

73 n. 29

Rome, 28 September 1973

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Coming events:

ASSEMBLY OF GENERALS	9th. October 1973	16.00	RSCJ, Via Nomentana, 118.
EVANGELISATION TODAY *	19th. October 1973	16.00	

* The purpose is: to list practical problems of Evangelisation in the light of the specific orientation of the Congregations.

SPECIAL APPEAL

As Father Tonna will be absent from the office for several weeks the EXECUTIVE COMMITTEE is appealing to you all to help to lessen the burden on the remaining office staff.

One way in which you can do this is by taking careful note of announcements of meetings and other events and by bringing them to the notice of your friends.

This will eliminate the necessity of a number of telephone calls having to be made from the office.

THANK YOU FOR YOUR CO-OPERATION.

Sincerely yours,

Fr. Leonzio BANO, fscj.

VIA DEI VERBITI, 1, 00154 ROMA, C. P. 50.80, TEL. 571350

INDONESIA

We published recently some documents about Africa; here is one about INDONESIA, a large country in which several members of SEDOS are particularly interested. The document sent to us by Can. François Houtart, is a thorough situation report on INDONESIA, and we publish it in full, except for the lengthy list of non Catholic missionary units.

Official name of state. Republic of Indonesia (Republik Indonesia).

Form of government. Republic. House of Representatives, 360 members.

Description of nation. Formerly a Dutch colony, independent since 17 August 1945, except West Irian which was added in May 1963. 13,667 islands, of which 992 are inhabited. Principal islands are Sumatra, Java (which contain 64% of the total population), Madura, Kalimantan (Borneo, except the northern part which belongs to Malaysia), Sulawesi (Celebes), Nusantara (Bali, Lombok, Flores, East Timor), Maluku (Moluccas) and Irian Barat (West Irian, the western part of New Guinea).

Area. 735,268 sq. miles (1,491,564 sq.km.). Indonesia extends 5,100 km east-west and 1,888 km north-south.

Population, mid-1974. 135,000,000. Annual growth rate. 2.8%. Average Life expectancy. 50 years

Ethnic groups. Atjehnese, Bataks, Minangkabaus, Niasese, Coastal Malays, Palembangese, Djambinese, Redjang-Lebongs and Lampongese (Sumatra); Dyaks, Bandjarese and Kutanesse (Kalimantan); Macassarrese, Buginese, Toradjas, Menadonese, Sangirese, Talaudese, Gorontaloese, Butungese and Munanese (Sulawesi); Ternatense, Tidorese, Ambonese, Kayese, Tanimbarese, Seramese and Burunese (Maluku); Papuans (West Irian); Florinese, Timorese, Bimanesse, Alorese, Sumbawanesse, Sumbanese and Sasaks (Nusatenggara); Balinese (Bali); Madurese, Javanese, Sundanese and Bantamense (Java). The most numerous immigrant group are the Chinese, although most Chinese have been born in Indonesia. Numerical size: Javanese 50%, Sundanese 15%, Coastal Malays 8%, Madurese 8%.

Languages. At least 200 local languages.

Official language. Bahasa Indonesia (Indonesian).

Urbanisation. 11.6% (1965).

Chief cities. Capital: Djakarta (growing from 2,906,55 in 1961 to 4,750,000 in 1970). Others (1961 figures): Surabaya (1,007,945) Bandung (972,566), Semarang (503,153).

Education. Literacy 95% of ages 13-45 (1965). School enrolments (1967): primary, 12,234,824; (1968) secondary, 1,148,502; vocational, 325; higher levels, 192,416. Number of universities: 29 (State).

Monetary unit. Rupiah (1 = US\$0.003).

Annual per capita income. US\$47 (1968). Average family income. US\$230.

Transportation. Railroads, 4,926 miles (1969); highways, 52,361 miles; motor vehicles, 328,615 (1970). National airline: Garuda Indonesian Airways.

Communications. Telephones, 182,319 (1970). Radio receivers, 1,500,000 (1967). TV stations, 4; TV sets, 75,000 (1971). Daily newspapers, 85 (1965).

RELIGIONS. Islam was introduced into northern Sumatra in 1272. In general western Indonesia is more islamised than the east where Muslims are confined largely to coastal areas. Principal ethnic groups accepting Islam include the following: Atjehnese, a small part of the Batal Coastal Malays, Minangkabaus, Palembangese, Djambirese, Redjang-Lebongs and Lampongese of Sumatra; Bantamese, Sundanese, a portion of the Javanese and the Madurese of Java and Madura, Bandjarese and Kutaneese of Kalimantan; Gorontalese, Macassarrese, Buginese, Butungese of Sulawesi; Ternatose, Tidorese of Maluku; Sasaks of Lombok; Bimanese of Bima; and Sumbawanese of Sumbawa. The percentage of adherents attributed to Islam varies considerably with the source. The Ministry of Religious Affairs uses the figure of 89% of the population, which is based on the principle that whoever is not Catholic, Protestant, Hindu or Buddhist must be married in a Muslim ceremony and is therefore counted as Muslim. On the other hand, many sociologists and observers indicate that only 43% of the population is Muslim. This figure is based on the percentage of votes obtained by the five Islamic political parties in 1955, since during the electoral campaign this vote was considered a minimal requirement for being called a Muslim, and also the voting percentage in 1959 on the proposition to transform Indonesia into an Islamic state. According to a recent investigation, Muslims are slightly less urbanised than Christians or Buddhists, but in Central and Western Java, one finds relatively more convinced Muslims in the middle class and among the wealthier portion of the peasant class than among the very poor. Muslims are Sunnis of the Shafiite rite. They are divided into two groups: (1) a reformist branch which favours the "arabisation" of Indonesian Islam, purifying it of pre-Islamic customs, and seeking to prepare Muslims for their encounter with modernity; and (2) a traditionalist branch which resists secular education and wishes to maintain the present mixture of Islamic and Indonesian customs. At the first general elections held in 1955, the Reformist party obtained 20.9% of the votes and the Traditionalist party 18.4%. Since the accession to power of General Suharto in 1965, Muslims have improved their position of supremacy and influence in the country.

