The Mediator

A Journal of Holiness Theology for Asia-Pacific Contexts

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

Bridging Cultures for Christ
1 Timothy 2:5

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Volume XVIII, Number 1
November 2023

The Mediator provides a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. Views expressed in the Journal reflect those of the authors and not necessarily the views of the seminary, its administration, or the editorial committee.

The Mediator is the official journal of Asia-Pacific Nazarene Theological Seminary and has been in publication since 1996. Please send all correspondence, comments, or questions to the editor at the address below.

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ISSN 1655-4175

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Preface

Asia-Pacific Nazarene Theological Seminary has been preparing students for ministry for forty years now, although the concept of a Nazarene seminary in Asia existed as early as the 1970s. The seminary celebrates this significant milestone with great thankfulness for God's providential grace, abundant blessings, and enduring strength through highs and lows over the past four decades. Thousands of students have come and gone over the years. Most of these students have been active in various ministries throughout the world.

The Mediator has been a vital part of the mission of APNTS for over two decades. This eighteenth volume offers readers more examples of the scholarship of faculty, students, and friends of the seminary. Dr. Floyd Cunningham has been the bedrock of APNTS since its founding, having served as Professor of Church History for forty years. He offers a brief reflection and summary of the past four decades. He shared a recent devotion with the faculty, which is published in this volume and gives a deeper look into his philosophy of education.

We also seek to publish outstanding, creative, and model sermons. Dr. Joseph Wood visited the seminary the first semester and spoke in chapel, offering a simple explanation of holiness in a creative way, building on a passage from Philippians and reflecting on one of the best-known hymns of Charles Wesley. The response from the students was positive, with curiosity raised that could lead students to dig deeper into Wesleyan theology. Dr. Wood's sermon is included as a launching point for further study and an example of a well-researched and relevant sermon.

APNTS continues to develop students who are gaining significant confidence and skill in research and writing. This issue includes essays from the coursework of three current students. May their research be useful glimpses into the topics they explore.

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Mediator 18, no. 1 (2023): 1–19

Asia-Pacific Nazarene Theological Seminary

Historical Statement

Floyd T. Cunningham

In 2023, Asia-Pacific Nazarene Theological Seminary celebrates its fortieth anniversary. As God led the Israelites through forty years of wilderness, with its trials and frustrations, with example after example of God's faithfulness and goodness to his people, graduates and faculty of APNTS affirm how God has led APNTS. Just as the forty years in the wilderness brought the Israelites to the point of entry into the promised land, so the future of APNTS promised the same: continued years that will reflect God's faithfulness and victory.

The beginnings of APNTS go back to 1977 when the General Board of the Church of the Nazarene approved a plan to establish a graduate seminary to serve both the Asia Region (which included India) and the Pacific Region of the church. The church's particular needs in this part of the world demanded this. Dr. Donald Owens, Professor of Missions at Nazarene Theological Seminary (NTS) in Kansas City and formerly a missionary to Korea with a Ph.D. in anthropology, was elected to head the new seminary, which would become the first master's-level theological institution of the Church of the Nazarene located outside the United States.

In 1979, the church purchased a site in Taytay, Rizal, Philippines. Formerly an orphanage, the location consisted of ten acres with twenty-two wooden frame buildings, an office building near the entrance on Ortigas Avenue Extension, and an outdoor chapel in the heart of the campus. The location's proximity to Manila was a deciding factor, as leaders hoped that the cosmopolitan setting would provide models for evangelism for the other cities of Asia and the Pacific. The Church of the Nazarene had redirected its attention to Metro Manila only a few years earlier. The leaders believed that

the Philippines offered political stability, affordability, centrality to the region, and the widespread use of English, which was to be the language of instruction at APNTS.

Beginning in 1980, at Owens's invitation, NTS began conducting extension classes. These classes involved several NTS professors as well as Rev. Angelito Agbuya, pastor of the Angeles City, Philippines, Church of the Nazarene. Students represented various countries from both regions. Owens became Director of the Asia Region in 1981 and moved to the Philippines. Extension classes were held over the next two years, but general church leaders concluded that the new seminary should become autonomous from NTS. In preparation for opening a residential program, Owens searched for faculty members and initiated the construction of an administration and classroom building, the ground-breaking ceremony for which was held in January 1983. Other buildings on the campus were renovated for student and faculty accommodations. The Commission on Immigration and Deportation, Department of Justice, Republic of the Philippines, approved APNTS to begin as an educational institution for non-immigrant students.

Regular classes began on November 14, 1983. The school offered the Master of Divinity (M.Div.) and the Master of Religious Education, with curricula and standards modeled on NTS. The faculty included Dr. Owens, Dr. Agbuya, Dr. Ronald Beech and Mrs. Neva Beech, long-time missionaries in the Philippines, and Dr. Floyd Cunningham. Beech served as academic dean and registrar, and Cunningham as dean of students and chaplain. Beech represented APNTS at the founding of the Asia Graduate School of Theology in 1983. The seminary was formally dedicated and the faculty installed on January 15, 1984, in a service conducted by General Superintendent Eugene Stowe.

Owens chose the theme verse for APNTS, 1 Timothy 2:5: "For there is one God and one mediator between God and human beings, the man Christ Jesus." He chose the school's motto, "Bridging Cultures for Christ." And he chose (or, he said, rather, Neva Beech chose) the school hymn, "In Christ there is No East or West." Having chosen the site of the school and its first

faculty and having overseen the first building program while continuing his leadership of the Asia Region, Dr. Owens and general church leaders sought a full-time president to lead the school forward.

Dr. Donald Owens

Much of the character and shape of APNTS is due to the vision of its first president, Dr. Donald Owens. His determination and insight into the nature of the institution the church planned led to the founding of APNTS.

Dr. Owens was the logical choice to become the first President. He began his many years of contact with the Asia-Pacific Region in 1954 when he and his wife Adeline went to Korea as missionaries to help establish a school and strengthen the work of the Church of the Nazarene in that country. With Owens holding to the Nevius theory, which emphasized the importance of national leadership, the growth of the Church of the Nazarene in Korea was remarkable.

Returning to the United States after twelve years in Korea, Owens became a professor of missions at Bethany Nazarene College. He began working toward a Doctor of Philosophy degree in anthropology at the University of Oklahoma, conferred in 1975. In 1974, Nazarene Theological Seminary called him to become Professor of Missions. During this time, the church began to envision a graduate-level seminary for Asia and the Pacific.

In 1981, the Church appointed him Regional Director over Asia, and he and his family moved to Manila. Owens diligently gave oversight to the founding of the school. While Dr. Owens soon decided to leave the school's leadership to others, he continued his support of the school over the years.

In 1985, Dr. Owens became the second president of Mid-America Nazarene University. Four years later, the General Assembly of the Church of the Nazarene elected him to its highest position, General Superintendent. He served for eight years, during which time he advanced the internationalization of the church. He is now serving as General Superintendent Emeritus. Dr. Owens authored several books, including *Challenge in Korea*, *Church Behind the Bamboo Curtain*, *Revival Fires in Korea*, and *Sing Ye*

Islands.

In all his capacities as a leader, Dr. Owens demonstrated a passion for the lost of this world, a passion for contextual ministerial preparation, a passion for the mission of the Church of the Nazarene, and a passion for servant leadership and Christlikeness of which he himself was a model.

Dr. E. LeBron Fairbanks

In April 1984, Dr. E. LeBron Fairbanks, formerly Academic Dean of European Nazarene Bible College and at the time teaching at Bethany (later Southern) Nazarene University, was elected President of the Seminary. He began serving in the office in July 1984. Later that year, his wife, Anne, and their young son, Stephen, joined him in Manila. The Fairbanks became a team and supported and complemented each other in many ways.

Dr. Fairbanks was in his early forties, filled with energy and ambition—ambition for the school that he now led. He gathered the few faculty members for marathon eight-hour meetings where they not only worked through policy, with every sentence perfectly crafted and agreed upon, but also developed a clear understanding of the particular mission of APNTS. More than that, these early leaders dreamed of a future for APNTS. At the same time, Fairbanks was a humble servant leader. (If there was a theme song during his time, it was "Make Me a Servant.")

Under Fairbanks, in 1987, the seminary received its permit to operate from the Philippine government's Department of Education, Culture and Sports (now the Commission on Higher Education), and full recognition from the same Department came on June 13, 1988. In addition to the M.Div., the degrees approved by the Department of Education included the Bachelor of Theology and Master of Science in Theology, though these were not yet offered. The Master of Religious Education became Master of Arts in Religious Education (M.A.R.E.). Accreditation for the M.Div. and M.A.R.E. degree programs was granted by the Asia Theological Association (ATA) in 1988 and by the Association for Theological Education in South East Asia (ATESEA) in 1991.

The faculty hammered out policies, institutional goals, and objectives. In a statement little changed over the next decades, the 1987 Catalogue stated: "Asia-Pacific Nazarene Theological Seminary is a graduate-level institution of the Church of the Nazarene and exists to prepare men and women for Christian ministries throughout Asia and the South Pacific. APNTS is biblical in orientation, contemporary in application, evangelistic in emphasis, and Wesleyan in theological persuasion."

The first graduation occurred on April 5, 1986, with Eugene Stowe as speaker. Two students, Clemente Haban of the Philippines and Jayaraj Krishnan of India, received the Master of Divinity, and two students, Carolina Binavince of the Philippines and Kim Soung Gon of Korea, received the Master of Religious Education degree.

Among the many important things that Dr. Fairbanks accomplished in his five years at APNTS was to strengthen the faculty in all key areas, build up the library collection, and establish relationships between APNTS and outside agencies, including the Asia Theological Association, the Asia Graduate School of Theology, and the Department of Education, Culture and Sports (DECS). At that time, no other graduate seminary had seen the necessity or had the vision for government recognition. The seminary entertained both regional and national leaders of DECS. When the DECS Secretary granted our government recognition, it was stated to allow us to be international in both administration and student body.

Under Fairbanks, the library was greatly strengthened with the addition of several important collections imported from the United Kingdom, centering on Wesleyan and holiness studies as well as classic theological texts. The library came to number over 30,000 volumes by 2003 and nearly 64,000 volumes by the time of the school's fortieth anniversary in 2023. Full-time librarians have included Anelia Bugaay, Stephanie Leupp, Ruth Salangsang Almario, and Noreen del Rosario, who became the head librarian in 2011.

