of the People's Consultative Assembly (MPR), Jakarta 1978, pp. 73-133 (abbrev. GBHN).

⁶ GBHN, chapt. II, A on the aim of national development, p. 79.

⁷ Cf. *Indonesia Handbook 1976*, pp. 112-113.

During the *Second Five Year's Development Plan (Repelita II, April 1, 1974 — March 31, 1979)* we encounter even greater problems of social dynamics, changes in the entire social system, the development of social forces. Consequently we have to engage in deepening motivations leading to participation of the entire society in development. All must become involved in fostering the positive attitude and the creativity of the nation. How are we to find a way of life enabling each citizen to contribute towards the nation's prosperity? This requires an open attitude of mind, ready to learn and to change whenever needed and to face the challenges. Thus, Indonesia is in a stage of transition and adjustment in the political, economic, cultural and social fields.

By adhering to the seven principles of national development as formulated in the Guidelines of State Policy⁸ development endeavors hopefully will not be directed merely to material prosperity, but geared towards "the integral human development of *Indonesians* and the development of the *entire* Indonesian society"⁹; towards a harmonious relationship between man and God, among men themselves and with their immediate environment; towards friendly relations with other nations; towards an equilibrium between the ideals of life on earth and happiness in the hereafter. A harmonious life for man and society is the final goal of national development.¹⁰

Although economic development is given priority and most efforts will be concentrated on achieving it,¹¹ this alone does not ensure betterment of the quality of life and social justice. As required by the principle of harmony of life,¹² there should be concern for the promotion of religion and belief in God, for social and cultural development¹³ and for advancement in politics.¹⁴ Social and cultural development aiming at improving the standard of

⁸ I.e. the principles of 1. utility, 2. joint efforts and family spirit, 3. democracy, 4. justice and equality, 5. harmony of life, 6. consciousness of Law and Order, 7. self-confidence. Cf. *GBHN*, chapt. II, C. Principles of national development, pp. 79-80.

⁹ Cf. *GBHN*, chapt. II, B. Basis of national development, p. 79.

¹⁰ Cf. *GBHN*, chapt. III, B. Orientation of long term development, sub 1, p. 85.

¹¹ Cf. *GBHN*, chapt. III, sub 3, p. 85.

¹² See above, footnote 8, n. 5.

¹³ Cf. *GBHN*, chapt. III, B sub 15 b p. 91.

¹⁴ Ibidem sub 15 c, pp. 91-92

living is closely linked with attempts towards a more equitable distribution of income, wealth and opportunities for progress.

The 1978 session of the People's Consultative Assembly (March 11-23, 1978) already outlined the *Third Five Years' Development Plan (Repelita III, April 1, 1979 — March 31, 1984)* as a continuation of *Repelita II*¹⁵. Its purpose will be to improve the quality of life, education and welfare of the entire people; to continue efforts in various fields, e.g., by accelerating economic progress, by developing the potential of the economically powerless, by increasing food production, by stimulating transmigration and improving housing facilities for education and medical care, etcetera.¹⁶ Concerted action will be directed to the equal share in the benefits of development for the sake of social justice for the whole people, towards highly intensifying economic progress and reinforcing a healthy and dynamic national stability,¹⁷ further specified as political and economic stability.¹⁸

The concluding chapter of the Guidelines of State Policy summarizes: national development depends on the participation and the mental attitude of the whole people and their rulers, on their firmness of mind and enthusiasm, on their responsibility and discipline. The people's welfare characterized by social justice will contribute to consolidate the nation for generations to come and to pave the way for a just and prosperous society based on *Pancasila*.¹⁹

B. SOME OF THE MAIN ACTUAL TRENDS IN INDONESIAN SOCIETY.

There has been evidence lately of emerging dynamism in public opinion voiced by the people as well as the government. Despite the fact that society has already enjoyed many benefits of national development, all admit that as to its details there exist certain weaknesses and deficiencies in social life. This awareness has aroused alarm and a feeling of concern, together with a real

¹⁵ Cf. *GBHN*, chapt. IV. General Pattern of the Third Development Plan, A. Introduction, p. 93; and D. 1, p. 94.

¹⁶ Cf. *GBHN*, chapt. IV, A Sub 2 p. 93.

¹⁷ Cf. *GBHN*, chapt. VI, A sub 3 p. 93.

¹⁸ Cf. *GBHN*, chapt. VI, D sub 2, 3, 6 pp. 94-95.

¹⁹ Cf. *GBHN*, chapt. V. Conclusion, p. 127.

willingness to remedy those defects in order to more efficiently pursue our common ideals. All efforts in order to guarantee the realization of "the integral human development of Indonesians and development of the entire Indonesian society"²⁰ will only succeed if they proceed from a *social analysis* which can correctly disclose the principal sources of that restlessness and concern in society.

On that social analysis also depends how *the Church* can best implement her mission of evangelization, particularly also how *theology* as a *charism* given by the Spirit on behalf of the Christian community, hence to be contextualized in Indonesian society, can best serve the Church in being a sign of Salvation to our people.

Here are *some of the sources of that common concern and unrest*:

1. Some people tend to interpret the *strategy of development*, referred to as a trilogy of "stability — growth — equality"²¹ in a physical, material and quantitative sense, so that the very core of this trilogy, the *human person*, is easily overlooked. Man's maturity and interior stability, the integral growth of his personality, as well as the equality of rights and opportunities for all to advance, all these aspects of life are considered secondary. Thus the results of economic development have already manifested several negative side effects. The first is an increasingly *materialistic attitude* going hand in hand with individualism. Since these effects are seldom taken into account, very little thought is given to preventing and curing them. Growing prosperity can very well cause people to lose sight of the deeper values of human and national dignity. Not rarely an opportunistic attitude and an unhealthy ambition come to the fore, pursuing status, wealth and comfort; when in reality the goods of this world should provide the basis for a spirit of a strenuous life and honest labor, and above all a spirit of service. We are deeply concerned that ambition and opportunism may easily filter down through all levels of society and have their impact on the younger generation.

²⁰ Cf. *GBHN*, chapt. II, B. p. 79.

²¹ Cf. *GBHN*, chapt. IV, A. sub 3 p. 93.

2. The principle of *democracy* in development,²² officially meant to avoid "*etatisme*"²³ evidently is not put in practice in a programmed and consistent manner. Rights and responsibilities of private institutions and persons to participate at each stage of development and in all areas have not been duly recognized. The same is true of equality of rights and opportunities for all groups and persons to receive their proper share in the benefits of development²⁴.

3. All have expressed the hope that *state organs*, particularly the People's Consultative Assembly (*Majelis Permusyawaratan Rakyat*), the Supreme Advisory Council (*Dewan Pertimbangan Agung*), and the Supreme Audit Board (*Badan Pemeriksa Keuangan*) would function properly. This could only be achieved if a political awareness and courage, and readiness to increase working capacities and to correct the system of relations between legislative and executive organs are fostered. A *bureaucracy* intended to *centralize* most endeavours at development give rise to unhealthy situations.²⁵ There is ample opportunity for abusing one's position and for profiteering, especially in the business world and in dealing with the masses, whereas they are first of all to be helped in improving their quality of life by a just administration and the right disposition of national resources. Such situations occur the more easily when the internal and external mechanisms of control are not functioning properly. However, the government particularly since last year is making serious efforts to improve its apparatus,²⁶ although the results hoped for have not been attained. Even judiciary institutions are felt to be functioning less efficiently than they should in sustaining the rights of people and applying laws to particular cases.²⁷

²² Cf. *GBHN*, chapt. II, C sub 3 p. 79. According to this principle to be applied in the political, social and economic fields, solutions for problems at national level are to be obtained by consultation in order to attain consensus.

²³ Cf. *GBHN*, chapt. III, B. sub 14 b ad 2, p. 90.

²⁴ Cf. *GBHN*, chapt. II C. sub 4, p. 79.