Hinduism and Buddhism are the most ancient of Indonesia's imported religions. Both have shown a new flowering since independence. Hinduism is the predominant religion among the Balinese who mix with it pre-Hindu and Indo-Javanese elements. Denpasar, the capital of Bali, has a university for training Hindu teachers. Hinduism also exists in some of the mountainous areas of Java where, lately, the Parisada Hindu Dharma society is actively engaged in literature distribution and establishment of Hindu schools. Buddhism is especially prevalent among the Chinese who are largely city-dwellers, and also among the officers and functionaries of the government, most of whom are Javanese. In 1970 there were 30 Buddhist monasteries in Indonesia.

Animism, Indonesia's traditional religion, still exists among the Bataks of northern Sumatra; the inhabitants of Nias and Mentawai; the Dyaks of Kalimantan; the Toradjas of Sulawesi; the inhabitants of the archipelago of Aru; the Seramese, Burumese and the people of Halmahera in Maluku; the Papuans of West Irian; as well as on the islands of Timor and Sumba of Nusantara. These peoples are for the most part the inhabitants of small islands or isolated regions of the interior. Some, such as several of the Papuan tribes, follow stone age culture. Islam is making an effort to reach animists, but most are more attracted to Christianity.

Agama Djawa (Javanese religion), composed of animistic, Hindu, Buddhist and Islamic elements, is the religion of a large number of Javanese of the urbanised upper classes among whom Hindu elements predominate, as well as being found among poor peasants of the Javanese plains, among whom animistic elements are more significant. Originally these were all considered animists, as for example in the census of 1930 which listed Indonesia as 47.2% animist and 48.7% Muslim. The Ministry of Religious Affairs today classes the adherents of Agama Djawa as Muslims; but many, reacting against the campaign of islamisation, are turning towards Hinduism and Buddhism, and to a lesser extent Christianity.

Agama Djawa-Sunda (Java-Sundanese religion) was not widely recognised as a distinct religion until 1964 when Muslims tried forcibly to islamise its adherents. The chief, followed by some of his faithful, sought refuge in the Catholic Church. The exact number of members is not yet known, but it appears to be found only among the Sundanese of the eastern Java plains. This religion categorically rejects practices permitted by Muslims such as polygamy, divorce and child marriage.

Golongan Kabatinan (Mystic Sects) are also important in Indonesia. There has never been any lack of mystic movements in Java, but their number seems to have grown considerably since 1950, undoubtedly as a result of the general social disorder. Mystic movements are most common in Java and are found among members of all social classes. Representing a great diversity of belief from pantheism to monotheism, they place their greatest stress on the existence of spirits and magical practices. In varying degrees they engage in occultism, theosophy, and metaphysical phenomena. Their attraction lies in the emphasis they give to certain indigenous religious values and concerns which are ignored by Indonesia's other religions. Members of several of these mystic sects are found among Java Christians, but in general they manifest a marked animosity to the established religions, especially Islam.

CHRISTIANITY. Since 1966 Protestants and Catholics have seen a spectacular growth in membership. Part of this increase is explained by the violence of anti-Communist repression following the abortive coup d'état of 1965 and the subsequent requirement, imposed on all citizens, that everyone belong to one of the four recognised religions. (See CHURCH AND STATE). In the Catholic Church this phenomenon has manifested itself since 1966 by a sudden rise in the number of catechumens and since 1967 a proportional increase in adult baptisms. Not uncommonly the vigorous campaign aimed at islamising animists and 'atheists', the latter considered automatically Communist sympathisers, has paradoxically resulted in pushing many towards Christianity, Hinduism and Buddhism rather than towards Islam. This sudden growth is more evident in areas with a relatively large proportion of animists, Chinese or 'statistical Muslims', most of whom are animists but listed as Muslims by the Ministry of Religious Affairs. There has been virtually no additional growth in strongly Muslim areas or where Christians already form a large part of the population. Irian Barat is an exception in that the events of 1965-66 have had little influence; and Muslims, who in any case are few in number and largely confined to the coast, show little interest in the Papuan peoples.