During the presidency of Dr. Fairbanks, the faculty was strengthened. In addition to Dr. Beech, who taught New Testament and missions from 1983 to 1992, and Dr. Cunningham, who taught church history and theology, the faculty included Dr. James Edlin, Old Testament, 1985 to 1988; Dr.

Wilfredo Manaois, Christian education, 1986 to 1999; Dr. Donald Stults, missions, 1987 to 1991; Dr. Dean Flemming, New Testament, 1987 to 1997; Dr. Lourdes Manaois, Christian education, 1987 to 1999; and Dr. M. Robert Fraser, theology, 1988 to 1992. Dr. Beech was succeeded in that capacity by Dr. Edlin. Cunningham became Academic Dean in 1989.

During Fairbanks' tenure, extensive renovation and building programs on campus continued under the guidance of Rev. Gordon Gibson from 1984 until 1992, Mr. Terry Sanders from 1992 to 1998, Mr. Greg Taylor from 1998 to 1999, and again from 2004 to 2008, Mr. David Hendrix, 1999 to 2004, Architect Eric Sanchez from 2008 to 2013, Engineer Billy Borromeo from 2013 to 2018, and Mr. Kevin Wilkins from 2018.

Dr. Fairbanks left APNTS to lead Mount Vernon Nazarene College (which became Mount Vernon Nazarene University), where he served for eighteen fruitful years. Soon after his retirement, the Church of the Nazarene called upon him to serve as Commissioner of the International Board of Education of the Church of the Nazarene, which he did from 2008 to 2011. Retiring a second time to Lakeland, Florida, he founded "Board Serve," a consulting firm resourcing governing boards. One of the books written during these years of retirement included *Best Practices for Effective Boards*, which he wrote with Dwight Gunter and James Couchenour. Other books incorporated the spirit of leadership he demonstrated at APNTS and in the other places he served: *Learning to Be Last: Leadership for Congregational Transformation*, which he wrote with Stan Toler, and *Leading Decisively! Leading Faithfully!* published in 2016.

Dr John Nielson

After Dr. Fairbanks moved to the presidency of Mount Vernon Nazarene College, the Board of Trustees elected Dr. John Nielson, Vice-President of Eastern Nazarene College and formerly a missionary to Denmark, as the third President. He and his wife, Janice, settled in Manila in February 1990. John Nielson taught in the areas of preaching and character formation, and Janice Nielson in Christian education.

The faculty during the administration of Dr. Nielson included Dr. Abraham Athialy, who taught pastoral ministry from 1992 to 1998; Dr. Roderick Leupp in theology and Christian ethics, 1992 to 2000; Dr. David Kelly, biblical studies, 1993 to 1994; and Dr. Dwight Swanson, Old Testament, 1995 to 1997. Prof. Beverly Gruver, a former missionary to South America, taught English and education from 1997 to 2010 and served as Dean of Students from 2003 to 2010, when she retired. Prof. Joven Laroya taught Christian education and pastoral ministry from 1999 to 2001, and Dr. David Ackerman biblical studies from 1999 to 2002 and 2004 to 2008. Dr. Robert Donahue came in 1999 and taught in the area of missions. He directed the Owens School of World Mission until his retirement in 2012. Dr. Stanley Clark, a Wesleyan Church missionary, taught Christian education, 2000 to 2004; Dr. Stephen Bennett, a New Zealander, Old Testament, 2000 to 2002; and Dr. Christi-an Bennett, church history and missions, 2000 to 2002. Dr. Jack Holstead and Dr. Ruth Saxon each served for a semester as missionary-in-residence.

During the presidency of John Nielson, the administrative council included Mr. Nestor Ronquillo, Business Manager, and Dr. Wilfredo Manaois, as Dean of Students and Assistant to the President, as well as the Academic Dean.

Dr. Nielson stressed the importance of worship and oversaw the renovation of the outdoor chapel, named the Wooten Chapel, in honor of the mother of a donor. Dr. Nielson's theme throughout his years at APNTS was to build a "Christ-culture" transcending national and ethnic differences.

During Nielson's years, the first students arrived from Thailand, Papua New Guinea, Bangladesh, South Africa, Myanmar, and other countries. The accounting, registrar's office, and library were computerized. Janice Nielson began "Kids' Klubs" for children on Saturday mornings. The school began having national culture days with presentations from each country in chapel. Small "covenant" or "koinonia" groups began with faculty members as leaders. Nielson worked with the Asia-Pacific Region to establish the Fairbanks Media Center, which was dedicated in January 1994. Using these

resources, in 1996, the school began an M.A. program in Christian Communication. This degree program was recognized by the Philippine government in 1997. *The Mediator*, the school's official journal, began publication in 1996, with Roderick Leupp as editor. Dr. Nielson oversaw scholarship partnerships with the Wesleyan Church and the Free Methodist Church and national scholarships for Nazarenes in the region. Nielson also established several endowments.

APNTS enjoyed the privilege of John and Janice Nielson's leadership for nearly twelve years. John served longer than any other president of APNTS. His Christ-like leadership shone as an example for the hundreds of students who attended APNTS between 1989 and 2001. More than that, he left a legacy that remained deeply embedded in the school's ethos.

Dr. Nielson was like many Nazarene school presidents: the spiritual leader of the school. As spiritual leader, he placed great emphasis on worship. Our chapel was both literally and spiritually the center of our school. Nielson personally led worship; he and Janice sang of Christ "ever interceding to the Father for his children," and his preaching reflected his cruciformed philosophy of ministry.

With great intentionality, John and Janice Nielson practiced hospitality. Around the dinner table, John Nielson told and retold stories of the Nielson family: stories that conveyed values of life and ministry passed from generation to generation.

As a leader, Dr. Nielson showed that we must never ask for our rights and privileges, the perks of our position. Rather, we must ask for our responsibilities. His own life reflected that: taking no higher place, demanding no special privileges as President.

A philosophy of ministry deeply embedded in him was that a leader must always forbear and never react to criticisms so as to hurt others, even those who complained. The leader must never react and must never carry grudges; the leader must bear the pain and never inflict pain on others. Dr. Nielson bore no malice toward those who criticized him. And when someone failed and fell, he was one, like Christ, a stronger, older brother.

We celebrated our diversity. Yet Nielson strongly believed in a Kingdom Culture with its own kingdom values, transcending cultures here below. Dr. Nielson reflected those Kingdom values. He did not come to APNTS on a career path. He poured the most fruitful years of his life into APNTS, asking for nothing in return, no special recognition. Those closest to him saw best the kindly, Christ-like, self-emptying character of his life.

The years John and Janice Nielson spent at APNTS were peaceful, golden years of spiritual leadership. John was a gentle and beautiful soul who went boldly, through Christ, to the throne on April 28, 2023.

Registrars of APNTS have included Dr. Ronald Beech, who served as registrar from the establishment of the school to 1989; Mary Grace Bernabe Berro, 1989 to 1991; Dr. Remedios Carrera, 1991 to 1992; Dr. Wilfredo Manaois, 1993 to 1995, Ligaya Azura Emeter, 1996 to 1999, Imelda Laroya, 1999 to 2001, Helen Caparas, 2001 to 2010, Judy Pabilando, 2010 to 2020, and Dorys Pugong Arbes, from 2020.

Many adjuncts have served APNTS. Among the long-serving adjuncts of APNTS have been Dr. Angelito Agbuya, who directed supervised ministry and taught in the area of pastoral ministry; Dr. Carol Herrmann, Christian education and Christian communication; Dr. Resurrecion Reyes, Christian education, and Mr. Doug Flemming, Christian communication. Dr. Daniel Behr came to APNTS in 1999 as an adjunct professor of Christian communication and served full-time from 2016 to 2020. Dr. Charles Seifert taught church music and worship, and Dr. Carolyn Siefert pastoral counseling and Christian formation. Dr. Jason Hallig taught New Testament Greek for a number of years.

Dr. Hitoshi (Paul) Fukue

Dr. Nielson resigned in 2001 to accept a position at European Nazarene Bible College. Cunningham served as officer in charge from 2001 until January 2003, when the Board of Trustees chose Dr. Hitoshi (Paul) Fukue, who had been serving on the faculty since 2001, as President—the first Asian president of APNTS.

Before coming to APNTS, Dr. Fukue had pastored in Japan for many years and served as President of Japan Christian Junior College. He was inaugurated as President in April 2003.

In the same month, the seminary dedicated a major building on campus, the Nielson Center for Education and Evangelism. Dr. Fukue oversaw the development of the Master of Science in Theology program, which offered specialization for students with a prior theology degree. The school also underwent a series of planning and mission review processes under the guidance of Mr. Keith Killen. A five-year plan and strategic initiatives resulted. In chapel messages, Dr. Fukue helped the community to develop a theology of suffering.

Dr. Fukue taught theology, ethics, sociology of religion, and preaching. Mitsuko Fukue taught interpersonal and intercultural communication. Dr. Gilbert Montecastro taught Biblical studies from 2002 to 2006, Prof. Rovina Hatcher, Christian education from 2003 to 2011, Dr. Kwon Dong Hwan, Christian communication from 2004 to 2013, and Dr. Oh Won Keun, Old Testament from 2004 to 2007.

Dr. Fukue's first step toward Christ was an invitation to an English Bible study. It was the first time he had heard about Jesus. He was fascinated by the Bible and very interested in learning English. Over the next several years, he returned often to Bible studies.

While attending Tokyo's Sophia University, he met Helen Wilson, a visiting professor. She invited him to America to study. Two years later, amid national student unrest and campus riots, he searched for the card Professor Wilson had left with him. He finally found it in the back of a desk drawer. It said, "Northwest Nazarene College." Soon, he was there. In chapel services at the College Church, he struggled. He had doubts about God's existence. One Sunday, he vowed that he would never go back to church if he did not find God that night. A missionary spoke. There was an altar call. Many went forward. He found himself at the front, repenting of his sins, asking Jesus to save him, promising a life in service to the Savior.

Mitsuko, his girlfriend, came to study at NNC. She, too, found Christ.

After their wedding and Dr. Fukue's graduation from Northwest Nazarene College (now university) in 1970, they moved to Kansas City to attend Nazarene Theological Seminary. He especially valued the theology subjects he took. While in Kansas City, they started a Japanese Nazarene Fellowship, where many people came to Christ for the first time.

Upon Dr. Fukue's seminary graduation in 1973, they returned to their home city of Kochi, on Shikoku Island in southern Japan, to plant a Church of the Nazarene. There, he found it impossible to implement the evangelism strategies he had learned in the USA, which were inappropriate for Japan; yet, along with many others, Dr. Fukue's mother, sister, brother-in-law, brother, and father came to Christ.