²⁵ E.g., if there are officials without the required degree of competence or a spirit of service, or who are after personal gain, this would result in a lack of discipline and efficiency, of dedication and honesty.

²⁶ On improvement of the government apparatus, see *GBHN*, chapt. IV on the general patterns of *Repelita III*, section on politics, government apparatus, law, information service and press, and international relationships, no. 2, pp. 120-121.

²⁷ Cf. *GBHN*, chapt. IV, the same section, no. 3, pp. 121-122.

4. In such life situations the field of *education* requires a greater attention of all concerned. First of all, rights and responsibility of parents and family must be recognized and respected. Secondly, the role of *private educational institutions* must be reaffirmed. These, in fact, acknowledged as corresponsable for national education, should be developed along the general pattern of national education, and may strive after their particular aims²⁸. It is necessary to strive for balance between theoretical knowledge, practical skills and character formation, between the diversity of subjects and the quality of education, all in response to the needs of development; between the results of education and opportunities for employment. Related to education is the question on the formation of *the younger generation*. Its purpose is to develop self-reliance and self-direction among the youth. Hence, priority is to be given to creating the climate required and the conditions favorable in order to foster freedom, a sense of responsibility, creativity and originality²⁹.

The strategy and approach to the problems of development should be improved to form a trilogy formulated as: Security — Prosperity — Humanitarian Approach, while humanity is to be focused upon. In fulfilling her mission in Indonesia, therefore, the Church should also concentrate her commitment on the *dignity of man*, but seen in a deeper and wider perspective, namely in faith, i.e. man as called to *salvation in union with God*. It stands to reason that theological reflection should be considered very concretely within this wider scope of the Church's presence in Indonesian society.

4. C. THE ROLE OF CONTEXTUAL THEOLOGY IN THE CHURCH OF INDONESIA.

Before we enter into details as to what challenges and questions the Development Plans³⁰ and actual life situations in Indonesia³¹ pose to our theological institutions, it is of paramount im-

²⁸ On education cf. GBHN, chapt. IV, section on Religion and belief in God, and on socio-cultural life, n. 2; especially some on private education pp. 112-114

²⁹ Cfr. GBHN, chapt. IV, the same section, n. 10 on the younger generation, p. 119.

³⁰ See above n. 2, A: Three Development Plans.

³¹ See above n. 1 Introduction and n. 3 B: some of the main actual trends in Indonesian society.

portance not to consider theology and theological institutions as something apart. We must reflect on theology in its proper context in *Church life*. In this sense theology ought to be "contextual": What is the proper role of *theology* in the *Church* while implementing her *mission in society*? Challenges and questions posed to our theological institutions — as formulated in the Questionnaire³² — are indeed, first of all, addressed to *the Church*! In other words, we should reflect on these questions in a wider scope, in a better integrated way.

Theology is a *charism* in the Church and *on behalf of the Church*. It has its "raison d'être" not in itself but in being a service to the Church, while implementing her vocation to evangelize. Hence, we should rather think of the "*theologizing Church*" than merely of theological institutions. Thus of itself theology will assume a strongly *pastoral* character.

For the Church at large, and for theology in pastoral perspective, specifically, the *fundamental problem* is: How are cultural, religious, sociological, economic and political situations, affecting the people's minds? What impact do they have on their belief in God in general and Christian faith in particular? What would be the consequences for the Church's mission in society? For our pastoral ministry? For theology in the service of evangelization?

Hence, "*contextual*" or "*pastoral*" *theology* implies: meeting the challenges and facing the problems in society, and while scrutinizing these signs of the times in the light of faith³³, considering them in view of *integral* human development, i.e. of man as being called to eternal *salvation*. Starting from actual life situations, i.e. from actual aspirations and needs in society, we try to formulate the *pastoral* question: how do those circumstances affect the *hearts* of our faithful and people in general, yearning for their Lord? What are the difficulties, but also the opportunities in this pastoral situation? How are we to evangelize people, i.e. to convey by words and deeds, even by our entire way of life, the message of salvation, so that this stirs them deep down their hearts, where

³² See n. 1. Current Situation, sub 1.2.

³³ Cf. "*Gaudium et Spes*" art. 4.

the Spirit is at work illumining and moving them to salvation? Which concrete steps are we to take in order to help people find their way to a true human fulfilment in God? Thus "contextual theology", or — as the ecumenical dialogue of Third World theologians calls it — "theology in context"³⁴ of its nature is theology geared to action.³⁵

Contextual theology in this sense does not imply a merely "intellectual" or "speculative" approach, but a *total human* approach since as Church we are all personally involved in the reality of our society, in which these problems arise. This means an approach leaning upon our experiences, personal as well as in communion with fellow Christians, a *self-conscientization in faith* comprising the continuous interplay between *action* and *reflection*. It should also be theology embedded in prayerful "*spiritual discernment*", i.e. — according to Fr. H. de la Costa SJ — "taking an experience we have tried to make intelligible to ourselves and raising it to a higher level of intelligibility, that of supernatural faith", and presupposing two steps, namely: "to get the facts" and "to find out what the facts mean".³⁶

Actually in every Christian community *all members* are to be aware of their being part of human society and to feel responsible for its common welfare as members of that society and at the same time as people enlightened by Christian faith. They also need to be conscientized on problems in society, their own problems, in order to carry out their responsibility to "theologize," of course contextually, and to act accordingly, i.e. to evangelize in their own life situation. The mission of evangelization is not a privilege of the hierarchy. Nor is theology the monopoly of the "elite" of theologians enclosed in their theological institutions. One way or another, theology — by gaining an ever greater impact on

³⁴ Cf. *Statement of the Ecumenical Dialogue of Third World Theologians, Dar es Salaam, 5-12 August 1976*, n. 36, in IDOC Bulletin n. 46 (August 1976) p. 9

³⁵ The *Dar es Salaam Statement* puts it very strongly: "We reject as irrelevant an academic type of theology that is divorced from action", n. 31. *ibidem* p. 8.

³⁶ H. de la Costa, SJ in a speech delivered to the Asian, African and Latin American bishops during the Bishops' Synod in Rome, on October 14, 1974; cf. Dr. R. Hardawirya, *Evangelisasi Dunia Dewasa ini. Sekitar Sinode 1974*, n. 10. Spektrum 5 (1975) p. 184, note 40.

clergy and faithful — is to become a charism vividly at work in each Christian community.

Theological reflection in pastoral perspective, therefore, may be considered the backbone in that mission of evangelization, which in Indonesia very concretely and pointedly has as its *constitutive* element the vocation of contributing to the welfare of Indonesian society:

a) by enlightening *theologically* for all the faithful the concept of mission and evangelization, of development and salvation, in efforts of conscientization and education;

b) by reinforcing the guiding, animating and coordinating role of the hierarchy, particularly by rendering its contribution through the Indonesian Bishops' Commissions in their respective fields, through pastoral councils at diocesan level, and through other institutions.

Needless to say theology cannot do that alone. Already for a more accurate analysis of circumstances, for a proper diagnosis of the actual situation, we have to depend on the expertise of social anthropologists and other specialists in *human sciences*. In other words, we should take an interdisciplinary approach. Of course, for every pastoral action the most accurate analysis and diagnosis of life patterns, behaviours, attitudes, structures and trends of development in society are required. On the other hand, we cannot continue taking things for granted and apply everywhere the same traditional ways of evangelizing. A well founded diagnosis of the situation nowadays cannot be dispensed with³⁷.

As a matter of fact, since early in the seventies theological, — i.e. pastoral and hence contextual — reflection is evidently playing an ever greater role in the *Indonesian Bishops' Conference*, as we will see later on. It is by no means restricted to the theological institutions.