CATHOLIC CHURCH. In 1949, 90,000 of the 791,000 Catholics were Europeans, mostly Dutch. Following independence, and especially the nationalisation of foreign-owned installations in 1958, Dutch citizens returned en masse to Europe, the only exception being priests and religious. By 1969 there were only 2,000 Europeans out of a total of 2,220,000 Catholics. In 1969 Indonesian and foreign Chinese made up 7.1% of the total Catholic population. The largest percentages of Chinese by dioceses include the following: Pangkal Pinang 60.6%, Padang 56.3%, Malang 42.9%, Djakarta 38.2%, Surabaya 38.1%, Palembang 32%, Bandung 29.7%. By ecclesiastical provinces, the percentages are as follows: Djakarta 35.7%, Semarang 19.1%, Pontianak 12%, Medan 10.4%, Makassar 6%, Merauke 0.5% and Ende 0.5%. The ecclesiastical province with the greatest number of Catholics (Ende: 1,073,911 out of 2,220,428 in 1969) is also the one which has the smallest number of Chinese. One the island of Flores which has 1% of the nation's population 70% are Catholic, which figure is 36.8% of all Indonesia Catholics. On Java live 64.2% of the population, but only 18.4% of all Catholics. Eight dioceses elsewhere countain less than 0.5% of all Catholics each whereas five others count more than half the Catholic population. This inequality in geographical distribution was even more evident 20 years ago, due in part to the Dutch colonial policy of prohibiting certain territories to Catholic work. Java was never closed to Catholics, but Bali was until 1935. The Toradjas of Sumatra became accessible only in 1939 and th islands of Nias, West Irian, Ambon and Sumba even later. Since independence many Catholics from outlying islands have migrated to Java and Djakarta.

Catholic schools represent a wide range of interests and activities: 354 kindergartens, 2,950 primary, 598 lower secondary, 139 higher secondary, 65 normal, 72 domestic science, 17 commercial, 10 agricultural, 16 nursing, 6 midwifery, 28 technical, 5 specialised and 9 schools of social work. Institutions of higher education include 4 universities: Atma Jaya at Djakarta, Wydia Mandal at Surabaya, Sanatha Dharma at Jogjakarta and Parahijangan at Bandung. In addition there is a Philosophical Institute (Drijakara) at Djakarta and 8 academies: 5 for catechists, 2 for nurses and 1 for community development. The medical facilities consist of 138 Hospitals and maternity centres including 6 leprosaria and 1 sanatorium, 308 clinics and dispensaries, 70 orphanages (2 for the deaf and dumb, 1 for the blind, and 1 for the mentally retarded), 1 home for the aged, and 1 centre for training former lepers.

Social and community development activities may be classified as follows: (1) Pantjasila unions, a series of unions for farmers, workers, fishermen, etc.; (2) Episcopal Commission for Socio-Economic Development which through its Institute for Social and Development Research makes preliminary surveys and feasibility studies relating to various projects; (3) Office for Juridical Assistance which advises illiterate peasants concerning their rights; (4) Soegipapranata Social Foundation which aids slum dwellers of Central Java to immigrate to Kalimantan; (5) Community Organisation Committee which is devoted to all needs of urban and industrial Djakarta; (6) Social Programme of the Cardinal which seeks to ameliorate the situation of political prisoners, mostly communists; (7) programme of aid to the 60,000 Chinese of Kalimantan who fled from the Dyaks toward the coast in 1967-68; and (8) participation in Sodepax (see ECUMENICAL ORGANISATIONS).

PROTESTANT CHURCHES. Of the 9.6 million Christians in Indonesia in mid-1972, 7.0 million (73%) are Protestants. 5.0 million belong to churches which are members of the Council of Churches in Indonesia (DGI), with an additional 2 million divided equally in Protestant and Pentecostal groups outside the council. Protestant strength by regions may be listed in order of size as follows: (1) north Sumatra among Bataks and Nias; (2) north Sulawesi among Toradjas, Menadonese, Sangirise and Talaudese; (3) Nusatenggara among Timorese, Alorese and Sumbanese; (4) Java among Javanese and Chinese, and an equal number in Maluku among Ambonese, Seramese and Burunese; (5) Irian Barat among Papuans; and (6) Kalimantan, with the smallest number. Indonesia has several very large Protestant churches, the most extensive in terms of numbers and territorial spread being the Indonesia Protestant Church. Totalling nearly 1.8 million members, it serves as the General Synod for seven component churches, as shown in the table below. Initials are widely used to identify churches (see table). The most significant churches in Sumatra are the Batak Christian Protestant Church with more than 900,000 members, the Nias Christian Protestant Church with 220,000 and the Simalungun Protestant Christian Church with 105,000. Sulawesi Churches of particular importance include the Toradja Church, the Evangelical Christian Church in Sangihe-Talaud and the Christian Church in Central Sulawesi, with respectively 175,000, 170,000 and 125,000 adherents. Among the Java churches may be mentioned the East Java Christian Church and the Christian Church in Java, each with more than 120,000 members. On Irian Barat the Evangelical Church in West Irian counts 360,000 faithful, while the Evangelical Church in Kalimantan has 90,000 followers. In addition to these large churches most of which represent the fruit of early European missionary work, there are numerous smaller bodies, some of which have split off from older churches to form independent groups, others representing recent missionary activity often from more conservative bodies in North America. Of these the most important is the Gospel Tabernacle Christian Church a product of the missionary activity of the CMA. The Pentecostal movement has expanded rapidly both in numbers of denominations and membership since the arrival of the first Pentecostal missionaries in the late 1920s.

The Protestant Churches are heavily involved in education, and medical and social services. Of the 41 members of the DGI, 28 reported the following statistics in 1971: 230 kindergartens, 2,158 elementary schools, plus 75 junior and 62 senior secondary schools, plus 75 junior and 78 senior trade and vocational schools. Also listed are 17 Christian universities and institutes of higher education. These include four well-established universities whose degrees are fully certified by government (Christian University of Indonesia in Djakarta, Nommensen University in North Sumatra, Satya Watjana Christian University in Central Java, Petra Christian University in East Java), and a school of social work at the undergraduate level. Medical facilities operated by 23 churches include: 22 hospitals, 10 clinics, 7 dispensaries, 8 maternity hospitals, 8 maternity clinics, 7 health centres, 41 family planning clinics and 3 leprosaria. At least 9 churches operate technical and agricultural schools at the secondary level and others are involved in numerous smaller development projects. This effort has been intensified since 1971 with the establishment of a national and three regional development centres under the DGI. In various parts of Indonesia churches are engaged in lumbering, irrigation, up-grading cattle, poultry and fisheries, planting and improving rice, maize, vegetables, coconut and coffee groves, and road and bridge building. One of the Christian universities has an agricultural faculty.