In 1976, Dr. Fukue was elected to the General Council of the Nazarene Young Peoples Society (now Nazarene Youth International). He served on the Council for four years.

From 1981 to 1984, the Fukues studied at Boston University. Dr. Fukue studied under the renowned sociologist of religion Peter Berger. In 1994, after completing his dissertation on "Historical Transformations of Japanese Cosmology: Search for Patterns," Dr. Fukue received the Doctor of Theology degree. Mitsuko Fukue earned a Master's degree in education at the same school. While in the United States, Dr. Fukue lectured at Eastern Nazarene College and the Boston University School of Education.

Returning to Japan, he resumed his pastorate in Kochi City. He also lectured at Sophia University and Shikoku Christian University. In 1992, Dr. Fukue began teaching summer modules at APNTS as an adjunct professor. From 1995, he also served as an adjunct professor at Japan Nazarene Theological Seminary and, from 1997, at Japan Christian Junior College. He published articles in books and scholarly journals and translated various works.

In 1994, Dr. Fukue became pastor of the Oyamadai Church in Tokyo. Many outstanding professionals attended his church. From 1999 to 2000, he served as President of Japan Christian Junior College and Pastor of the College Church.

Hitoshi and Mitsuko Fukue came to APNTS as full-time professors in 2001. He served as Assistant to the President and Dean of Students and was an important Asian voice on the school's administrative council. In January 2003, the Board of Trustees elected Hitoshi Fukue, the fourth president of APNTS.

As President, Dr. Fukue immediately faced many difficult decisions. Finances are a perpetual burden, but he left APNTS a stronger institution. He often spoke in chapel from his heart on suffering, its meaning, purpose, and how we might live through suffering and not inflict it upon others.

Mr. Ted Wheeler served as business manager under Dr. Fukue. He was followed by Mr. Elmer Gutierrez, who remained until 2013. He was replaced by Mrs. Calm Mijares (who also had served as Dean of Students). Subsequently, for several years, including interims between presidents, Mr. Keith Killen served as business manager and, in subsequent years, as dean of administration.

Dr. Floyd T. Cunningham

In May 2007, Dr. Fukue resigned in order to resume pastoral ministry in Japan. Cunningham served as Officer-in-Charge and then, from October 2007, as Interim President. In June 2008, the APNTS Board of Trustees elected Cunningham the fifth President of APNTS.

Cunningham was installed during the school's twenty-fifth anniversary in November 2008. The school opened extension programs in Papua New Guinea and Myanmar, constructed the New Life Volunteer Mission Center, and completed the Nielson Center for Education and Evangelism. The school housed Bresee Institute East, directed by Dr. Fletcher Tink, to promote urban ministry.

In April 2008, in partnership with Compassion International, APNTS initiated Holistic Child Development (HCD) programs at the Certificate, Diploma, Master's, and, eventually, Ph.D. levels. The Ph.D. began in November 2009 and was undertaken in partnership with the Asia Graduate

School of Theology (AGST). The Philippines Commission of Higher Education (CHED) granted recognition to the program in January 2012. The first Ph.D. graduate of APNTS/AGST was Rev. Mrs. Stella Bokare, who received her Ph.D. in Holistic Child Development on June 28, 2016. In addition to emphasizing children in crisis, the school expanded ministries to the community and built partnerships with various church, para-church, and non-government organizations.

In November 2011, the extension program in Papua New Guinea graduated eight students with the Master of Ministry and four with the Graduate Diploma. Meanwhile, students arrived from such countries as Colombia, Ethiopia, Kenya, Nigeria, Peru, and Russia.

In 2007, Dr. Lee San Young joined the faculty as a professor of religion, teaching counseling, Asian religion, and spiritual formation. She served as Academic Dean from 2009 to 2013—the first Asian to serve as academic dean. Dr. Mitchel Modine joined the faculty in 2008 to teach Old Testament. Faculty development continued with the appointment of Prof. Larnie Sam Tabuena, who taught in the area of philosophy of religion and Christian ethics and directed supervised ministry from 2008 through 2016. Dr. Nativity Petallar joined the faculty in January 2009 to teach Christian education and to direct the holistic child development program. Later, in 2009, Dr. Darin Land, a Free Methodist missionary, joined the faculty to teach the New Testament. He served as Dean of Students from 2012 to 2014. Dr. John Bondy and Prof. Linda Bondy served on the faculty from 2011 to 2013, teaching, respectively, in the areas of Christian Education and English. In 2012, Dr. Dick Eugenio joined the faculty to teach theology and served until 2021.

In the first semester of 2013-14, in partnership with the Metro Manila District, Church of the Nazarene, APNTS began a program called the Laymen's Apprenticeship Ministers Preparation (LAMP) at the baccalaureate level with CHED-recognized credits. By 2023, this had become a full-fledged Bachelor of Arts in Theology program.

Dr. Im Seung-An

Dr. Im Seung-an, recently President of Korea Nazarene University, was elected as APNTS president by the Board of Trustees in March 2013 and was installed as the sixth president of APNTS in January 2014. Cunningham served as Interim President until the installation of Dr. Im and then resumed duties as Academic Dean. President Im emphasized the value of holistically preparing students for ministry.

President Im will be known as the "acronym" president. His mind was always churning out new ideas. With an expansive vision toward the future of APNTS, Im initiated the "BEST" program, emphasizing that APNTS must concentrate on producing graduates who have mastered the Bible, who are responsible to the Ecclesial community, who are Socially-minded, and who are passionate about proceeding Toward the "glocal" mission of Christ. He desired that APNTS be not only the BEST, but GREAT . . . Glorifying God the Father, the Son, and the Holy Spirit, experiencing Regeneration, Evangelizing, evidencing Agapeic love, and being Transformed until Transfigured in Christ's image. And he desired an education that centered upon the CROSS . . . taking up one's Cross, living in Resurrection hope, living at One with others, living a Spirit-filled, sanctified life, and being ready to be Sent into the world. These acronyms were ways President Im encapsulated the values he most highly cherished after over forty years in Nazarene higher education.

President Im's long explanations of these acronyms and their meaning amazed and sometimes amused faculty members and students, but this was his way of enforcing and reinforcing the principles and values that governed his administration and communicating his heart. These values were transmitted through tangible policies, including a vigorous, holistic concern for the welfare and maturation of students. He was concerned that we be "disciplined harshly," his way of saying that Christian life is one of obedience and servanthood.

Among the hallmarks of his presidency was an intentionally close relationship between APNTS and the Board of Trustees and the Asia-Pacific Region and its leaders. He listened closely to the needs, wants, hopes, and

aims of the church for APNTS and did his best to implement these desires of the church's leaders. He built close relationships between APNTS and Philippine pastors and leaders.

Among the concrete visualizations of his leadership was shutting down the chiller system so that the school could save money on electricity. He simplified accounting reports so that the true financial situation of the school could be readily seen. Korean partners supported Dr. Im and APNTS in many ways, including finances. Dr. Im demonstrated to the region that we were serious about extension education by expanding our Master of Ministry programs. His large dreams for APNTS were greater than two years could fulfill.

From the first day until almost his last, he was constantly saying, "Please teach me." This evidenced a humble heart. He wondered why running a school with about 100 students would prove as much of a challenge as running a school like Korea Nazarene University (KNU) with more than 6,000 students! His heart became a missionary heart. He returned to KNU, knowing that APNTS and KNU were corners in the same Kingdom of God.

In faculty development, experienced pastor Dr. Clark Armstrong joined the faculty in October 2013 to teach in the areas of Christian Education and Pastoral Ministry, and he remained as a full-time or part-time professor through 2023, including stints as business manager and dean of students. Dr. Grant Zweigle joined APNTS as Dean of Students and instructor in evangelism in 2014 and remained until 2017. Jocel Longcop served as the instructor of English from 2015 to 2019. Dr. Phillip Davis and Rebecca Davis, long-time missionaries in the Wesleyan Church, joined the faculty in 2015. Phillip Davis taught in the area of theology, and Rebecca Davis in the area of worship and music. Dr. Lynn Shmidt, who had been teaching at Asbury University, joined the faculty as the professor of missions in 2016, and Rev. Shearon Shmidt became chaplain in 2016. The Shmidts had previously been Nazarene missionaries in Africa. When the Shmidts retired in 2020, Rebecca Davis became the chaplain. Dr. Eileen Ruger, formerly serving in China Ministries, began teaching at APNTS in 2019 and took Dr. Shmidt's place as professor of Intercultural Studies and head of the Owens

School of World Mission. Free Methodist Professor Marie Osborn, who had also served in China, taught English from 2019 to 2022. Dr. Erlie Sagud, an alumnus of APNTS, joined the faculty in 2020 to teach Christian Education.

Dr. Bruce Oldham

Im Seung-an resigned as President in January 2016 to return to the presidency of Korea Nazarene University. Board of Trustees Chairman Kafoa Muaror became Interim President following Dr. Im's departure. In August 2016, the Board of Trustees elected Dr. Bruce Oldham as President. Dr. Peggy Oldham joined the faculty in the area of Christian leadership. In early 2019, the Oldhams resigned from APNTS to assume a pastorate in the USA. We thank God every time we remember the faithfulness and vision of the leaders he has brought to APNTS. God's choice of Bruce Oldham as President of APNTS demonstrated God's care for APNTS.

God prepared Dr. Oldham splendidly well for this particular place and time in the history of APNTS. He began his ministry as a pastor and maintained the heart of a pastor, possessing tender care toward the community that God gave him. Before coming to APNTS, Dr. Oldham served in administrative positions in Nazarene higher education for more than twenty years. He was Director of Admissions and Student Recruitment, Executive Assistant to the President for Church Relations, and Vice-President for Enrollment Management at Mount Vernon Nazarene University, where he served closely with former APNTS President E. LeBron Fairbanks, all the while teaching Christian Education. For six years, from 1995 to 2001, Dr. Oldham served as President of Nazarene Youth International. This global assignment exposed him to the Church of the Nazarene around the world. In 2005, he earned a Doctor of Education concentrating in Higher Education Leadership at Vanderbilt University. Following service at Mount Vernon, Dr. Oldham served as Dean of the School of Christian Ministry and Formation at MidAmerica Nazarene University. After two years, he resumed pastoral ministry as Senior Associate Pastor of the historic Nashville, Tennessee, First Church of the Nazarene. Dr. Oldham brought to APNTS successful models for structuring and organizing the school for its maximum

efficiency and best use of resources in order to achieve its mission.