³⁷ The *Dar es Salaam Statement* too underlined that "Interdisciplinary approach in theology and the dialectical inter-relationship between theology and the social, political and psychological analyses need to be recognized", n. 32, *ibidem*, p. 8

5. D. SOME MAJOR CHALLENGES AND QUESTIONS POSED TO THE CHURCH AND TO THEOLOGY.

How do we want Indonesia to be in the future? How are actual situations in Indonesian society now? We have considered the aspirations as regards development formulated by the People's Consultative Assembly, March 1978. We have pondered on some of the main trends in Indonesian society disclosing its heartfelt needs.

What then are *the challenges and questions* they pose to the Church and to theology in particular? In other words, which major *pastoral problems* will contextual theology in Indonesia have to examine?

1. Inculturation.

First of all there is the challenge of *plurality in Indonesian society*. We have an overwhelming diversity of *cultures*, from the highest degrees down to the primitive ways of life, even of isolated tribes recently discovered who have hardly passed the stone age. We have also *plurality of faiths and religious beliefs*: world religions like Islam, Hinduism and Buddhism have mingled with the many local religious traditions.

This pluriformity demands from the Church to reflect on the question: how is Christian faith actually to be preached so that it becomes truly *relevant* in the context of each culture? How is it to be lived and expressed in order to become deeply *incarnate* in people's daily lives? How should inculturation of faith become a healthy process, i.e. not leading to isolation in self-enclosed and self-centered Christian communities, but keeping constantly in communion with other communities, with other churches, with the universal Church?

How is the Church to respect whatever positive values are found in ancient cultural and religious traditions, in the Indonesian *adats*, and to help people become aware of them? And yet not simply to relapse into ancient customary laws and folkways, but at the same time to help people integrate those values in the new setting of a developing country, — for Christians: in Church life, — and to respond properly to actual situations?

Rapid socio-cultural changes especially in urban areas give rise to particular problems: 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, pluralism, relativism and toleration in religion.

There is also the challenge of *interreligious dialogue*, especially with Islam to which most Indonesians (87%) claim adherence, with Hinduism embraced by nearly all Balinese, and with Buddhism which has more than one million adherents. Muslims, Hindus, Buddhists and Christians, along with all others, live together in a *Pancasila*, 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 the claim of majority and minority religions. However, 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 national development. What should be in this respect the contribution of the Church?

2. *Development.*

Already we have touched upon the challenge of development.

a) What has the Church to contribute to the *concept* of development as aimed to “*integral human*” development?³⁸, to “*a happy life*”?, to “*harmony*” between material and spiritual well-being?³⁹, to “*a harmonious* relationship between man and God”?⁴⁰, to a “*balance* between the ideals of life on earth and happiness in the hereafter”?⁴¹, ultimately to “*salvation*”? And all this, while in fact *economic* progress very decidedly is given *the* priority?⁴². How should theological reflections unveil the deeper dimensions of human life and open up the wider perspectives of human progress in a way that really appeals to people, and thus implement its role of instilling the Christian inspiration and mo-

³⁸ Cf. *GBHN*, chapt. II, B, p. 79.

³⁹ Cf. *GBHN*, chapt. II, A, p. 79.

⁴⁰ Cf. *GBHN*, chapt. III, B sub 1, p. 85.

⁴¹ Cf. *ibidem*

⁴² Cf. *GBHN*, chapt. III B sub 3, p. 85; chapt. IV C, p. 94.

tivation? How would theology, on the other hand, comment on the involvement of the state in the development of "religion and belief in the One Supreme God"?⁴³

b) The Church faces the challenge of *technical civilization in progress* in a steadily developing country. The vast majority of Indonesia's population (80%) lives in rural communities, in the less developed areas; even oftentimes in very remote and rather isolated villages. On the other hand there are large cities, e.g. Jakarta Raya, Surabaya, Bandung.⁴⁴ Taking into account the population growth rate of 2.3% — 2.4% per annum⁴⁵, and the large numbers still migrating from rural areas to the cities, the process of urbanization around the major cities, especially with industrialization coming into play, is well on its way. Whereas in urban areas developments are rapid, in most parts of the country they are rather slow; in some areas hardly any progress can be noticed for many years. What is actually the impact of these changes on various classes of people, sociologically, economically, psychologically, religiously? How, above all, will they affect man in his heart?

c) Where we encounter an increasingly *materialistic attitude* inspired by individualism, there the *dignity of the human person* is as much at stake as where the poor and deprived live their lives under inhuman conditions. What is the Church going to do to the growing opportunistic attitude and unhealthy pursuit of wealth, comfort, a highly respected status in society? Which steps are to be taken, so that the spirit of hard work and strenuous life grow together with a deepening appreciation for spiritual values? How shall pastoral reflection take up the challenge of upholding the dignity of man, ultimately in view of his salvation?

d) How pastorally are we to approach *urban and rural* people in their actual life situations? E.g., the different sociological charac-

⁴³ Cf. *GBHN*, chapt. III B sub 15 b, 91; chapt. IV, section on "religion and belief...", n. 1, pp. 111-112.

⁴⁴ According to the 1971 census respectively with 4,576,000, 1,556,200, and 1,201,700 inhabitants.

⁴⁵ Cf. *Indonesia Handbook 1976*, p. 156. This year 1978 Indonesia has a population of 141.600.000. Total urban population now 20% (according to the 1971 census: 17%); total rural population now 80% (in 1971: 83%). Cf. *ibidem* p. 164.

teristics of these areas necessarily will call for diverse patterns of *leadership* of Christian communities:

1. In rural communities the traditional pattern is very strong and the personality of the leader is a prominent factor. The terms most used to describe the pattern are traditional, authoritarian, hierarchic, unitary, feudal, "papa-ism" bureaucratic.

2. The urban communities generally get the better-educated leaders, but there is no discernible uniformity in the patterns described.

3. The mixed urban-rural communities have some of the characteristics of the rural communities, with emphasis on traditional-authoritarian-"papa-ism", but also the "democratic-rational" pattern is emphasized.⁴⁶

e) Integral human development is not just a matter of "the Church" merely giving and "society" merely receiving, but a matter of "the Church" being in continuous dialogue with "society"⁴⁷. The *self-propelling* growth is to be strived after. In other words, it demands — according to the *Official Statement of the FABC Assembly*, Taipei, April 22-27, 1974 — "working, not *for* them merely (in a paternalistic sense), but *with* them..."⁴⁸, i.e. with the people who in many instances still have to learn to involve themselves actively in this process. In many respects *social life patterns* are to be changed particularly to meet the requirements of modernized life. What can we expect from the Church in terms of guidance and directives? Moreover, all this necessarily will imply problems of *social dynamics*, of *communication*, of how to go about the problem of *motivation* that leads all members of society to take part in development efforts, how to stimulate the people's growth in *creativity*, in *self-confidence* and in reliance on their own resources. As regards the mission of the Church:

⁴⁶ Cf. *Focus on Indonesia*, Occasional Bulletin of Missionary Research, vol. 1. n. 4 (October 1977) p. 16.

⁴⁷ Cf. "*Gaudium et Spes*" art. 3: the Church must engage with the entire human family "in conversation about these various problems". Part I chapt. IV on the role of the Church in the modern world, art. 40-45. The Church not only strives to help individuals (art. 41) and society (art. 42), and human activity through Christians (art. 43); but also receives help from the modern world (art. 44).

⁴⁸ *Statement* sub V, n. 20, speaking of the "dialogue of life", in: "*His Gospel to Our Peoples*". *Evangelization in Modern Day Asia*, vol. II, Taipei; Manila 1976, p. 334.

how to *preach the Gospel*, so that it becomes alive in our Christian communities and gradually penetrates our developing society? How to help our faithful grasp the full meaning of their *lay-charism* of secularity⁴⁹, and become convinced that in the light of Christian *faith* it is their vocation to render their share towards the common welfare?