CHURCH AND STATE. The constitution of 1945 stipulates: 'The State is based on the recognition of one all-powerful God' (Chap. XI, Par. 29, art.1) and 'The State guarantees to each citizen the freedom to embrace the religion of his choice and to fulfil the religious obligations which conform to his faith' (idem, art. 2). Liberty to propagate religion is guaranteed "on condition that it does not disturb religious peace". The Indonesian state is based on five principles, called pantjasila: faith in one all-powerful God, humanity, national consciousness, sovereignty of the people, and social justice. In reality, since January 1965 freedom of religion is legally confined to free choice between four recognised religions: Islam, Protestantism, Catholicism and 'Hindu-Buddhism', the latter two being grouped together as one religion. Every citizen is obliged to adhere formally to one of these. The 1965 decree passed by the Suharto regime, which is anti-communist and sympathetic to Islam, has moreover made belief in monotheism obligatory, non-respect being penalised by five years' imprisonment. Belief in one God makes formal adherence to any other than the four recognised religions impossible, hence pantheism, polytheism and atheism, the latter considered automatically communist, are prohibited and punishable.

The recognised religions are subject to parliamentary law although the terms "churches" and "religious societies" do not appear in legal texts. Statutes and internal regulations relating to each religion are approved by the Ministry of Justice which confers on them a juridical personality. The Ministry of Religious Affairs (Kementerian Agama), created in January 1946, has final jurisdiction over religious questions. This ministry has the responsibility for proposing all religious legislation to parliament, which however can only be adopted by unanimous vote. Religious questions are regulated by various principles. Recognised religions are free to erect places of worship 'wherever there are numerous adherents'. They are free to build and direct schools, hospitals, orphanages, and so on, and also to create political and social movements. The state does not concern itself with the internal affairs of the religions, and it confers certain advantages on religious leaders and exempts them from taxes. Obligatory religion courses are taught in all schools and universities. In state institutions, students may choose one of the four recognised religions, courses on any being provided if ten or more students request it. Teachers of religion are paid by the state. Religious marriages have legal value, only the Chinese being permitted marriage through a civil ceremony. Finally under pain of prison or fine, it is prohibited to offend or insult, orally or in written form, one of the recognised religions or religious groups. It is also worthy of note that the Christian New Year, the Assumption and Christmas are considered national holidays. Nevertheless, in practice the Ministry of Religious Affairs, which is in the hands of conservative Muslims, favours Islam over the three other recognised religions. The major portion of the budget, reputed to be as much as 95%, is given to the Muslims which according to the Ministry represents 89% of the population. Large subsidies are provided for the construction of mosques and Koranic schools, the printing and diffusion of Islamic literature, and the like. The entire nation down to the smallest village is divided into a network of 'offices for religious affairs' whose personnel, paid by the state, is almost exclusively Muslim.

The constitutional liberty to 'propagate religion' suffers from the numerous ways such terms can be defined and the many ways of saying when religious peace is 'disturbed'. In the same

way the phrase "wherever there are numerous adherents" is also interpreted differently depending on whether the projected place of worship is Muslim or non-Muslim. Locally Muslim pressure sometimes turns to violence resulting in the destruction of churches or Christian schools. The treatment received by churches depends on the administrative level concerned, distance from the capital, and personal relations with local functionaries of the Ministry for Religious Affairs. However, private schools conforming to established norms receive subsidies, as do orphanages and some Christian hospitals. Churches and ministers are exempted from certain taxes. Ecclesiastical projects for social and economic development receive authorisation from central government. In spite of Muslim opposition, visas are accorded to new foreign missionaries and their residence permits are regularly renewed. Muslim religious fanaticism is exercised principally against alleged communist and atheists, of whom more than 500,000 were massacred in 1965-66 after the abortive coup d'état. In 1971, Indonesian prisons and detention camps still held from 75,000 to 90,000 communist suspects (Amnesty International). The island of Buru in the Maluku chain serves as a penal colony for some of them. Although labelled atheists, they are required to choose a religion in conformity with the law.

ECUMENICAL ORGANISATIONS. The major body is the Council of Churches in Indonesia (Dewan Geredja di Indonesia, or DGI), begun in 1950 with 27 members and in 1972 greatly enlarged in size and activities with 41 Protestant and independent member churches (see table names). Other Protestant co-operating bodies include the Indonesia Bible Society (Lembaga Alkitab Indonesia), Christian Publishing Body (Badan Penerbit Kristen), a Christian political party (PARKINDO), and several other organisations serving youth, women, farmers, labourers and intellectuals. Ecumenical relations between Protestants and Catholics have improved considerably since Vatican II, with such activities as joint celebration of Christian feast days in several regions. Sodepax Indonesia, founded in 1969, is an organ of the DGI and the Catholic Episcopal Conference (ECI) for the promotion of social justice, peace and economic development. Catholic activities are co-ordinated through the Ecumenical Commission of the ECI.