With keen sensitivity to his new setting in the Philippines, Dr. Oldham anchored his inaugural address around three key Filipino proverbs: "If you plant, you will harvest," "A broom is sturdy because its strands are tightly bound," and "A person who does not remember where he came from will never reach his destination."

He spoke of the original vision of APNTS, as it was conceived in the minds of church leaders and established by the first president, Donald Owens. Clearly, Dr. Oldham caught the same vision of APNTS for serving the region—and the world—fulfilling God's great commission in its own way as a graduate school in the Wesleyan tradition. As Dr. Oldham observed, this part of the world is "desperate for local pastors and tent-makers to invade the space that traditional missionaries can no longer fill," and APNTS was a seminary "already planted and cultivated for a field to be harvested."

Dr. Oldham expressed the strong "strands" that bind together APNTS. These include (1) a dedicated faculty, which has produced effective graduates scattered around the world; (2) passionate students; (3) a support network that includes the Global Mission of the Church of the Nazarene, local leaders, and like-minded denominations; (4) partnerships with various agencies, including theological associations; and, especially, (5) Christ Jesus himself, who represents the very purpose of APNTS.

Dr. Oldham looked to the past history of APNTS to understand it well and lead it into the future. He alluded to the thoughts of his teacher, Mildred Bangs Wynkoop, that evangelism must build upon the foundations of thought for the church to be strong. Indeed, APNTS, like other Nazarene schools, sought the integration of the heart with the head and the "Word" with the "world," as former President LeBron Fairbanks said. Dr. Oldham affirmed it this way, that APNTS must be both research- and ministry-oriented and continue "to serve as a 'hub' of graduate learning for Asia-Pacific." Dr. Oldham expressed the necessity of strengthening both the "hub" and the "spokes," which represented other schools on the region and the APNTS extension sites. Based on his many years of experience in education, Dr. Oldham understood the importance of "quality student experience,"

and that meant the total, holistic life of the seminary.

Strengthening the hub remained a major challenge. Balancing all of the factors that made for a "quality student experience" included not only the faculty of APNTS and the school's spiritual life but also the upkeep of dormitories and other facilities. Dr. Oldham expressed his commitment to developing the central campus and extension centers.

In 2016, APNTS received CHED permission to offer a Ph.D. in Transformational Learning and a Ph.D. in Transformational Development, both in partnership with the Asia Graduate School of Theology. Dr. Catherine Stonehouse directed the Transformational Learning program, and Dr. Fletcher Tink the Transformational Development program, with Dr. Nativity Petallar remaining as director of the Ph.D. in Holistic Child Development. In 2017, APNTS received permission to offer both the Doctor of Ministry in Transformational Ministry, directed by Dr. Clark Armstrong through 2023, and the Master of Arts in Intercultural Studies. In 2018, Dr. Irene Yang replaced Dr. Stonehouse as program director of the Ph.D. in Transformational Learning. In 2019, APNTS's Ph.D. in HCD received accreditation from the Asia Theological Association.

In 2018, Dr. Dick Eugenio replaced Cunningham as Academic Dean. Dr. Nativity Petallar was appointed Associate Academic Dean, overseeing the Ph.D. programs. Dr. Darin Land served as Assistant Academic Dean until he resigned from APNTS in 2020 to serve the broader interests of the Free Methodist Church in Asia. During the pandemic, for two years, 2020-22, all of the classes of APNTS were taught via Zoom. Upon Dr. Eugenio's resignation in 2021, Cunningham served as interim Academic Dean. In January 2023, Dr. David Ackerman returned to APNTS to serve as Academic Dean and Professor of New Testament.

Dr. Larry Bollinger

In 2020, the Board of Trustees elected Dr. Larry Bollinger as the eighth President of APNTS. At the time, Dr. Bollinger was serving as Vice President of Eastern Nazarene College. Previously, he had served as a

missionary in the Philippines and had been director of the Church of the Nazarene's Compassionate Ministries from 1996 to 2016. His wife, Rev. Lynne Bollinger, had served as Chaplain of Eastern Nazarene College. Larry Bollinger teaches in leadership, and Lynne Bollinger teaches in Christian formation and intercultural studies.

The increasing world scope of APNTS was reflected in its vision statement: "Bridging cultures for Christ, APNTS equips each new generation of leaders to disseminate the gospel of Jesus Christ throughout Asia, the Pacific, and the world." Indeed, more than 650 graduates of APNTS have gone on to pastoral, teaching, missionary, administrative and many other forms of ministry in various countries, including Australia, Bangladesh, Cambodia, Canada, China, Great Britain, Hong Kong, India, Indonesia, Japan, Kenya, Korea, Mongolia, Myanmar, Nepal, New Zealand, Pakistan, Papua New Guinea, Peru, the Philippines, Samoa, Taiwan, Thailand, the United States, Vietnam, and Zimbabwe.

Mediator 18, no. 1 (2023): 20–30

Teach Your Children Well

Floyd T. Cunningham

Deuteronomy 6:20-25 (NIV)

> [20] In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" [21] tell him: "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand. [22] Before our eyes the Lord sent signs and wonders—great and terrible—on Egypt and Pharaoh and his whole household. [23] But he brought us out from there to bring us in and give us the land he promised on oath to our ancestors. [24] The Lord commanded us to obey all these decrees and to fear the Lord our God, so that we might always prosper and be kept alive, as is the case today. [25] And if we are careful to obey all this law before the Lord our God, as he has commanded us, that will be our righteousness."

Here in Deuteronomy, Moses eloquently retells the great acts of God in history. Deuteronomy is his farewell discourse, as Jesus was to have with his disciples (John 14-17), and comes, as with Jesus' farewell discourse, on the boundary of new religious experience. Facing what is ahead, entering into the promised land, Moses describes through the recital of history the purpose of the people of God and God's incredible faithfulness and time-and-time-again tolerance of his people's failing.

If Deuteronomy was composed, compiled, or re-edited during the era of Josiah's revival (2 Kings 22:3), it is already the future. And the children of that generation were asking again, "What is the meaning of the stipulations, decrees, and laws the Lord our God has commanded?" Deuteronomy interprets the present as well as the long-ago past. By retelling the story, Moses prepares for the future by bringing the people into the

past. Observes Patrick Miller, "Deuteronomy seeks to bring a new generation back to the boundary and give them instruction for life."[1]

Moses' history was, for Josiah's time, a means of reformation, as history is many times in history. *Ad fontes*, "from the fount," meant for the fifteenth-century Humanists a return to the fount of Western civilization in ancient Greek and Roman culture, and *ad fontes* meant for both Erasmus and Martin Luther a return to the New Testament as a means of reforming the Catholic Church. Centuries later, John Wesley sought to renew the Church of England by a return to the teachings and practices of the primitive church.[2] The Church of the Nazarene in the 1970s sought renewal by returning to both the teachings of John Wesley and the vision of Phineas Bresee for urban centers of holy fire. Something inherent in human nature seeks out our reason-to-be by looking back at the fountain and comparing it to our present.

History is useful. Somewhere, Jephthah, the son of a prostitute, had been taught by an unknown teacher to know history. When the Ammonites presented their version of the historical record of how the Israelites passed through their country on their journey to the promised land, Jephthah knew they were incorrect. Jephthah cites to them Numbers 21.

What was to have been the substance of the Hebrew children's education? History. History conveyed the meaning of their being a people. Think of the story Moses retells here in his farewell as the people prepare to enter the promised land. Think of the character of the story he is telling—life: failures, triumphs, victory, grumbling, hunger, thirst, God's faithfulness, our unfaithfulness, God's mighty acts, our idolatry.

In our own reading of the Bible, do we not want to yell at the Israelites, "Be faithful!" Every time I get to 1 Kings 12, I want to shout at Rehoboam, take the advice of your advisors! And, still wondering what is next—no

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[1] Patrick D. Miller, *Deuteronomy* (Louisville: John Knox Press, 1990), 4.

[2] Geordon Hammond, *John Wesley in America: Restoring Primitive Christianity* (Oxford: Oxford University Press, 2014).

matter how many times I have read the text.

Deuteronomy says that the story is to be talked about, discussed "when you sit at home and when you walk along the road, when you lie down and when you get up" (Deut 11:19). That is, history, with all of its names and places and dates, is not just to be recited (though we are grateful to Jephthah's teacher for his ability to recite it) but explained.

"When your son asks," Deuteronomy 6:20 says, not *if*, but *when*. History answers this child; history conveys the purpose of the people of God, their reason-to-be, the meaning of rites, rules, regulations, signs and symbols, and beliefs—all of which the young man *experienced*. Children, learners in general, and all the more so, adult learners bring to the educational process experiences they yearn to talk about and to ask, why? The parent and teacher know that if the child does not understand the *why* of shared faith and sees God's design and our privileges and responsibilities, the child will not be faithful. Why did the people of God suffer calamities? Hear Moses tell the story. He taught faith not by means of philosophy and theology, which descend to us from the Greeks, but by means of history, which descends to us from the Hebrews.

By the time of Josiah, it may have become apparent that the history had *not* been told enough to each succeeding generation, not enough to have guarded the people from idolatry and sin. Hence, the words of Moses, the history he tells, reverberated to a new generation, provoked repentance, and brought revival.

I. Why? Why history?

Several years ago, when talking with a professor at one of our universities, I told him that I was a historian—no, not a historical theologian, but a historian. He asked, what place had a historian on the faculty of a theological seminary? Previous generations might not have asked that question, as a professorship in church history was an expected and necessary foundational position on the faculty of theological seminaries. Though I have not located studies on this, it is my perception that that might not hold true today.

While some seminaries have allowed more electives, others have reduced the number of units required for the Master of Divinity, for instance, and subjects in church history have been among the casualties.[3]

So why history? From history, we understand why things are as they are.[4]

From history, we connect ourselves with the generations that have preceded us. Some historians might even seem more connected to the people of the past than to their own colleagues!

Through history, we are engrafted into the tradition of which we are a part. As H. Richard Niebuhr observed, "When we become members of such a community of selves, we adopt its past as our own and thereby are changed in our present existence."[5] In membership classes, for instance, where the history of the Church of the Nazarene is taught, even if we are from a very different era and living in a very different place, Phineas Bresee and Hiram Reynolds become our founders. When we hear about "Uncle Bud" Robinson and the story of the great theologian A. M. Hills sitting at Robinson's feet at a straw-strewn kneeling rail while Robinson preached, it is our story, and it conveys the ethos of the Church of the Nazarene.