3. *Social Justice.*

There is the challenge of *social justice* to be promoted:

a) The small minority of those well off, and on the other hand, the overwhelming majority who have not nearly enough to earn in order to meet even their most urgent needs; the *ever widening gap* between these two classes; the grave problem of unemployment especially in city areas; the need for a more equitable distribution of income and, generally speaking, of the benefits of development; the problem of those who economically are powerless and often suffer from institutionalized injustice, and never attain at a quality of life enough to be considered human. What has the "theology of liberation" or the "theology of development" to offer to all of them?

b) The Church has to cope with the problem of *conscientization*: how to help people become aware of their *rights and responsibilities*, both equally indispensable in attaining a more just and prosperous society? How to convince them, that by their own efforts they really can achieve something? How to free so many people from a kind of *lethargy*, from rather passively "taking things as they are"? How to help them see the meaningfulness of their lives for a better world for themselves and for others? How to help them acknowledge that — without in any way detracting from the value of human endeavours — ultimately all this obtains its highest meaning by its very openness for the *salvifying God*, in whom the Indonesian people profess to believe? Hence, that man does not live for himself alone, but that he ought to live his life as a service to God and to his neighbor?

c) The Church has to deal not only with the poor, the deprived and the powerless, but also with those who *have the power over others*, who are influential, because they are wealthy, or highly educated, or in a high position in society. While it is

⁴⁹ Cf. "*Lumen Gentium*" art. 31.

necessary also to handle cases of injustice and oppression individually, for countries like Indonesia due attention must be paid to *life patterns* and *structures* in society, which to the many who still keep to the traditions and folkways of olden days, and to those who voicelessly have to bear all the weight of inhuman conditions obstruct the way to betterment of the quality of life. How is the Church to reach out to the mighty and the powerful, who — if they wish — by concerted efforts are more likely to achieve more in gradually changing those patterns and structures?

4. *Education.*

May we recall only some of the problems:

a) In developing Indonesia *education* is one of the most urgent needs. Not in the least by the Church, always due attention remains to be given to *school education*. Yet — now that the government and private institutions are intensifying their efforts in school education, — no less important, may be even more necessary, is the on-going *adult* education. What to do about those many who never even have had or will have the chance to attend school?

b) The Church and other groups in Indonesia still have to defend the rights of *private education*, although in fact officially recognized by the government⁵⁰. On the other hand, the Church should not confine herself to this particular field, as if she would act as a closed community. How and to what extent can we render a valuable service to education in society at large, by cooperating with other educational institutions? And again, the focus must be on *integral human development*.

c) This year over 53% of Indonesia's population are under the age of 20, and almost 63% under the age of 25. More than 50% of the entire population increase in *Repelita II* are found under the age of 30⁵¹. Not only will the demand for food increase but also the health care budget. The number of people in need of education is growing constantly, and this has delayed the process of upgrading educational standards. An in-

⁵⁰ Cf. *GBHN*, chap. IV, section on Religion...., Education, n. 2. p. 112.

⁵¹ Cf. *Indonesia Handbook 1976*, p. 159.

creasing amount of people in need of employment is found among the younger generation, which although educated is still lacking in experience. Hence, it is not easy for them to get employed. Unemployment among them tends to increase more rapidly than among other groups. This in turn causes other social problems to emerge, e.g. growing frustration and unrest, insecurity, etc. Which is for the Church the best pastoral approach to the youth and their problems?

d) A memorandum addressed to the 1974 session of the Indonesian Bishops' Conference underlined the need for more full time students' pastors. There is relatively a large number of Catholic university students; in 1972, 10,142 out of 101,106 students of State Universities were Catholic, i.e. 10%; at the most important State Universities and at Catholic Universities in Java there were altogether 12,622 Catholic students; when other academies and minor universities are included, the total number surpassed 20,000. Moreover, the role of our university alumni in the future can be very important (many of our prominent lay people have passed through universities⁵².)

CHAPTER TWO

THE PRESENT RESPONSE

6. After our reflection on the proper role of theology as service in the Church while implementing her mission in society and our understanding of "contextual theology"⁵³ it is evident that the question on "the present response" as proposed in the Questionnaire, (namely, "How and how far are *teaching* and *research in theology* being carried on in response to number 1⁵⁴ and 2⁵⁵ above?") at least taken in a strict sense as pertaining to "theological institutions" would cover only part of the role theology -and certainly contextual theology- has to play as a charism in the evangelizing Church. Therefore, it cannot be replied to as an isolated question. The "present response" is best

⁵² Cf. Spektrum 5 (1975) pp. 124-128.

⁵³ Cf. chapt. I, C, n. 4.

⁵⁴ "1.1. What are the principal characteristics of the socio-cultural or political milieu in your country?"

⁵⁵ "1.2. What challenges and questions do they pose to your theological institutions, e.g. Catechetical Institutes, Pastoral Programs, Seminary Formation, Universities?"

given by commenting on how theology in Indonesia has served *the Church* in actually meeting challenges and problems in society. Only afterwards we will enter into further details as to how in this respect our theological institutions fare within the mission of the Church.

We will start relating the response of *the Church* and particularly of the *Indonesian Bishops' Conference* the MAWI⁵⁶ — to life situations in Indonesia, and then review what has been or is being done in our *theological Institutions*.

Too readily we assume that the problem of "*inculturation*" of Christian faith is a rather recent problem. Too easily we overlook the fact that ever since we had missionaries in our countries we were confronted with this very problem: "How would we preach the Gospel to these people who never have known Christ"? Although not always in terms of *ex professo* theological reflection or research, nor within the frame of modern ecclesiology, always there have been missionaries studying on life situations in the field of their apostolate.

In *Sejarah Gereja Katolik Indonesia*⁵⁷ vol. IV entitled "*Peng-integrasian di alam Indonesia*"⁵⁸, the author, Dr. M.P.M. Muskens introduces his bibliography of 40 pages (containing books and articles of missionaries and Catholic Indonesians on the various ethnic groups in Indonesia, their respective cultures, religions, beliefs, customs, views on life, literature, language and history) by saying that there is ample evidence that "the Catholic Church has always been at work among the races of Indonesia exploring the above mentioned aspects of life." These explorations have been necessary for the *integration of the Catholic Church in Indonesia*, particularly as regards customary laws and folkways, culture and autochtone religious beliefs in Indonesia.⁵⁹

⁵⁶ MAWI stands for: Majelis Agung Waligereja Indonesia — the Indonesian Bishops' Conference.

⁵⁷ I.e. "History of the Catholic Church in Indonesia". This volume was published in Ende, Flores, 1973. Already around 650 there was a Christian community in West Sumatra. Cf. vol. I, pp. 35-36. In the 14th century Java, Sumatra and Kalimantan were visited by OFM missionaries; pp. 43-44.

⁵⁸ I.e. "integration in Indonesia".

⁵⁹ O.c. pp. 515-557.

7. A: *THE INDONESIAN BISHOPS' CONFERENCE* (MAWI).

1. Already in October 1966, two and a half years prior to *Repelita I*, MAWI issued a *Statement of the Bishops' Conference on social-economic Development*, urging Catholics "to actively and positively contribute in all social efforts geared to economic development, convinced that our service to the Lord needs to be manifested in our love for our neighbours"⁶⁰.

2. In a session attended by the president, the secretary and the treasurer and members of the General Secretariate of MAWI, May 25-27, 1970, it was decided that the Conference reflect on actual questions in society at large, which equally concern the Catholic faithful. At the same time, as a response to Indonesia's *Repelita I*⁶¹, MAWI was expected to issue guidelines for the Church, so that she may be a source of inspiration for the people and take more intensive part in searching for solutions to their problems, and thus become ever more involved in the development efforts of Indonesia. In its session of November 19 — December 3, 1970, MAWI issued the *Action Guidelines for Catholic Indonesians (Pedoman Kerja Umat Katolik Indonesia)*⁶², intended for all the faithful working in close collaboration, whether bishops, priests, religious or laity, each according to his particular function in society and in the Church. This really was a milestone in the history of the Church in Indonesia.