N.B. The long list of Christian bodies can be consulted at the SEDOS Secretariat

PRO MUNDI VITA publish this announcement on China, which will interest several SEDOS members:

THEOLOGICAL IMPLICATIONS OF THE NEW CHINA - AN ECUMENICAL COLLOQUIUM

INTRODUCTION

The People's Republic of China, the gigantic attempt to transform a society and change attitudes and life style of a people, increasingly draws the attention it deserves also in the churches. National and international study programmes contribute on various levels to the understanding of China, but few churches have seriously asked what the Chinese Revolution means for their own understanding of man, society and God. In order to stimulate the study of such questions, an international and ecumenical study, culminating with a colloquium in September, 1974 is being planned and in which you are invited to participate.

SPONSORS

This study is planned and carried out jointly by the Roman Catholic Study Centre, PRO MUNDI VITA, Brussels, and the LUTHERAN WORLD FEDERATION, Department of Studies in cooperation with the China Programme of the National Council of Churches in the USA, and Action Populaire in Paris. The joint sponsorship will secure as broad an ecumenical participation as possible.

THEME

As church related organisations the PMV and the LWF cannot add much to sinology in general and to available information on China. There is, however, an often expressed need for a thorough reflection on the meaning of the Chinese ideology and revolution in a Christian theological perspective and on the theological questions raised in this context. This programme will therefore concentrate on this area and provide a platform for a fresh, open and critical theological discussion.

It has been recommended that among the many aspects which could be dealt with, the following should be given priority:-

- The New Man in China and in Christianity
- Faith and Ideology in the context of the New China
- Revolutionary Antagonism and Christian Love
- The New China and the History of Salvation
- Implications of the New China for the Self-understanding of the Church

These five areas will be more definitely defined in the course of the study process, and suggestions and outlines how to approach the questions are most welcome.

(cont.)

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(cont.)

PROCEDURE

The study process will lead up to an international, ecumenical colloquium to be held at Louvain, Belgium, September 9-14, 1974, with approximately sixty invited participants representing local and national study programmes, institutions and decision-making bodies, and having particular insights and experience to share with others. On the way leading to this colloquium a whole process of study is foreseen. A seminar with a limited number of people is to take place in January, 1974, and the papers discussed will be circulated in preparation for the colloquium. In several countries local groups will deal with some aspects of the theme and produce material, and some regional and national consultations are also to be held. The hope is that by the time of the colloquium there will be material enough for a multifaceted and creative discussion and that the colloquium itself will further stimulate this process. All the material will be made available through all the channels at disposal, and if possible some of the contributions will be included in a book

GOAL

This project has already met with a very favourable response in both Catholic and Protestant circles, and the goal is primarily to enrich the whole self-understanding of the church in the world to the benefit of theology of mission. A factual, qualified knowledge of China and her revolution will provide the background for a study of general concern and importance.

Brussels and Geneva

June, 1973

Fr. Parig Digan, S.S.C.

Dr. Jonas Jonson

SPECIALIST OR THE PASTORAL WORKER: A QUESTION OF PRIORITIES

We give the second part of the comment on the questionnaire MISSION SURVEY 1972 of the Missionary Institute London. (cfr. Bull. n.28 p. 564)

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The second part of the first question in the questionnaire on page 564 seeks the opinions of the missionary Bishops as to whether they felt the need was more urgent for specialists or for missionaries, whether religious, clerical or lay, engaged in pastoral work. They are also asked, in Part II, to indicate their priorities in the matter of specialists.

The GENERAL RESPONSE

In the replies from Africa, it was clear that two-thirds of the Bishops think that pastoral work is the priority. The response from Asia was about the same, while Latin America laid even more emphasis on this requirement. The general pattern of the response is, therefore, clear. Two-thirds to three-quarters of the total replies indicate that the Bishops are looking desperately for the genuinely pastoral missionary. This is not, of course, to say that the specialist is not also needed but, for most Bishops, he is less needed, and some look on the specialists with suspicion and make various reservations about them.

AFRICA: PASTORAL PRIESTS

Looking at the replies in more detail, from West Africa the response was fifty-fifty, half being in favour of specialists, half in favour of pastoral missionaries. From East, Central and South Africa, the response was two to one in favour of pastoral work.

The Archbishop of Salisbury says there is "a desperate need for general pastoral missionaries", while the Bishop of Bukavu, in Zaïre, writes that, in his part of the world, for a long time to come, "ninety percent of my people will be simple folk of whom one-half to three-quarters are pagans. Consequently, evangelisation in the full meaning of the word will still remain the most important thing." From Cape Town, South Africa, comes the remark: "We are suffering from the general shortage of vocations, defections among some of the younger clergy, and the advancing age of most of our priests!"

SPECIALISTS

Although specialist missionaries are required in smaller numbers, they are still required, and have an important role to play. From Cape Town, again, we hear that "the Sisters are especially suffering from a shortage of vocations. Many smaller schools have closed, and the viability of some of the larger ones is doubtful. This also applies to

the Church Hospitals. There is an urgent need for Sisters for nursery schools and homes for the aged poor." Salisbury, Rhodesia, wants priests for seminary training, catechetics and mass media. The Bishop of Monze, in Tanzania, writes: "Here we shall need people qualified in every sphere for fifteen years". He adds: "At the same time, we realise that there is no future for the Church unless we are training local people to take our place". In fact, all the Bishops realise how important this last point is.