Equally, the story of Nazarenes around the world is our story. On my second visit to China, I went along with our General Superintendent and Regional Director to visit our old field in Hebei Province. On the long train ride from Beijing to Handan, I not only briefed them of my trip there ten years earlier with John Pattee but also told them the stories that I had learned and the research I had done about the beginnings and development of the Church of the Nazarene in China. When I learned that we would be meeting with Zhang Xin, who had been the most outstanding evangelist for

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[3] Arguing for the need for church history in the theological curriculum, Perry Shaw, *Transforming Theological Education: A Practical Handbook for Integrative Learning* (Carlisle, Cumbria, UK: Langham Global Library, 2014), 138.

[4] See, for example, H. P. Rickman, "Introduction" to Wilhelm Dilthey, *Pattern and Meaning in History: Thoughts on History and Society*, ed. H. P. Rickman (1961; reprint, New York: Harper and Row, 1962), 59-62.

[5] *The Meaning of Revelation* (1941; reprint, New York: Macmillan, 1960), 52.

our church ever since the 1920s, I made it so that the General Superintendent would be duly impressed with the person of this 90-year-old preacher that he was meeting. From history, we learn respect for the endeavors of those generations who have gone before us.

From history, we understand human nature. Those who have gone before are like us. We can feel their humanity because they are human like us. We can identify with them. We can empathize with them. Their courage inspires us. Their bravery instructs us. Their failures strangely comfort us and instruct us in our own struggles.

Like every human being, we are formed by the society, particularly that segment of society of which we are a part. Emile Durkheim observed, "It is only by historical analysis that we can discover what makes up [humanity], since it is only in the course of history that [humanity] is formed."[6] Human beings are preeminently social beings, but the society we are a part of is constructed in history.

In my own segment of society, as a young missionary, I was skeptical about denominational missionary reading books, which are published to raise financial support for Nazarene missions. These books described missionaries as miracle-working superheroes. The books also left many unanswered questions, for instance, why a particular missionary left the field at a particular time. Besides, historians are a bit cynical. So, I did my own research in the Nazarene Archives and found missionaries, as I suspected, to be human! Struggling, and oftentimes, struggling with each other. (I recall Nazarene missiologist Charles Gailey saying something, facetiously, I suspect, to the effect that missionaries have just a little less spirituality than the common layperson.) I presented my research to my classes, and some of those who became missionaries themselves reported that this view of the mission field prepared them for real life as missionaries. Being a historian, a "professional remembrancer of what fellow citizens wish to forget,"[7] it was

[6] Durkheim, "The Dualism of Human Nature and its Social Conditions," in Durkheim, *On Morality and Society: Selected Writings*, ed. Robert Bellah (Chicago: University of Chicago Press, 1973), 150.

[7] Eric Hobsbawm quoted in Eric Foner, *Who Owns History? Rethinking the Past*

not surprising that Nazarene Publishing House turned down the manuscript that I prepared based on my research. Admittedly, if one reads the *Holiness Abroad*, published by Scarecrow Press in 2003, there is a twinge of irony in the title. The reader would ask, what, then, is "holiness"?

Yes, from history, we look at the reality of lived-out holiness. Writing my section in *Our Watchword and Song*, I discussed racism. Some in our denomination testified to entire sanctification but would not allow African Americans to attend their churches. How can we reconcile that? Discussing our questions helps us to understand and clarify what holiness really should be.

From history, we learn problem-solving. John Dewey said that education must be practical and applicable. In a sense, he is the one behind the Church of the Nazarene's emphasis on the four "Cs" in theological education. (He did not put it that way, but that is the implication of his educational philosophy.) Dewey brought to the attention of educators' context, competency, and character to balance previous generations' preoccupation with content. Yet, for Dewey, history is the most important subject in the curriculum. To study history, Dewey observed, is to study how and why people act and how they use intelligence to solve problems, and so revealing that process to us. Furthermore, Dewey said in *The School and Society* that history "enables the child to appreciate the values of social life, to see in imagination the forces which favor effective cooperation with one another, to understand the sorts of character that help and that hold back."[8]

Note that "character" is the sort of character that enables community. From history, we learn about character—in Martin Luther, John Wesley, B. T. Roberts, and Phineas Bresee. We learn who the heroes are—such as Bartolome de Las Casas, who transcended his own culture and came to see his people as the "enemy." Practically every single class session in history is a

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in a Changing World (New York: Hill and Wang, 2002), 165.

[8] *The Child and the Curriculum. The School and Society* (Chicago: University of Chicago Press, n.d.), 151-152. See Robert B. Westbrook, *John Dewey and American Democracy* (Ithaca: Cornell University Press, 1991), 171.

lesson posing questions about character.

History teaches us that grand, beautifully construed doctrines are useless unless they are incarnated. "Ideas are poor ghosts until they become incarnate," said George Eliot.[9] History is the incarnation of ideas, the test of ideas. History is filled with real flesh and blood people like us who believed and *enacted* their faith.[10]

Similarly, for we Wesleyans, historical experience tests our right understanding of the Bible's teachings. John Calvin interpreted the Bible in ways that emphasized election and predestination to such an extent that it seemed not to matter how Christians lived out their lives. Insofar as John Wesley was concerned, this interpretation of the Bible was wrong—must be wrong—because he saw in history how it led to antinomianism.

From history, we discern what the gospel is by looking at its manifestation in culture and observing again and again how confused we missionaries have been to think of our particular form of Christianity as the "gospel." Recently, in my History of Missions class, a Korean student who had been a missionary in the Philippines for several years came to an understanding that her mission had made Korean Christians of Filipinos, not Filipino Christians. Of course, American missionaries are prone to do the same.

But historical lessons like this come with frustrating subtlety and excessive descriptiveness. In its pursuit of the noble dream of objectivity, history tells dramatic stories without the subjective coloring of adjectives. That is, history, like other disciplines, is captured by positivism. Historians are part of the "academy."[11]

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[9] In E. Stanley Jones, *The Christ of the Indian Road*, 6th ed. (New York: Grosset & Dunlap, 1925), 188.

[10] There is an entire emphasis upon "lived religion" in the study of Christian history. See especially David D. Hall, ed., *Lived Religion in America: Toward a History of Practice* (Princeton: Princeton University Press, 1997).

[11] Peter Novick, *That Noble Dream: The "Objectivity Question" and the American National Profession* (Cambridge: Cambridge University Press, 1988).

Within the academy, history is apologetics. Timothy L. Smith had two or three persons whom he kept in mind whenever he wrote, one of them an alcoholic at a prestigious university, all of them scoffers of Christianity. The only way to have convinced them about the goodness of Christianity was to have played by the academy's rules, which means heavily footnoted, primary-source-supporting objectivity in discussing the lives and works of the faithful.[12]

II. Teachers

We do not know the name of Jephthah's teacher, but one of mine was Timothy L. Smith. In various ways, I still convey his mind and teaching to my students.[13]

I also convey the mind of my other teachers. In my first year at Eastern Nazarene College, my writing teacher was Alice Spangenberg, then in her forty-ninth year of teaching. That is, she began teaching in 1923—a hundred years ago. Among those she taught in the early 1940s was a Japanese student named Shiro Kano, who was interred in the Boston area when World War Two broke out, who went back to Japan, and about whom she wrote.[14] I have used Shiro Kano's story in my classes, but imagine how much more connected I am to him by our having had the same teacher!

I convey to students another teacher, J. Kenneth Grider, who every year commemorated the death of theologian Karl Barth by tears while reading a poem he had written in tribute to him. At the same time, Grider established rapport with many students by playing table tennis and, in my case, teaching me how to play billiards. But in my time at seminary, few teachers did that, and at Asia-Pacific Nazarene Theological Seminary, there has been a

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[12] Similarly, on the apologetic aim of history, Henry Warner Bowden, *Church History in an Age of Uncertainty: Historiographical Patterns in the United States, 1906-1990* (Carbondale: Southern Illinois U. Press, 1991), 35-64.

[13] Floyd T. Cunningham, "Common Ground: The Perspective of Timothy L. Smith on American Religious History," *Fides et Historia* (Summer/Fall 2012), 21-55.

[14] Spangenberg, *Oriental Pilgrim: Story of Shiro Kano* (Kansas City: Beacon Hill, 1948).

vast difference in our relationship with students. Maybe it is our living on campus together, but I think it is more than that; it is the ethos that bridges cultures for Christ.

In seminary, only once did I venture to enter a class discussion. It was in a class taught by Mildred Bangs Wynkoop. She could recall as a child hearing Phineas Bresee preach. Why was her class the only class I spoke up in during my three years at seminary? For one thing, I was very shy. But also, as I recall, there were very few class discussions. Almost everything was lecture. What was it about Wynkoop's class that allowed me to speak? For her, each class was something creative. Something about the subject was being created conjointly among her and the students. Together, we might come up with something profound! I swallowed hard, took a few deep breaths, and ventured some of my thoughts.

Like myself, my seminary professors were not taught to be teachers but scholars. As a teacher, I would come to the "lecture hall," which was truly a lecture hall, with my thick notebooks, picking up at the next class session precisely where I had left off in the previous—following the examples of my own professors. Why should graduate school profs care about pedagogy? Slowly, in my years of teaching at APNTS, I began to care. Visiting professor Edythe Leupp said something that should have been obvious: that we are not teaching unless learning is taking place! I do not fail students, she said; I am too good a teacher for that. If a student is struggling, if I really believe that what I am teaching is important, to my best, I should make sure that that student is not left behind. Somewhere in those years, coming to a greater appreciation for the affective domain among our students and sensing that the affective should precede the cognitive, I began to open each class session with a hymn. And there were a few occasions where I might provide donuts or pizza.

Nonetheless, as academic dean, I was frustrated with Carol Herrmann, our adjunct professor in Christian Communication. Her grades were late. All the students worked on the same project. Unlike my near-perfect Bell curve, in which on any given test, an equal number of students failed as received an A, *all* of Dr. Herrmann's students got an A grade. Now, years

later, I think they got an A grade because they had learned something, and whatever the class might have been about, the students from different countries, in bridging cultures for Christ, had learned to work together.

I was asked to teach a PhD subject, Spirituality and Transformational Learning. The first time that I taught the subject, I knew little about spirituality and less about transformational learning. But I was hearing from my student, Ernesto "Chino" Lozano, about Critical Pedagogy, so I decided when asked for unknown reasons to teach the subject a second time that I would try to find out what transformational learning was. So, I read a lot, beginning more than a year in advance of the class. After surmising that the key connection between spirituality and transformational learning was hospitality, I painstakingly constructed the syllabus, carefully pre-selecting readings for the students. I set a few ground rules, in part to curb the tendency of some students to dominate. In class, my intention was to build on the experiences and questions, like that child in Deuteronomy 6:21, that students brought, using opening discussion, not dominating, and each day of class nervously hoping and praying that as we "walked" and talked together, there would be formative discussion.