The *Guidelines* start with a reflection on "our fundamental conviction in working for society development", stressing the plurality of functions in society, all its members are equal as to their fundamental rights. Societal structures, social as well as cultural, political as well as economic, are to be renewed, so that "man will be able to live his life in a free and responsible manner". As followers of Christ, our special endeavours to improve social conditions need to become manifest in diverse areas of society where we labour either individually or as a community.⁶³

Then the *Guidelines* deal with the duties of Christians in general,⁶⁴ successively explaining their tasks in society (family

⁶⁰ Cf. *Spektrum* 5 (1975) pp. 64-65.

⁶¹ See above, chapt. I n. 2.

⁶² Published in *Spektrum* 1 (1971) pp. 1-47.

⁶³ Part I, pp. 15-19.

⁶⁴ Part II, pp. 20-42.

life, socio-educative, socio-political and socio-economic obligations),⁶⁵ the need for cooperation among adherents of various religions and beliefs based upon mutual understanding, and especially cooperation among Christians,⁶⁶ and the particular tasks of Catholics (proclaiming the Gospel, celebrating the mystery of Christ).⁶⁷

Finally the *Guidelines* elaborate on the responsibility of all, the local Catholic community, bishops and priests, laity and religious, in developing society in order to build a new humanity.⁶⁸

3. During the MAWI's session in 1970 it was also stressed the need for "*indonesianization*",⁶⁹ and a few guidelines were issued on religious instruction in schools (regarding competence of the government in Catholic schools, instruction on other religions).⁷⁰ Besides, MAWI's Presidium issued a *Statement on the General Elections*, held in 1971, emphasizing particularly the right to vote in freedom.⁷¹

In matters of *inculturation* time and again becomes obvious what is implied in *contextual* reflections, i.e., how difficult it is in giving out directives for the whole of Indonesia to enter into details. For the building of healthy Christian communities nothing even seems better than to leave concrete steps to be taken to the local Ordinaries.⁷²

4. MAWI's 1971 session (November 22 - December 3) commissioned the Presidium and the General Secretariate to have an evaluation on the *Action Guidelines* and their implementation.⁷³ In its message to the faithful MAWI expressed its concern about *situations in society*: unrest, injustice, corruption, the widening gap between the rich and the poor, oppression of the powerless. While the government is making efforts to uphold law and order, and to strive for prosperity for all, Catholics should engage themselves in searching for solutions to these urgent problems in society. Especially the younger generation, particularly the stu-

⁶⁵ Chapt. I, pp. 20-34.

⁶⁶ Chapt. II, pp. 35-38.

⁶⁷ Chapt. III, pp. 39-42.

⁶⁸ Part III, pp. 43-57.

⁶⁹ Spektrum 1 (1971) pp. 127-128.

⁷⁰ Spektrum 1 (1971) pp. 127-128.

⁷¹ Cf. Spektrum 2 (1970) p. 156.

⁷² See Chapt. I n. 5 on inculturation and the challenge of plurality.

⁷³ Cf. Spektrum 2 (1972) p. 156.

dents, should prepare themselves well for the future. Again MAWI referred to the *Guidelines*.⁷⁴

5. During a consultation at national level on *private education in Indonesia*, Bandung, August 21-26, 1972, the role of the Church and her contribution to education was reflected upon. The Church should define a new basic policy relevant in the actual situation, particularly with regard to "formal education". MAWI's 1972 *session* (November 13-23) approved that in view of that purpose Catholic educational institutions all over Indonesia should enter into coordination at national level.⁷⁵

6. The *joint message* of Indonesia's Council of Churches and MAWI at *Christmas 1973* speaks of development towards a just and prosperous society, where freedom, human dignity and responsibility go hand in hand with social order and security, as a manifestation of "*syalom*". Economic development should be furthered in the context of social justice and self-reliance. Christians must actively take part in promoting justice at all levels. The coming of the Lord in humility should remind us that our commitment and involvement in development, our service in education, medical care and other social activities must pay attention to those in society most in need of our help.⁷⁶

7. MAWI's 1974 *session* (November 11-21) very pointedly reflected upon *the participation of the Church in Indonesia in Repelita II*⁷⁷ its fundamental pattern and principles, its main targets. MAWI referred to its *Statement on Social-Economic Development* of 1966 and again to the *Action Guidelines* of 1970. There was theological reflection and discussion on some basic themes: relation between Church and the World, between Church and government,⁷⁸ fidelity to faith expressed precisely by an open attitude of mind and by searching for the relevance of faith for life today, our involvement and services in education, medical care and social activities to be concerted with similar

⁷⁴ Cf. *Spektrum* 2 (1972) pp. 170-173.

⁷⁵ Cf. *Spektrum* 3 (1973) pp. 99-104.

⁷⁶ Cf. *Spektrum* 4 (1974) pp. 274-277.

⁷⁷ See chapt. I n. 2.

⁷⁸ We agree with the government in striving after "human development in all aspects of life, integral human development. But we have this in particular, that human development can never be separated from salvation in Jesus Christ", quotation translated from *Spektrum* 5 (1975) p. 66.

efforts in society.⁷⁹ There was evaluation on development activities of the government and the Church, reflection on the teaching of the Church on welfare and social justice, and on programming for the future.⁸⁰

8. During MAWI's 1975 session (November 10-20) pastoral-theological reflection again took place on several actual problems. Referring to the population problem in Indonesia MAWI proposed that *population education* in Catholic schools should be tackled at national level. Material on this particular theme was to be prepared by the Catholic Institution for the Welfare of the Family (*Lembaga Katolik untuk Kesejahteraan Keluarga di Indonesia*).⁸¹ Through out all these years the problems of *Family Planning*, considered most important by Indonesia's *Repelita I* and *II*, always have had the fullest attention of MAWI. The *Pastoral Explanation of MAWI 1972 on Family Planning*⁸² gives a further exposition on the Declaration the conference issued in 1968. Furthermore, MAWI recommended to its General Secretariate that problems of *civil law* should be given due attention.⁸³ MAWI could not approve that priests involve themselves in *politics* except for very particular situations.⁸⁴ It supported the efforts of the Secretariate to deepen the meaning of *Pancasila* and to promote its realization, e.g. by organizing symposia and communicating their results to the government.⁸⁵

9. MAWI's 1976 session approved a "Youth Department" at national level to be established by the Bishops' Commission on Lay Apostolate, in order to assist similar institutions at regional or diocesan level. As a rule there should be a centre for youth formation in each diocese.⁸⁶

Referring to Vatican II's teaching on the life of the political community⁸⁷ MAWI issued a *Pastoral Letter on the General Elections of 1977* stressing both the right and duty to take part in

⁷⁹ Cf. Spektrum 5 (1975) pp. 66-69.

⁸⁰ Ibidem pp. 71-83. A report on the discussions is found on pp. 84-97.

⁸¹ Cf. Spektrum 6 (1976) p. 92.

⁸² *Penjelasan Pastoral MAWI 1972 tentang perencanaan keluarga*.

⁸³ Cf. Spektrum 6 (1976) p. 93.

⁸⁴ Cf. Spektrum 6 (1976) p. 94.

⁸⁵ Ibidem.

⁸⁶ Cf. Spektrum 6 (1976) n. 3/4 p. 89.

⁸⁷ Cf. "Gaudium et Spes", Part II, chapt. IV, nn. 73-76.