A number of Bishops express clear reservations about specialists. So, from Zaïre, one Bishop writes: "We do not like priest specialists. They risk playing the same role in our churches as the technicians in underdeveloped countries. That creates a gap between the missionaries and the local clergy." "Technicians" is the name a number of them use for specialists, and it is used in a pejorative sense. One Uganda Bishop speaks of specialists as paternal in their attitude, while a Bishop from BURUNDI writes: "Missionary specialists are not trained to deal with our needs because they lack the basic human and spiritual qualities. The best idea would be to help with training national groups of specialists. The so-called 'specialists' have often let us down." The Bishop of Bukavu says: "You see a tendency among young priests who want, for the most part, to specialise". He adds that from his point of view: "Specialisation means limitation... this would mean everybody should work for the benefit of a minority of intellectuals and educated people, to the detriment of the vast mass which also needs God. Of course we need specialists in various fields according to the needs of each local Church, and according to the judgment of each Bishop responsible, but this idea of having everybody specialise is against the interests of the people at large and, therefore, against the spirit of evangelisation. Not to leave anything out, let us say that certain priests want to come to the missions as 'technicians'. This would be terrible. It would worsen the situation of our local priests who would see themselves relegated to the countryside in the more humble forms of ministry, set aside by their White Father brethren, who are specialists."

This attitude seems to be part of the problem of urbanisation which is affecting so much of Africa today. People are flocking to the cities seeking the white-collar jobs, an office, a car, a bungalow. They will not go back to the countryside and take up the ordinary farming on which the life of the country depends. It is the same idea with the clergy. They seem to want the best jobs, the key positions. This is reasonable, up to a point, but there appears to be a lack of balance. Will they go out into the countryside and do the hard work of safari there, administering the sacraments, baptising, preaching, and so on? They seem to feel that this is the more humble form of priestly work, whereas the Bishops themselves tell us that this is where they require the priests. Perhaps a certain amount of re-education is necessary as regards the local clergy and their attitude towards pastoral work. It is possible that we are to blame; perhaps we educated them wrongly in the first place. I do not want to over-emphasise this point but I stress it because, from my personal experience in Africa, I know it to be of no small importance. How far it applies to Asia and Latin America I do not know.

ASIA: PASTORAL PRIESTS

On the subject of pastoral missionaries, a Bishop from Sri Lanka (Ceylon) says that what are needed are, "well-acclimatised missionaries for general tasks, who fully share in the life of the local clergy". That is a great deal to demand.

A Bishop from Korea says: "I think that both general pastoral missionaries and specialists in various fields are of urgent need on the missions".

SPECIALISTS

A Bishop from Laos comments: "The need is for the formation of priests, teachers, catechists and Sisters. This implies a profound knowledge of the local way of life, a profound knowledge of local thought and local language. There is an ever growing mistrust of ideas from the West." A great number of the Bishops say this in one way or another. From Taiwan comes the following: "The local future staff is not ready for the foreseeable future... we want to make our Catholics adult people in the Church and society, able to handle real responsibilities... such a lot depends on the proper formation of Christian families."

All this requires specialist training of various kinds. The Philippines say the same: "... the local clergy may be able to cope with the purely spiritual needs of the people, but they are not prepared for, nor can their number cope with, the wider and more specialised field of economic development."

As in the case of the African Bishops, the Asians too have a critical attitude towards specialists, and some do not want them at all. The Archbishop of Colombo, Sri Lanka, says: "Specialists by their very nature tend to be a class apart. Those from abroad are likely to apply imported, ready-made solutions. In many fields, ideas unfortunately current abroad, are harmful to the local conditions." He is the one Bishop who uses, in this regard, the word "neocolonialism". One of the Bishops in the Philippines says: "We are sceptical about specialists, for the simple reason that they have a hard time to adapt themselves to the local conditions. A specialist easily becomes too cock-sure of himself. If it was just in what he was doing, that would not be too bad, but his cocksureness tends to extend to other fields as well."

THE PRIORITIES AMONG SPECIALISTS

The Bishops of Africa gave as their priority training of all kinds, training priests, teachers, catechists and nurses. Amongst these the major stress is on the training of priests. Their second priority is Development Work, and this is stressed almost as strongly as training. Numerically, the two are equal but, in the written replies, training is more emphasised. After development work comes social work, then medical work, teaching, mass media and community development.

Asia, too, gives the priority to training, the runners-up being social work and community development; then follows schools, medical work and mass media.

Latin America follows suit. The priority is training, followed by social work, schools, development and mass media. The Bishops give particular emphasis to the training of priests and catechists.

PRIORITIES IN MORE DETAIL

The Bishop of Bukavu, in Zaire, writes: "Pastoral priorities; teaching and education in the minor seminary; this is an absolute priority. It is quite certain that missionary congregations are no longer capable of providing us with the personnel we need, and there appears no chance of this situation improving. It is therefore urgent that we should do all we can to train priests on the spot. Unfortunately, this concern of the episcopate is hardly shared at all by most missionaries today, either because they are convinced that homogeneous minor seminaries have no further reason for existence, or because they think that our educational methods are out of date. It is a fact," he goes on, "that the Bishop is the person responsible in the final analysis for his seminary. It is up to him to fix the conditions and to decide the educational system. Hence the difficulty of employing missionaries in this work, although it is so necessary and is more important than any other at the present time. Finally, we would like to have priests who are convinced of the necessity of this work and who, instead of trying to impose on us conditions, methods and systems of education, would loyally accept the directives of the Bishop for the training given at the local minor seminary."

From Cape Town, South Africa, comes the comment that they "would like to release priests for catechetical work and new theological thinking as helps to their fellow-priests, also for social and community development; but, on account of the shortage of priests for pastoral work, this is impossible".