As it turned out, because of the pandemic, the class met by Zoom. Strangely, more than meeting face to face ever could have done, Zoom helped us achieve a level "playing" field. The teacher's face was just one of more than a dozen on the screen. One could hardly tell who the teacher was. In fact, some could not. That was, I would like to think, by intention.

Meanwhile, during the pandemic, as I taught other classes by Zoom, I realized that students could not study if their minds were on their families' suffering—whether it was Covid killing dozens in their home villages or whether it was civil war. Going around the circle on Zoom, we identified how we were feeling and took as much time as needed to pray. Affective before cognitive. Hospitality without donuts or pizza. Whether that same care and compassion expressed over Zoom can be communicated in face-to-face classes remains the challenge!

Could I make my classes so hospitable that the shyest of the shy, after

taking several deep breaths, could do as I did in Wynkoop's class and muster the courage to say something?

I have apologized to my earlier students. You would have learned more and gotten a higher grade from me now than 30 or so years ago. I should have been more attentive to you and allowed you to speak more. I am still learning how to teach.

By the way, in the previous paragraphs detailing something of my own history, I have demonstrated another purpose of history: history conveys values. The stories we tell as historians, just like the stories that John Nielson told about several generations of his family around his dinner table, are far more than names and dates and places. There is a purpose not unlike that of Moses when he recalled with the people their history, and not unlike the revival that the recital of history brought in in Josiah's time. With subtlety, without adjectives, through stories, historians place emphasis on the particular values they wish to teach.[15]

Why history? To lead us to repentance. To give us hope for change. And so that in the future, when your son or daughter asks you why, you can begin a discussion: here is the story; this is why.

[15] More on this and the methods of historians, Floyd T. Cunningham, "Telling the Story of the Church of the Nazarene: A Wesleyan Reflection on Church History," *The Mediator* 4 (2002), 1-14, and "A Wesleyan Historian's Response to Post-Modernism," *The Mediator* 12 (April 2017), 53-79.

Mediator 18, no. 1 (2023): 31-77

Wayang as a Bridge of Transformation and Conveying Good News to Javanese Society

Seri Damarwanti

Introduction

When addressing the Javanese population, it is necessary to identify who the Javanese people are. Javanese people are members of the Javanese ethnic group, which is one of the most numerous ethnicities on the island of Java, especially in the east and central parts. Javanese people have moved and lived in other parts of Indonesia and can be found all across the nation. Those who have moved and lived in other places may adopt the cultures of the areas where they have resided. Others remain in the Javanese community, including East Java, Central Java, and the Yogyakarta Special Territory. Budi identified the influence of Javanese culture on the power structures in Indonesia. In the late twentieth century, the political culture of the Indonesian government was dominated by paternalistic rule reflecting Javanese cultural values. The Javanese have long dominated governance and the Indonesian armed forces.[1]

Geographical Background

Most Javanese live on the island of Java. According to the Indonesia Data Statistic Center, with a population of 14.76 million, Java is the world's most populous island, accounting for approximately 55% of the Indonesian population.[2] According to Ricklefs, the area of Java is about 150,000 square km.[3]

[1] Budi Santoso, "The Influences of Javanese Culture in Power of Making Decision in Indonesian Universities: Case Studies in MM Programs," *Journal of Indonesian Economy and Business* 27, no. 2 (2012): 226.

[2] "Statistics Indonesia," last modified 2021, https://www.bps.go.id/.

[3] M.C Ricklefs, *A History of Modern Indonesia since c.1300* (M.C. Ricklefs:

The Jasa Tirta Corporation claimed that it is about 1000 km (620 mi) long and up to 210 km (130 mi) wide. The longest river on the island is the 600-kilometer-long Solo River.[4] The average temperature ranges from 22°C (72°F) to 29°C (84°F), with about 75% humidity. The northern coastal plains are typically hotter, with daytime temperatures averaging 34 °C (93 °F) in the dry season. The south coast is often cooler than the north, while highland locations inside are considerably cooler.[5]

According to the same source, the city has a total area of 32.5 square km and a population density of 1,281 people/square km. The city's geographical area is surrounded by lots of mountains and hills, and major streams run through it (the Code and Progo). Yogyakarta is located on the coast of Java, close to the sea. Many beautiful beaches are within 30-60 minutes' drive. On February 13, 1755, the Gianti Agreement established the city of Yogyakarta with special autonomy. It was led by a Sultan (Hamengkubuwono X) who resided in Keraton, the royal palace.[6]

Demographic Background

Based on the same source, the religious composition of the population is just as follows: Islam 83.40%, Christian 16.19% (Catholic 9.89% and Protestant 6.3%), and others 0.41%. As relics of historical sites, there are twenty Hindu and Buddhist temples spread around Yogyakarta. Per the Aritonang, Christians in Java account only for 20.5% of all Indonesian Christians, despite the fact that Java is host to approximately 60% of the nation's people. This figure already gives a clear picture of Christianity's minority status on the archipelago's major island. The Sultanate of Yogyakarta had a substantially larger percentage of Christians.[7]

MacMillan, 1990).

[4] "Management of Bengawan Solo River Area," Jasa Tirta I Corporation.

[5] "Management of Bengawan Solo River Area," Jasa Tirta I Corporation.

[6] "Yogyakarta," https://yogyakarta.bps.go.id/publication.

[7] Jan Sihar Aritonang and Karel Steenbrink, *A History of Christianity in Indonesia* (Leiden: Brill NV, 2008).

Yogyakarta is known as the city of education, culture, and tourism.[8] There are 110 universities in this city, with 368,000 students and 12,800 lecturers. There are 750 doctors, 2,295 nurses, 313 midwives, 598 pharmacies, and 83 nutritionists (for a total of 5,000 health workers). Because many students come to study in this city, it is a miniature of Indonesia. According to the 2020 population census, Yogyakarta City has a population of 374,000 people (49% male and 51% female). Seventy-one percent of the population is of productive age, while 29% is of non-productive age. Sixty-four percent work full-time, 28% work part-time, and 8% are unemployed. The current rate of unemployment is 9.13%. The minimum monthly wage is $132 per person, and 7.64% of the population is poor. The average lifespan is 74 to 76 years.[9]

Yogyakarta city has a low murder rate compared to other cities in Indonesia. The following graph depicts the performance of the crime rate.[10]

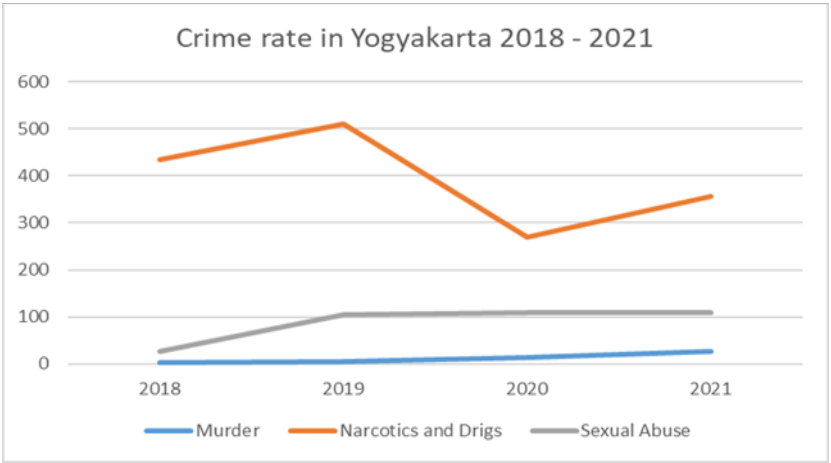

Figure 1
The Crime Rate in Yogyakarta 2018-2021

[8] "Yogyakarta," https://yogyakarta.bps.go.id/publication.

[9] "Yogyakarta," https://yogyakarta.bps.go.id/publication.

[10] "Yogyakarta," https://yogyakarta.bps.go.id/publication.

Historical Background

The history of the Javanese people started in ancient times when the Javanese excelled at marine explorations and trading. According to Robert Dick-Read, in the early first century, Javanese merchants and sailors made frequent sea voyages between India and China.[11] Beale discovered that the Borobudur ship from the Sailendra dynasty took sailors and immigrants from the Archipelago to Ghana and Madagascar in the eighth century;[12] however, as Ardika suggested, they could have been present as early as 500 BC.[13]

Cavendish discovered that various empires in Java were actively involved in the spice trade via the Silk Road sea routes at the time. Although these kingdoms were not major spice producers, they were able to stockpile spices by trading them for rice, the island of Java's main product. Wink discovered that, at the time, Majapahit was widely regarded as the largest of these kingdoms. The emperor wielded agrarian and maritime power, combining wet rice cultivation and foreign trade.[14] Finally, it is clear when the influence of Hinduism and Buddhism came through trade contacts in the Indian subcontinent, as Miksic identified.[15] This fact indicated how, in the end, the impact of Hinduism and Buddhism still persists in the cultural and social life of Javanese society. Spiller concluded that since Hindu and Buddhist traders and visitors arrived in the 5th century, the religion of the

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[11] Robert Dick-Read, *The Phantom Voyagers: Evidence of Indonesian Settlement in Africa in Ancient Times* (Thurlton, 2005).

[12] Philip Beale, "From Indonesia to Africa: Borobudur Ship Expedition," *Ziff Journal* (2006): 22, http://www.swahiliweb.net/ziff_journal_3_files/ziff2006-04.pdf.

[13] I Wayan Ardika & Peter Bellwood, "Sembiran: The Beginnings of Indian Contact with Bali," *Antiquity* 65, no. 247 (1991): 221–232, https://doi.org/10.1017/S0003598X00079679.

[14] André Wink, *Indo-Islamic Society, 14th-15th Centuries* (Brill, 2004).

[15] John N Miksic and Marcello Tranchini, *Borobudur: Golden Tales of the Buddha's* (Tuttle Publishing, 1996).

Javanese people has been integrated into a unique local philosophy.[16] Javanese values and beliefs eventually absorbed Hindus and Buddhists.