General Elections, and at the same time the freedom to vote for one party or for none at all in a responsible way, for the sake of the prosperity of the entire people, and not merely for the benefit of one or another political party. MAWI also exhorted the faithful to cooperate with all others on behalf of the common welfare.⁸⁸

10. MAWI's 1977 session (November 7-17) issued a *Statement on Developments in the State and in Society*, of which an analysis was given. The strategy and approach to the problems of development should be improved to form a trilogy formulated as: Security — Prosperity — Humanitarian Approach.⁸⁹ *Security* resulting in stability is only a condition, and *prosperity* through economic growth merely a means so that the *human person* can attain interior and exterior well being. *Humanitarian approach* means striving for the realization of human values now so eagerly desired by all, such as social responsibility, freedom, democracy and social justice. *Pancasila* is the common guide for all to develop attitudes, values and behaviour as worthy citizens. Social principles contained in *Pancasila* are to be wholeheartedly accepted, actually realized and upheld by the entire society as the rule of action in social life.

11. Preparations for MAWI's 1978 session (November 6-16) are already on their way. In view of re-evaluating structures within the Bishops Conference, the main theme will be: *The Tasks of the Church in Indonesian Society*. In two preparatory meetings a group of laymen prominent in the political, economic, social and cultural fields was asked for the contribution of their expertise, so that first of all a reliable image of Indonesian society may emerge from the discussions, as a starting point and basis for further pastoral theological reflection on the mission of the Church. This will give us an overall orientation in reflecting on structures in MAWI.

Conclusion:

Reviewing MAWI's annual session from 1970 hitherto we may observe that there is a clear awareness of the *mission of the Church* directed to society, and hopefully an ever-openness to its problems, cultural, social, economic, political.

⁸⁸ Cf. Spektrum 6 (1976), n. 3/4 pp. 94-97.

⁸⁹ See chapt. I, B, n. 3

All challenges and problems mentioned above⁹⁰ — although not quite in a systematic way — have been and still are addressed to by MAWI, substantially by its *Action Guidelines for Catholic Indonesians* (1970) which so far have been time and again a point of reference, whereas particular problem areas have been covered by some of MAWI's statements, decisions, proposals.

In the meantime MAWI's *General Secretariate* has developed into an advisory and in certain instances executive organ; and by reflecting pastorally on many questions and discussing them, by preparing most of the material for MAWI's annual sessions, by trying to keep informed on situations all over Indonesia, is rendering a valuable service to the Conference.

Theological reflection, particularly on the Church and her concrete mission in society — within this whole setting bound to be pastoral, *contextual*, — especially the last three or four years — seems to have a growing impact, by enlightening the scope and the common perspectives of that mission, and by opening new avenues for pastoral care. Yet it is felt that the theological reflection in the light of post Vatican II's ever developing ecclesiology still has to be promoted and divulged among clergy and lay faithful, in order to become an ever richer source of inspiration and motivation for concrete pastoral policy and action, and for a fuller engagement of all in Indonesia's development.

At the same time the need is increasingly felt for a better understanding and a deeper awareness of "*what is really going on in society*", indispensable for the Church's approach to be genuinely pastoral. That awareness cannot be obtained by Theology alone. Life experiences and particularly the expertise of our laymen in the social, economic, political and other fields are called for.⁹¹

⁹⁰ See chapt., I, D, n. 5.

⁹¹ E.g. we may refer to the precious contribution of the Commission for Research on Vocations for the Priesthood in Indonesia, which from 1973-1977 has been exploring the sociological and psychological aspects of the problem.

The *Bishops' Commissions* and *other organs* of the Conference⁹² have an important role to play by promoting and coordinating the implementation of MAWI's decisions in the dioceses all over Indonesia and by the valuable informations they gather, while facilitating communication between the Conference and all the faithful. After all Christian communities should carry on the mission of the Church in their local life situations.

However, it is constantly felt that this *process* of communication, and of helping the faithful become conscious of their responsibility for the Church's mission, is still rather slow in many instances.

8. B: INSTITUTES FOR PRIESTLY FORMATION (STFT)⁹³

At the moment there are seven *Institutes of Philosophy and Theology* in Indonesia.⁹⁴ At the last plenary meeting of Rectors of these institutes, Pacet (East Java), January 13-15, 1977, it became clear that all of them were concerned with the problem, how to better *integrate priestly formation in the mission of the Church in society*. All institutions now are searching each in its own way for a more pastorally oriented education: how to conscientize students — by action and reflection — towards taking a pastoral attitude. This renewal of orientation and the main aspects of this problem of integration were presented to MAWI's 1977 session as one of the major topics for discussion and deliberation.

Evidently it was not just a matter of adding a few 'pastoral' subjects to the existing curricula, or a matter of how to teach theology. Rather, a re-thinking of the whole formation was called for.

⁹² *Bishops' Commission on*: 1. socio-economic development, 2. priestly formation, 3. liturgy, 4. catechesis, 5. education, 6. lay apostolate, 7. mass media, 8. inter-religious relationships. *Other organs*: 1. documentation-information department, 2. institution for social research and development; 3. institution on H. Scripture; 4. Catholic institution for family welfare in Indonesia.

⁹³ STFT stands for Sekolah Tinggi Filsafat Teologi (college for philosophy and theology).

⁹⁴ Namely: 1. STFT Parapat-Pematangsiantar (Sumatra); 2. STFT "Suryagung Bumi" Bandung (Java); 3. IFT Yogyakarta (Java); 4. STFT "Widya Sasana" Malang (Java); 5. STFT Pineleng (Sulawesi); 6. STFT Ledalero-Ritapiret (Flores); [STTK Abepura (Irian Jaya), training for catechists with possibility for becoming priests. 7]

To give just an example: At the *Institute of Philosophy and Theology in Yogyakarta* (Central Java) where this academic year (1978) 296 have enrolled coming from 15 dioceses and 10 religious orders or congregations, the students are from the outset to be confronted in a reflexive way with the reality of *the Church* implementing her mission *in society*.

a) What used to be the *philosophy curriculum* of two or three years is being reworked and remodelled in such a way, that philosophy — leaving out radically obsolete questions (as still found in traditional treatises)⁹⁵ — together with the *human sciences* and particularly those concerning cultural, social and religious realities in Indonesian society — should help our students form and deepen their *integral vision* on man and his world, his way of understanding reality and his activity, his social and religious life. Thus they learn to systematically, methodically and critically reflect on life situations: what is going on in society today: current events, general phenomena, various trends, patterns of thinking and of behaviour.

b) During the year of “pastoral orientation”, while directly confronted with life in society, students should become more sensitive. Under the guidance of experienced persons they must acquire the ability to identify pastoral problems (to formulate pastoral questions based on life situations), and to form little by little their pastoral attitude of mind. How are their experiences to be reflected upon and evaluated interdisciplinarily so that they become a concrete starting point for their theological formation?

c) In a *two-year course* subsequent to the pastoral year we avoid the usual theology “treatise”. These two years are taken up mainly by *contextual ecclesiology*: the Church as “internally” living her sacramental life, and the Church explicitly considered in her mission in society. The learning process consists of three elements: a) *pastoral experiences* as starting point and frame of reference, b) *theological reflection* on those experiences, and c) how to handle situations pastorally; the entire course being geared to form the students in the *basic pastoral attitude*. Informations are given as far as necessary for this learning

⁹⁵ N.B. Very strongly again the *Dar es Salaam Statement*: “The theologies from Europe and North America are dominant today in our Churches, and represent one form of cultural domination”, n. 31., IDOC Bulletin n. 46 (August 1976) p. 8.

process. Philosophy and other human sciences, although not mentioned explicitly as separate courses, still play an important role. Problems are now viewed from diverse angles: philosophically, sociologically, psychologically; they are pondered in the light of faith: Scripture, Tradition, Magisterium, systematic and moral theology, all concerted into one aim: *how to approach situations pastorally*.

d) The *final year* of theology is more specifically meant for deepening the *theological insight* in the light of Christology and theology on the Trinity, so that hopefully an integrated *philosophical-theological-pastoral* view and attitude may be acquired, all *contextualized* in the Indonesian situation.