The Bishop of Bukavu also spoke about social work and community development. "...they have been neglected for too long, and this was a mistake. Man is neither an angel nor an animal. He is body and soul.. to pretend to look after the soul without caring for the body would be wrong; and so would the contrary... if one wishes to combat Communism successfully in this country, we must use the same weapons as they do."

Kabale, Uganda, says that priority must be given to agricultural development, and that is an area where priests can do a great deal of good work, and laymen as well. I know that a number of our missionaries, and the missionaries of other societies as well, are directly involved in agricultural development, and succeed where governments fail. The governments act from outside, while the missionary acts from within the situation of the people, taking them with him. This is slow but sure.

Turning to Asia, Pakistan is looking for Brothers and Sisters to work in the schools, while one diocese of Kashmir, India, is also mainly concerned with educational work.

One Bishop from Korea and one from Taiwan mention the growing importance of the "industrial apostolate". In Africa, also, with the highest urban growth rate in the world, this must also be a problem, though it was not mentioned by the Bishops. Taipei, in Taiwan, writes: "... here, we have entrusted many parishes to foreign missionaries, and we feel the need for replacements as they are now getting old. However, the biggest need of the Church here, at present and in the future, is for specialists. Our society is rapidly evolving into a complex industrialised society, and many new problems in the personal lives of the people, and in social life, are left unresolved. We need missionaries who understand these problems, especially in social work, assistance to the youth, community development, mass communications etc."

South America, Guyana, writes that "there is need to train quickly local diocesan clergy" Brazil says, "We need help for primary schools; we also need help in starting small rural industries."

A SUMMARY

When all these comments are put together, it becomes clear that, in all parts of the missionary world, general pastoral missionaries are urgently required and are the first priority in most of the Bishops' minds. Specialists are also required, in many places, with no less urgency. The priority here is for the training of priests, catechists, teachers and nurses. A very close second to training is the necessity for experts in social work.

In these two articles, we are made aware that missionaries are urgently required and in what fields they are required. A following article deals with the personal qualities such missionaries ought to possess, if, in the eyes of the Bishops in the mission fields, their talents or their expertise are to achieve the desired results.

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THE QUALITIES REQUIRED IN THE MISSIONARIES OF TODAY

The questionnaire we have been discussing in the preceding articles contained a section on the qualities, both human and spiritual, which the Bishops look for in the missionaries who come to their lands.

The quality that tops the list from all parts of the missionary world is that of dedication to the people. Thirty-three of the African, twenty-seven of the Asia, and seventeen of the Latin American Bishops, put it at the top of their list. In the general picture which emerges, one main difference between Africa and the rest of the missionary world is that the former puts very high on the list the capacity of missionaries to remain and work in the background. Asia and Latin America place this quality very low on their list.

IN MORE DETAIL

A Bishop from Tanzania writes: "The missionaries today must be very aware of the policy of the local Churches. Many of these Churches are already under their own Ordinaries; missionaries, to retain their spirit, should be ready to serve the local Churches without putting hindrances to their development as to the local spirit.

... Expatriate missionaries will seek, in their work, to serve the local hierarchy and the Church in auxiliary roles. The missionary today has entered a new phase: giving the leading role to the local clergy, but going on working with a renewed spirit of operation and service with the local personnel at all levels. The missionaries must respect the people. It is quite absurd to be a missionary and, at the same time, be holding in contempt the local people. If expatriates accept the fact that the local Church is of and for the local people, and if they are ready to assist this local Church to implement the policy as it is defined by her own leaders, such missionaries are very welcome. Without this spirit, their presence is a mess to the local Churches."

Another Bishop from Tanzania says: "We want sympathy and understanding for our young Churches, and for the way they are growing up". And another still from Tanzania: "... I don't care how brilliant they are... whatever their academic qualification, these missionaries and experts should respect the views, traditions and local customs of the people they are helping."

THE SPIRITUAL ASPECT

On the more spiritual side, a Bishop from Ghana comments: "The missionary must be ready to share with us, share with our people, God's gifts, especially love and Faith. He is ever ready to serve, he carries on his work with a respectful attitude for men, convinced of their resources and values". A Bishop from Burundi talks about the old missionaries and the young ones: "... The old missionaries worked in the circumstances of their time with the training they had received in that period. They also try to do

their best. One must hope that, however old they may be, they are still ready to learn, that they will take a lead from the young people with all simplicity, on both sides, and bring themselves up to date in the spirit of Vatican II. The young missionaries should be pleased to learn about the past in order to understand the present better, and the better to work out future policies. They will then form a whole with the local clergy and with the native religious and laity."

From the Bishop of Bukavu, in Zaïre, come the following remarks: "It is important that all - whether priests, or religious, or nuns, or layfolk - who wish to become missionaries have the fundamental concern to understand the structures in which they find themselves, and in which Christ has preceded them. We don't want to create new Europes and new Americas, but to act in such a way that Christ takes possession of Africa and Asia. In an effort to adapt himself, the missionary must follow and not precede the people of the country." Saying that, years ago, the idea was that the missionary came to establish a Church and then move on somewhere else, he adds: "... However, the recent Popes have fortunately modified this strategy by making the missionary understand that the ideal is not to go away but to step down in favour of their converts, and continue to help them, working side by side with them in a spirit of renunciation and disinterested devotion."