Ricklefs observed that after that period, Islam developed a foothold in port cities on Java's north coast, such as Gresik, Ampel Denta (Surabaya), Tuban, Demak, and Kudus. Wali Songo was traditionally attributed to spreading Islamic da'wah among the Javanese.[17] Dutch colonization of Indonesia (and Java) began in 1619 when the Dutch built their trading headquarters in Batavia. The Vereenigde Oostindische Compagnie (VOC) began taking over the island of Java, and 350 years later, in 1945, Indonesia gained independence. The arrival of missionaries in all areas of Indonesia marked the start of the spread of Christianity. The word Doopsgezinde Zendings Vereeniging refers to Dutch missionaries who dominated the missionary population (NZV). This was due to the fact that the Dutch came not just to trade but also to promote Christianity.

Cultural Background

Javanese Influences that have Helped Shape the Cultural Components of the Group

The sociologist Geertz stated that culture is the fabric of meaning in terms of how human beings interpret their experience and guide their action.[18] This means that everything that results from a community's interpretation process and outcome becomes part of the culture. Culture is expressed through a variety of means, including symbols, language, manners, family structures, rituals, arts, how people express their thinking and feelings, and numerous items generated by a community's or group's value system.

Some points that need to be noted as important locus about Javanese

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[16] Henry Spiller, *Focus: Gamelan and Music of Indonesia* (New York: Routledge, 2008).

[17] M.C. Ricklefs, *A History of Modern Indonesia since c.1300*, 2nd Edition (London: MacMillan, 1991).

[18] Clifford Geertz, *The Interpretation of Culture* (USA: Basic Books, 1973).

characteristics are:

1. In relation to the Javanese trait, Nadar discovered that for Javanese, hidden feeling (*rasa*) is essential but not clearly articulated; however, it can be assumed partly through symbols and facial motions.[19] This study backs up Geertz's claim that the inclination towards indirectness or "indirection" in Javanese culture is related to this cultural predilection for concealing feelings because people frequently do not communicate directly what they mean.[20] For the Javanese, expressing feelings openly and directly is impolite, uncivilized, and embarrassing. A person's politeness is measured by their ability to "hide" their feelings (joy or sadness, anger or peace, optimism or despair) so other people do not know what they are. A person's maturity level also uses these same parameters.

2. Language is one of the most important elements for the Javanese. Language is not only a means of communication for Javanese but also shows social status, the level of politeness, and the expression of the social hierarchy that occurs in society. According to Wardhaough, the relationship between language and culture is that the language used determines how speakers of that language view the world or how speakers view the world is expressed in the language used.21 Hadiatmaja continued by stating that the Javanese language has several levels: *Ngoko, Madya*, and *Krama*.[22] These levels in the Javanese language identify the rough and smooth level of a language used according to a person's social status and age. This language system is still preserved and applied by all social strata of the Javanese to this day.

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[19] FX Nadar, "The Prominent Characteristics of Javanese Culture and Their Reflection in Language Use," *Humaniora* 19, no. 2 (2007): 171, https://www.neliti.com/publications/11651/the-prominent-characteristics-of-javanese-culture-and-their-reflections-in-langu.

[20] Clifford Geertz, *The Religion of Java* (Chicago: Chicago University Press, 1976).

[21] Ronald Wardhaugh, *An Introduction to Sociolinguistics*, Second Ed. (Oxford, Victoria: Blackwell Publishing, 2006).

[22] Sarjana Hadiatmaja and Kuswa Endah, *Filsafat Jawa* (Yogyakarta: Kanwa Publisher, 2011).

How Language Applied in the Javanese Society Relates to the Other Cultures Around

Status is strongly associated with social structures in the language used to represent the hierarchy in Javanese culture. To maintain harmony and togetherness, Nadar emphasized and demonstrated the practical relevance of this principle in the daily lives of the lower class of Javanese society, who acknowledge their position within the social structure and consider it normal to use Javanese high language to people of higher status and who permit higher status people to use lower language in interactions with them.[23]

Somewhat similar to the caste system in Hinduism, in Javanese society, language uses castes for various social layers of society. How language relates to the other cultures around indirectly provides information for outsiders to master the level of Javanese language so they can enter the Javanese community better. By mastering the language, outsiders will be able to know the Javanese cultural context better. Most of the missionaries of the Church of the Nazarene were fluent in Javanese (though not very fluent), and they managed to win Javanese hearts. Javanese people see the missionaries as an integral part of the group because all are united by the same language, the language understood by the community context.

In terms of social stratification, Koentjaraningrat categorized the Javanese into two major social levels: the *wong cilik* (or common people), which included peasants and the urban lower classes, and the *priyayi* (or high-class society), which included public servants, intellectuals, and the nobility.[24] These are the two social classes and the language system practiced in the society.

Wong cilik have to talk to people from higher social class in Madya and Krama, but they can talk to each other in the same social class in Ngoko. If

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[23] F.X. Nadar, "The Prominent Characteristics of Javanese Culture and Their Reflection in Language Use."

[24] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System*. Southeast Asian Studies, Cultural Report Series, 1 st ed. (USA: Yale University, Southeast Asia Studies, 1957).

the *wong cilik* violated this rule, they could be considered rude, uncivilized, and dissident. For the *priyayi*, higher social classes do not have to speak Ngoko and Madya to people below their social status. The *priyayi* speak Ngoko quite well, but in describing the Javanese family, the Javanese do not explicitly distinguish between *wong cilik* and *priyayi* families, although some distinctions between social classes are noted.

Response to the Issue of the Culture in "Decline" and the Solidarity

Hofstede supports a similar perspective by proposing four characteristics of cultural difference: individualism, power distance, uncertainty avoidance, and masculinity. According to Hofstede, the dimension of power distance specifies the extent to which less powerful persons in a society tolerate and accept inequality in authority.[25] This confirms that for the Javanese community and the outsiders, obeying the norms and behavioral systems that exist in Javanese society is a part of the process of socializing, contextualizing, and becoming part of Javanese society. Geertz, a Javanese cultural researcher and observer, stated: "Javanese society believes that individuals play a role as a harmonious part of the family group." To be Javanese means to understand and adapt to one's manners and place in either the family group or society.[26] So, as Geertz stated, living in harmony in society is a value that is upheld in Javanese society. Every person in society realizes that everyone has a responsibility to create harmony. Javanese (as a people and community) will give priority to a harmonious social life over other interests. A Javanese realizes and records personal, family, and community life.

In the research on Javanese culture, persistence, and change, Mulder identified how these values have penetrated society. Mulder found that among Javanese,

> the whole of society should be characterized by the spirit of *rukun* . . . its behavioral expression concerning the supernatural and to superiors

[25] Geert Hofstede, "Cultural Differences in Teaching and Learning," *International Journal of Intercultural Relations* 10 (1986): 302.

[26] Hildred Geertz, *The Javanese Family: A Study of Kinship and Socialization* (New York: Free Press of Glencoe, 1961).

is respectful, polite, obedient, and distant, its expression in the community in "*akrab"* (intimate) as in a family, cozy, and "*Kange"* (full of the feeling of belonging).[27]

According to Mulder, harmony in Javanese society is conveyed through *rukun, akrab*, and *kangen* in interpersonal relationships. *Rukun* means pursuing peace in one's life, wanting peace with others (and the community), putting people's interests over one's own, and seeking peaceful solutions when conflicts arise with others. *Akrab* is defined as developing a close and interpersonal relationship with others, considering them as close family, and developing relationships without cultural boundaries that can hinder closeness. Similarly, *Kangen* is defined as a sensation of longing experienced by a brother and sister who have not seen, interacted, or communicated in a long time. When you are feeling "distant" from someone and want to meet up soon, it is an expression of personal loss. What characteristics are favorable for bringing harmony to Javanese society? There are initial basic values that still exist in society today.

Contextual Study

The Family Values and Structure

As previously stated, the basic value of Javanese culture is the maintenance of social harmony (*rukun*), which is used as moral guidance for social interaction within both the family and the community, such as the workplace, schools, and political organizations.[28] Harmony is a principle that is supported and an inherent trait of Javanese; it has created all systems and values that apply in society and are intrinsically tied to it. The spirit of always being in harmony with others colors people's lives in the home, workplace, society, nation, and state. Some of the characteristics of the values passed

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[27] Niels Mulder, *Mysticism and Everyday Life in Contemporary Java: Cultural Persistence and Change.* (Singapore: Singapore University Press, 1978).

[28] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System.* Southeast Asian Studies, Cultural Report Series.

down from generation to generation in Javanese families are as follows:

1. According to Kunjtoroningrat, the nuclear family is the most important group in Javanese society. Family members are expected to pay attention and care, as well as perform mandatory obligations, and neglecting to do so is a serious offense.[29] In Javanese families, the position of parents and elders is very crucial. Parents and elders normatively get respect from all family members. Advice and orders from parents and elders "must" be obeyed. Violation, which is translated as rebellion and an expression of disrespect, means breaking the rules and norms. Conflicts with parents are believed to remove the parents' blessing, and such a loss is believed to threaten the child's life.

2. Children are obliged to care for and maintain their parents when they are old and no longer self-supporting. Supporting the lives of parents when the children are already working and married is an unwritten rule and is natural to do so in this society. Therefore, most elders will live with children who are married or working. This is a form of respect and remuneration that children owe to their parents. Usually, elderly parents will live with their daughter because, in Javanese culture, the daughter is considered to be more responsible and caring and better able to care for elders.

3. In the nuclear family, a **wife must show respect to her husband**, as the husband is assumed to be older than the wife. The husband is supposed to be the leader of the household but is concerned primarily with external matters. The wife's sphere of interest is internal household matters. Handayani defined the woman's role in the Javanese family as "*wani ditata*," which means she allows herself to be policed by a rule that has set her position and responsibility.[30] It can be explained that, generally, the role of women in the family (as a wife and as a mother) is to serve the needs of husbands

[29] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System*. Southeast Asian Studies, Cultural Report Series.