In Yogyakarta we are in the first three years of experimentation, while trying out this in many respects, reformed curriculum of priestly formation in Indonesian context. New problems have emerged which have not been solved. But our definite aim is: that the whole priestly formation and every part of it be directed to *serving the Church in Indonesian society*.

9. C: CATECHETICAL INSTITUTES.

Of the 11 catechetical institutes in Indonesia⁹⁶ not very much is known to the author. Many of them provide training courses at academic level (around three years), others are catechetical centers organizing refresher or training courses of shorter terms, e.g. for catechists, school teachers. Others also equip the catechists with material for reading and reflection and/or for their lessons.

⁹⁶ Namely: 1. Lembaga Kateketik "Karya Wacana" Jakarta; 2. Sekolah Kateketik Ketapang (Kalimantan); 3. Fakultas Pendidikan Kateketik Madiun (Java); 4. Institut Pastoral Indonesia Malang (Java); 5. Pusat Pendidikan Pembimbing Agama Manado (Sulawesi); 6. Pendidikan Pemuka-Pemuka Agama Merauke (Irian Jaya); 7. Akademi Pendidikan Katakis Ruteng (Flores); 8. Pendidikan Tenaga Katekis Sintang (Kalimantan); 9. Kaderisasi Katekis Ujungpandang (Sulawesi); 10. Sekolah Tinggi Kateketik Kateketik "Pradnyawidya" Yogyakarta (Java); 11. Insittut Pendidikan Guru Agama Weetebula (Sumba). Cf. *Karyakarya Gereja Katolik Indonesia 1974*, Supplemen *Buku Petunjuk Gereja Katolik Indonesia 1974*, published by the Documentation-Information Department, Indonesian Bishops' Conference, Jakarta, p. 90.

By way of example again we may take the Yogyakarta Catechetical School "*Pradnyawidya*".

a) In its AB *Curriculum* it introduces the students to the social, cultural and religious situation by courses, e.g. on thinking patterns in Indonesia and on *Pancasila*. There is every other year one "Social Month", and the other year one "Islam Month".⁹⁷

b) In the MA curriculum there are listed courses on autochtone religions and beliefs, *Pancasila*, research methodology.⁹⁸ Some of its objectives are: the ability to analyze life situations as far as it is required for catechesis; the ability to contextualize the life of faith in the concrete reality of Indonesian society; the ability to reflect on the needs of particular groups or communities, e.g. youth groups, religious, etcetera.⁹⁹

The *Catechetical Centre* (Pusat Kateketik) of Yogyakarta is editing a series of booklets the *Seri Puskat* (Catechetical Centre Series). Just to give you an idea, here are some of the themes: Religions and religious concepts,¹⁰⁰ culture,¹⁰¹ Society,¹⁰² Development.¹⁰³

⁹⁷ Cf. *Sekolah Tinggi Kateketik "Pradnyawidya" Yogyakarta. Buku Tahunan 1978* (Year book 1978) pp. 63-66.

⁹⁸ Ibidem pp. 130-131.

⁹⁹ Ibidem p. 122.

¹⁰⁰ JWM. Bakker, *Dialog dengan Islam* (Seri Puskat n. 32), 1973; Sastropatejo Sj, *Dialog dengan Hinduisme dan Buddhisme* (SP n. 36), 1973, JWM. Bakker SJ, *Agama Asli Indonesia* (autochtene religions in Indonesia) (SP. 95) 1973; JWM. Bakker Sj, *Penyesuaian Liturgi dengan kepribadian Indonesia* (adaptation of the liturgy to the Indonesian personality) (SP. 181), 1974; Dra. Th. Sitti Supardiah, *Umat menurut faham tradisi Indonesia* (the Kurban concept of "community") (SP. 213), 1974; Drs. Pamiki Pamiki Siman, *Kurban menurut faham orang Toraja sa'dan* (the Toraja Sa'dan concept of sacrifice) (SP. 255), 1976.

¹⁰¹ Dra. Th. Siti Supardiah, *Keindonesian dan Kristianitas* (the Indonesian identity and Christianity) (Sp. 82) 1972; Sr. Bernardi OSF, *Faham Hamba dalam alam pikiran Indonesia dan dalam Kitab Suci* (the Indonesian and scriptural concept of "ancestor") (SP. 132), 1973; M. Sastropatejo SJ, *Kebudayaan, Masyarakat, Individu* (Culture, Society, Individual) (SP. 204) 1974.

¹⁰² Drs. Kono Banggai Kahya, *Dunia dalam pandangan Indonesia dan Kristiani* (the Indonesian and Christian view on "world") (SP. 161-162) 1974; Dra. Th. Siti Supardiah, *Kebersamaan asli Indonesia* (originally Indonesian "Togetherness") (SP. 253) 1976

¹⁰³ Drs. S. A. Sukarlan, *Faham Pembangunan dalam pikiran Indonesia* (the Indonesian concept of "development") (SP. 147) 1973.

10. D: RESEARCH CENTRES.

We will only mention two research institutions, which — if not solely theologically oriented — at least share their results with theological institutions, and thus are of valuable help for contextual theology.

1. The *Research Institute of the Catechetical Centre* of Yogyakarta in the last years have completed research on:

a) the religious *view/outlook* of teachers of religion and of the Catholic youth in Semarang (1968); of students of the Catechetical School, the Institute of Philosophy and Theology, the State University Gajah Mada, and the State Training College for teachers in Yogyakarta (1968); of students of several universities in Yogyakarta (a comparative study, 1968); of university students (quantitative and qualitative analysis, 1970).

b) the order of *values of human life* according to adolescents in Yogyakarta and Surabaya (1972-1973).

c) The view on *religion* and *society* among high school students in Flores (1973). The results were presented to the Archbishop of Ende.

d) *Family problems*: how they are viewed by the faithful, by the priests, and by those who are getting married, in Yogyakarta, Surakarta and Semarang (a research upon MAWI's request, 1974); in the archdioceses outside Java (upon request of the respective archbishops, 1974).

e) An analysis of an experiment with audio-visuals in Indonesia — a study on Indonesia's development programme, (1976).

f) Research study into *priestly vocations* in Indonesia and subsequent pastoral reflection (1976).

g) Research among Delegates of the dioceses in Indonesia for *socio-economic activities* (1976).

h) An exploration on *Javanese ethics* in Javanese society (1976).

i) *Moral views* of religion teachers in the regions of Kedu, Yogyakarta and Surakarta (1977).¹⁰⁴

¹⁰⁴ Some results of researches conducted by this Research Institute have been published in Seri Puskat n. 24 (1973), revised and translated in English, Seri Puskat n. 24A (1974).

2. The *Research Centre* of "Atma Jaya", the Catholic University in Jakarta:

a) In April 1977 the Centre published the results of an evaluation research, conducted upon request of the Jakarta Diocesan Committee of Family Welfare. The report entitled *Pre-Marriage Courses in the Archdiocese of Jakarta* is the last of a series published in the framework of a study on *youth* and *youth problems* in Jakarta. In 1975 an inquiry was held among the participants of these monthly held pre-marriage courses, aimed at providing the course leaders with a better insight in the composition, social-economic background and motivations of the participants.¹⁰⁵

b) A two year survey, carried out upon request of the Archdiocese of Jakarta, came to an end on March 25, 1977. The final report discussed practical lines of action that could be started by the archbishop in the fields of *youth counseling*, *manpower training*, *parish administration* and formulation of *educational policy*.¹⁰⁶

c) A case study was held on the Melania *public health center* in north Jakarta, and a description given of the *socio-economic* conditions of 1,300 families in the region where the center is located.¹⁰⁷

d) An opinion survey conducted in all Church provinces of Indonesia on behalf of MAWI's General Secretariate resulted in reports on *opinions of the Catholic laity in Indonesia* concerning their functions in the Church, and in society, and concerning the organizational structure of the Church.¹⁰⁸

11. E: PASTORAL-THEOLOGICAL PUBLICATIONS.

a) We have commentaries in Indonesia on Vatican II's Constitutions "Dei Verbum" and "Lumen Gentium" (3 volumes) composed by Dr. T. Jacobs S.J.¹⁰⁹

¹⁰⁵ Cf. Warta Pusat Penelitian Atman Jaya (Atma Jaya Research Centre Newsletter), June 1977, p. 2.