Speaking about the training of missionaries, he has this to say: "... Nobody will ever deny the need for human, intellectual and spiritual formation in the priest. All three go together, and the priest should have them all to a high degree... It is true that, in the past, the emphasis was put on spiritual formation to make the priest into a true man of God. And it is true that missionary priests trained twenty years ago are outstanding for their spirit of prayer, abnegation and ecclesiastical discipline; in a word, by their religious spirit. They had their faults; they were more or less colonial in outlook, with all the disagreeable aspects that that implies. But, from the point of view of the priesthood, they were absolutely irreproachable. And everybody recognised this, even the pagans. It was from 1958 onwards that the emphasis was put more on human and intellectual development in formation. From that time, we have had priests who are very open and very sociable, but much less secure from the priestly point of view. This was certainly not bad in itself, but it surely was not progress. This is what caused Bishop Bigirumwami to say: "Give us priests like those you trained up to 1958." And if I have any advice to give the White Fathers, I would say to them: Have the courage to give back to spiritual training its primary importance, without neglecting human and intellectual training."

COMMENTS FROM ASIA

The Cardinal from Korea writes: "It is very important that a missionary be open to Korean values, history and culture". From Taiwan: "... it is important that he does not come as a salesman for western ideas, but takes the time necessary (several years) to study and "soak in" our culture... The missionary we need must first of all be a man of God. We need to create our own solutions ... What we need are creative specialists, and the

ingredients of their work will be the local cultures plus their knowledge. The common and grave mistake of the new missionaries who came here these last few years is the desire to impose western ideas."

From the Philippines come the following statements: "Do not come as a preacher or teacher to impose, but as a partner to share." "... a man must be able to forget himself and adapt his way of life to the custom of other people. He must commit himself to the Gospel totally, then also he shall be accepted." The Philippines want "partners to share in the process of liberation and change."

From Laos: "... the ability to take part in real dialogue, to listen to others, to seek really to understand them. This takes great patience, humility and self-effacement." From Malaysia: "Ability to work with others is a must in the missions. A sense of humour is a great help." Malagasy: "... must know how to collaborate, even in second place". From Port Moresby, New Guinea, comes a different note: "... I would stress most strongly that the most basic contribution any missionary must make in a developing country is that of a personal good example". A Bishop from the Philippines strikes yet another, when he writes that he sees no role for the missionary "unless he works with the people in their struggle for justice and liberation from oppressive ecclesiastical and social structures".

LATIN AMERICA

South America echoes the other parts of the missionary world. Colombia states: "... it is urgent to live what we preach". Paraguay feels that: "... we need an open attitude to a Church which is trying to adapt itself to social change." Finally, a Mexican Bishop writes: "I am convinced that much more attention has to be given to spiritual formation. At present, practically all our formation work is focused on intellectual development. The novitiate has to be seen not just as a 'spiritual year' but as the foundation for a whole life lived in the spirit of Christ. It is just the beginning of the spiritual life which has to be considerably deepened and developed during the remainder of our formation as missionaries and hereafter."

SUMMARY

It is, of course, possible to read many things between the lines of these replies. Presumably, they are stressing what they feel to be lacking. They are clearly chary of the new developments that are taking place, or what they call the "infiltration of western ideas". In this, perhaps, there is more than a touch of conservatism in their outlook. There comes clearly from their comments a view of the missionary today as a man who must be prepared to step down and remain. He is badly wanted, but he is not going to be in control. What is demanded is a tremendous degree of adaptation, a soaking up of the local culture and way of life of the people. Whatever the missionary may think, co-operation with the policies of the local Bishop is expected of him.

NEWS FROM AND FOR THE GENERALATES

1. The Missionaries of Marianhill, during their General Chapter in Rome, September 1973, elected the following General Council:

Superior General:	Fr. Pius Rudloff
Vicar General:	Fr. Ignatius Schick
Councillor and Procurator General:	Fr. George Lautenschlager
Gen. Councillor :	Fr. Martin Boelens
Gen. Councillor:	Fr. Hildemar Warning

Best wishes to all for an ever more fruitful work !

2. There is a position in a Vatican office for a French Sister who also knows English and Italian, and for an English-speaking Sister who knows Italian and French. Both will do translation and office work on alternate days. There is also the possibility of doing the work at home. Please contact Mons. Pedretti, tel.: 698.4593.

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A S S E M B L Y O F G E N E R A L S

A G E N D A

The General Assembly will be held on 9th October at the RSCJ Generalate, Via Nomentana n.118 at 16.00. The Agenda is as follows:

1. Minutes of the previous meeting (5th. June, 1973 - Bull. n.21 pag. 409/15)
2. Election of a new Woman Councillor
3. Report on the PRO MUNDI VITA Seminar by Mgr Blonjous.
- Questions from the floor.
4. COFFEE BREAK
5. Rapport de la Conférence donnée à la Semaine de Missiologie de Namur par Sr. Marie-José Dor, sa, sur: "Nouveaux aspects de l'apostolat de la **Religieuse Missionnaire**".
- Questions from the floor.

ARE YOU CONCERNED ?

One item on the agenda for the General Assembly of October 9th will be the election of a new Woman Councillor to the Executive Committee. We hope to have nominations for the post in time for the Assembly.

It is a matter of concern to the members of the Executive Committee that it has been so difficult to obtain these nominations. We realise that this difficulty is mainly caused by new ways of working within the General Councils.

However, we feel that an effort is needed to ensure that the intercongregational co-operation, represented by the SEDOS group and others, should continue to have an effect in Rome and elsewhere.

So we ask ourselves: What can be done to ensure this continuation?

Please reflect on this, since it is a matter which will need our close attention in the near future.

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