¹⁰⁶ Cf. Warta Pusat Penelitian Atma Jaya, June 1977, p. 4.

¹⁰⁷ Ibidem.

¹⁰⁸ Cf. Warta Pusat Penelitian Atma Jaya, December 1977/February 1978, p. 4.

¹⁰⁹ Dr. T. Jacobs SJ, *Konstitusi Dogmatis "Dei Verbum" tentang Wahyu Ilahi*, Seri Orientasi n. 1, Yogyakarta 1969, 250 pages. — *Konstitusi Dogmatis "Lumen Gentium" mengenai Gereja*, I (Seri Orientasi n. 3), Yogyakarta 1970, pp. 1-348; II (Seri Orientasi n. 4), Yogyakarta 1970, pp. 349-548; III (Seri Orientasi n. 5), Yogyakarta 1974, pp. 549-954.

b) The Bishops' Commission on Priestly Formation issues an Indonesian periodical for philosophy and theology, "*Orientasi*". Among the topics, particularly reflections on situations in Indonesian society, we find: JWM. Baker, SJ, the situation of Islamology in Indonesia;¹¹⁰ E. Kimman — H. Manguntu, a few remarks on pastoral research, refers to pastoral reflections on some researches conducted in Indonesia.¹¹¹

c) "*Umat Baru*" (the New People) is a periodical published by the Catechetical Centre of Yogyakarta since 1967, presenting articles on current pastoral problems in Indonesia.

d) "*Rohani*", a monthly published since 1953, a periodical focusing on spiritual life, is widespread among religious. The issue of October-November 1977, e.g., presented study material in preparation for the IVth Congress for Religious (KONGGAR IV) to be held in Jakarta, September 6-14, 1978. The main theme "*Indonesianization in Religious Life*" will be reflected upon in its various aspects: principles of inculturation, Indonesian ways of thinking, the religious life style in Indonesia, Indonesian leadership in religious life, religious motivation, liturgy and religious life.

e) "*Seri Kolsani*", edited (since 1973) by Jesuit scholastics of St. Ignatius College, Yogyakarta, studying at the Institute of Philosophy and Theology in Yogyakarta, also presents us articles of pastoral-theological interest in Indonesian context. Some of the main themes: Church and World (1973), Faith and Culture (1974), Church and Ministries (1974), Faith and Secularization (1974).¹¹²

CHAPTER THREE

POSSIBLE FURTHER DEVELOPMENTS

In this last chapter it would be enough to add just a few and very brief remarks on *possible further developments*.

¹¹⁰ *Situasi ilmu Agama Islam di Indonesia*, *Orientasi* 1 (1969) pp. 117-125.

¹¹¹ *Sekedar catatan tentang Penelitian Pastoral*, *Orientasi* 8 (1976) pp. 54-76.

¹¹² A list of catholic periodicals is found in *Karyakarya Gereja Katolik Indonesia 1974*, issued by the Documentation-Information Department of MAWI, Jakarta 1974, p. 115.

A: NEW (?) THEOLOGICAL AND PASTORAL PROBLEMS.

1. Which position is the Church to take with regard to society and government or government to institutions, and to other groups in Indonesian society?

The Church is to be a "*counterstructure*" in society, implementing her prophetic and critical function. Hence, there must be a deep understanding of what is going on in society. She should ever more avail herself of the contribution of *human sciences* and scientific *researches* in order to keep pace with developments in society, to form her judgment on current situations and events, and in a spirit of prayerful discernment to take a definite position while coping with emerging problems. She should arrive at well justified "policies" and not just (at random?) "try to make the best of it".

However, account must also be taken of sensitiveness for criticism on the part of official institutions. Often the Church can only achieve something by *participating* in already existing efforts of institutions in society.

2. How to take up a *leading* position — by conveying inspiration and motivation — in gearing common endeavours of development in society towards integral human development? How to "implant" the *dimension of faith* in society which very much stresses economic development, but otherwise professes belief in God?¹¹³

3. *Two extremes* are to be avoided:

a) Since at times religious beliefs and traditions seem to create the attitude of contently taking things for granted, or even of passive resignation — especially where people are as yet not aware of their ability to overcome their lethargy and their miseries — how to convince them of the value and necessity of human efforts? Ultimately of the meaningfulness of human life on earth?

b) Amid modernizing and secularizing trends on the other hand, especially among those well off and in city areas: how to avert people from materialism or agnosticism, and to keep vividly alive their profound belief in God?

¹¹³ See chapt. I, n. 5, ad 2 a).

4. How to get as far as possible *all Christian faithful* involved in the mission of the entire Church? How to promote openness to society? How to help them realize how important it is to live in "community" with their neighbors, and to evangelize them, even if — by lack of opportunities for more "direct" apostolate — they could do it only by their testimony of faith in their daily lives, by the "dialogue of life"?

B: PRIORITIES PROPOSED IN ORDER TO MEET THE PROBLEMS.

On account of the pluriformity of Indonesian society it seems difficult, if not impossible at all, to propose an order of priorities in pastoral care valid for the whole country. However,

1. In order that the Church become truly a sign of salvation in society, it is imperative to create among the faithful a profound *awareness* of their *responsibility* as members to take part in the evangelizing mission of the entire Church. It is important for all to pass from an introvert self-centered Christianity to the *open attitude* of mind and heart as required by Vatican II's constitution "*Gaudium et Spes*", in order to be able to "scrutinize the signs of the times and to interpret them in the light of the Gospel", and thus to carry on properly the dialogue with society.

2. For this purpose the faithful need leaders wholeheartedly dedicated to *pastoral care*, who try to constantly keep up with ever changing and developing situations in society. Leaders who guided by the Spirit are able to discern what the Spirit leads to: how to identify *pastoral* problems setting out from realities, which concrete steps do they have to take in particular pastoral situations. *Contextual theology* is not meant to be monopolized by a small "elite" of theologians engaged in speculations behind their desks. A continuous pastoral *reflection* should be promoted among all those in charge of the faithful, and not even the busiest schedule of pastoral activities can provide a valid excuse.

3. Christian communities are in need of *lay leaders*. Not merely because of the shortage of priests, as substitutes for the clergy. They have a definite role to play in their own right. Their

lay charism of "secularity" is necessary in order to help fellow Christians maturely live their faith in daily life as a living testimony to the Gospel amid society.

4. All members of the Church are members of *society*, responsible for its common welfare. In a developing country like Indonesia participation in development efforts is an obligation for all Christians. According to the Bishops' Synod of 1971 in Rome, our service to liberation and development in society is even a *constitutive* part of evangelization. By our contribution towards integral human development in Indonesia, in all sincerity and disinterestedness, we testify to the Church's being a "universal *sign of salvation*", ready to serve, like Christ himself was sent to serve, not to be served. In implementing their tasks in society our faithful need to be inspired and motivated by devotion to their own country and its people, but even more *by Christian faith* itself.

5. The Church is expected to render her contribution in all fields, cultural, religious, social, economic, political. In all fields, however, her most valuable contribution may well be *conscientization* of people at all levels. Conscientization of the *poor* and the deprived, so that eventually they be able and have the courage to overcome by their own efforts, as best as they can, their own inhuman conditions and to improve their quality of life. Conscientization as far as possible of *those in power*, so that hopefully unjust structures in society gradually may be changed. Conscientization also in this sense, that people come to recognize that ultimately development can only be genuinely *human*, and that amidst all progress *human dignity* can only be preserved when man throughout his life on earth encounters that God of creation and glorifies Him as the Lord of his salvation.

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