[30] Krishnan Widyaningsih and Bambang Indiatmoko, "The Literary Style of Javanese Female Characters in the Novel Jemini by Suparto Brata," *Seloka: Jurnal Pendidikan Bahasa dan Sastra Indonesia* 9, no. 2 (2020): 147–158, https://journal.unnes.ac.id/sju/index.php/seloka.

and children. In the ancient Javanese tradition, women do not have a voice to be counted. Women were only those who maintained the household and cared for life. Of course, nowadays, this perspective has shifted. Javanese women today have a more modern and advanced life. The emancipation of women in various parts of life has been recognized by men, especially Javanese men and Indonesian society. Lower-class women chat and joke together during shared activities. In contrast, middle-class women are more home-centered, with limited daily interaction outside the family, although to a certain extent, they are part of a female network in the village. Hull questioned whether reduced participation in the world beyond the home reflects "progress" or "regress" among middle-class women.[31]

4. In Javanese society, children of **both sexes are equally wanted**. Preferential treatment based on gender has never been noted in Indonesia. Unlike some tribes in Indonesia, the Javanese do not recognize the clan system for continuing the lineage of the family. Having a daughter or a son is both equally good and valuable. Children, according to Geertz, are a source of family warmth, joy, and happiness, and infertility can rise to family conditions that lead to divorce. A childless couple usually adopts a child, usually from relatives on either the husband's or the wife's side.[32] The main goal of marriage, according to the Javanese, is to have children. According to Kuntjoroningrat, having a big family is considered prestigious.[33]

5. According to Kuntjoroningrat, one fascinating tradition among Javanese families is that parents teach their children a "pessimistic view of life," portraying life as a series of hardships and tragedies.[34] This is reflected through the habit of living in a "conscious" and "concerned" way.

6. *Eling* means being alert, not rash, and careful, not easy to make fatal

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[31] Valerie J Hull, *Women in Java's Rural Middle Class: Progress or Regress* (Illinois, USA, 1982).

[32] Hildred Geertz, *The Javanese Family: A Study of Kinship and Socialization.*

[33] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System.* Southeast Asian Studies, Cultural Report Series.

[34] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System.* Southeast Asian Studies, Cultural Report Series.

mistakes in life. *Waspada* is defined as getting used to a simple life, not luxurious, trying to save, and being able to manage money (and other resources) properly. *Eling* and *Waspada* are intended as exercises for children, anticipating if in the future children would experience a difficult life, so the children can survive and succeed in the future.

Figure 2
Javanese family in traditional clothes and traditional Javanese houses

The Economic Basis of the Group

Most Javanese people are farmers, earning income as cultivators of rice and other crops, either in their fields or as laborers hired to work in others' fields. In the research about natural commodities and resources of Indonesia, agriculture is very common because of Java's fertile volcanic soil, and the important agricultural commodity is rice. Durham further stated that in locations where the land is less fruitful due to the short rainy season, other

basic crops, such as cassava, are cultivated.[35] Farming families have more children than non-farming families because the number of children is identic to the number of workers who can help cultivate the fields.

Communities on the north and south coasts of the island of Java work as fishermen, but the number of farmers is more dominant than fishermen. Fishermen on the coast of Java still work traditionally. Although fishing is now more modern and organized for the preservation of marine life, most coastal communities still catch fish traditionally. Compared to agriculture and fisheries in other Southeast Asian countries, these two fields are still struggling to become the backbone of the regional and national economies because there are still the practices of middlemen who do not favor the interests of farmers and fishermen.

As a comparison, Mulder hypothesized that one reason why economic development in Indonesia has not progressed as rapidly is because the Javanese view of the material world is less positive. He argues that material accomplishment, or development in modern times, also means individual mobility, the upsetting of the harmonious social whole, frustrated feelings, and lack of a sense of social well-being.[36] Javanese society views development and modernization as something that leads to instability (outside of its comfort zone). The Javanese society, as a strong advocate of the value of harmony in society, considers that sometimes modernization and development are third parties that can disrupt the already stable harmony in society.

A real example is a Javanese society that adheres to the "*mangan ora mangan sing penting kumpul,*" which means that even if you do not have anything to eat (no money), the important thing is that the whole family gathers (at home). This mentality, on the one hand, is negatively charged because it does not allow the younger generation to go away from their

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[35] Ann Dunham, *Surviving Against the Odds: Village Industry in Indonesia* (Duke University Press, 1990).

[36] Niels Mulder, *Mysticism and Everyday Life in Contemporary Java: Cultural Persistence and Change*.

families and conquer the world. But on the other hand, it maintains harmony in the family. The departure of family members to distant places is considered to destroy the stability of the harmony that has been achieved.

The Worldview of Javanese People

Emmanuel Kant describes "worldview" as a set of beliefs that serve as the foundation for and shape human thoughts and actions.[37] Albert M Wolters, a theologian, defined worldview as "the comprehensive framework of one's basic beliefs about things."[38] Hiebert defined "worldview" in anthropological terms as "the foundational cognitive, affective, and evaluative assumptions and frameworks that a group of people makes about the nature of reality and uses to organize their lives."[39] So, "worldview" can be interpreted as how a community group uses all the abilities to think, feel, behave, and identify how they describe their group characteristics.

Frans Magnis Suseno, a Dutch scholar and Javanese social and cultural researcher, noted that attributes that help peaceful social integration are valued in Javanese society. Obedience to superiors (*manut*), charity, conflict avoidance, understanding of others, and empathy are examples of ideal human characteristics.[40] All these characteristics are maintained to keep harmony in the group (family, workplace, community). But in their own family, the Javanese are relatively free from such tensions, and Javanese relationships among family members should be based on unconditional love or *tresna.* Magnis Suseno emphasized that feelings of shyness or *isin/sungkan* should not be felt among family members; rather, family members should be free to express their emotions without fear of losing

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[37] James W. Sire, *Naming the Elephant: Worldview as a Concept* (Downer Grove: InterVarsity, 2009).

[38] Sire, *Naming the Elephant*.

[39] Paul G Hiebert, *Transforming Worldviews – An Anthropological Understanding of How People Change* (Grand Rapids: Baker, 2008).

[40] Frans Magnis-Suseno SJ, *Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijaksanaan Hidup Jawa* (Jakarta: PT Gramedia, 1984).

family support, especially that of the parents.[41]

Jamilah discovered that the way Javanese people see the world is represented in their language, and through language, they pass on moral principles to the next generation. When the younger generation no longer speaks Javanese, they will undoubtedly miss the moral ideals entrenched in it.[42] This viewpoint was consistent with Yumarma's, as communication in Javanese can unify the various human persons and different structures in society into a whole community, in which everyone can be conscious of his or her place and position; but it also has the potential for misuse, as superiors or elders can use it to dominate their subordinates by preserving feelings of inferiority, which are facilitated by the structure of Javanese language.[43]

The Javanese's adaptation to the use of language demonstrates their cultural attachment through the use of language and spirit to maintain social harmony. Berman observed that, for cultural reasons, Javanese speakers whose first language is Javanese often consider themselves to be distinct from members of other ethnic groups in Indonesia and frequently prefer to converse with other Javanese people in Javanese, even though they can express themselves in Indonesian.[44] This fact shows that tolerance to maintain harmony is more important than anything else, including adapting the use of the mother tongue in various contexts and purposes.

How is the Leadership of the Group Manifested and Compromised?

Even in family and society, harmony is ensured by conformity to a social hierarchy, economics, and business in which every person in society knows

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[41] Frans Magnis-Suseno SJ, *Etika Jawa: Sebuah Analisa Falsafi Tentang Kebijaksanaan Hidup Jawa* (Jakarta: PT Gramedia, 1984).

[42] Jamilah., "'Have Young Javanese People Lost Their Cultural Identity?'" (n.d.), http://staffnew.uny.ac.id/upload/131763786 %0A%0A.

[43] Andreas Yumarma, *Unity in Diversity – A Philosophical and Ethical Study of Javanese Concept of Keselarasan* (Gregorian Biblical BookShop, 1996).

[44] L.A Berman, "First Person Identities in Indonesian Conversational Narratives," *Journal of Asian Pacific Communication* 3, no. 1 (2004): 3–14.

both his or her place and obligation in the social structure. In practice, Rademakers identified that harmony is expressed in obedience to superiors, generosity, conflict avoidance, understanding of others, and empathy in the workplace.[45] One of the special things about making decisions is that the Javanese people rarely vote. Javanese people prioritize discussion and a personal approach to getting consensus, where decisions are made by mutual agreement that involves all community members. The approach is taken informally, not formally. It is known as *musyawarah mufakat*, or discussion to reach an agreement.

A child believes that significant notions about organizational structures derive from cultural, religious, and political concerns. Cultural theory, in particular, states that the dominant cultural values in an organization significantly influence behavior and thinking within the organization.[46] It is comparable to what Hardy observed in other places and cultures; research of the decision-making process in Canadian universities suggested that the powerful individuals or groups in the decision-making processes were impacted by the established various traditions of the decision-making processes committed in the universities, rather than being solely subject to organizational hierarchies.[47] This fact recognizes that everyone's cultural background will affect people's attitudes and mindsets wherever they are. It also has a significant effect on formal interactions in the workplace, how the organizational structure is run, and how decisions are made in an organization. Cultural values will remain inherent in individuals and affect the process of interaction, both formally and informally.

According to Jarzabkowski, the issue of distributing power in decision-

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[45] Martijn F. L. Rademakers, "Market Organization in Indonesia: Javanese and Chinese Family Business in the Jamu Industry," *Organization Studies* 19 (6) (1998).

[46] John Child, "Culture, Contingency and Capitalism in the Cross-National Study of Organizations," *Organizational Behavior, Vol. 3*, 1981.

[47] Cynthia Hardy, "Strategy and Context: Retrenchment in Canadian Universities," *Organization Studies* 11 (2) (1980).

making in organizations is not easily managed by formalizing organizational structures but rather tends to follow practices from the organizational environment accepted by individuals involved in decision-making.[48] As Foreign Affairs in Indonesia has observed, Javanese society is very hierarchical, with what appear to be large power gaps between each level within a social structure.[49] So, even in a professional work context, harmony is still applied in communicating politely and respectfully to elders in the organization and using language standards that are under the norms in Javanese society. According to Nadar, Javanese etiquette requires a person to first know the exact standing of the other person before engaging in an interaction. The higher a member of a Javanese community's rank, the more authority they hold. This authority is possibly visible in the manifestation of Javanese speech levels.[50]

In informal contexts, Javanese society is connected with patriarchy and an authoritarian decision-making style. The male is the supreme authority and the highest-ranking member of the family, clan, and tribe in a patriarchal society.[51] The most respected leaders in Javanese society are men and elders. These two things are prerequisites for leadership widely accepted in society. As Sagie discovered in her research on how culture influenced decision-making in an organization, seniority fostered a sense that older people were more skilled and knowledgeable in decision-making.[52] Santoso

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[48] Paula Jarzabkowski, *Strategy as Practice, an Activity-Based Approach* (London: Sage Publications, 2005).

[49] Department of Foreign Affairs and Trade, "Doing Business in Indonesia, from a Western Perspective," *Canberra: East Asia Analytical Unit, Dept. of Foreign Affairs and Trade*, last modified 2001, https://kemlu.go.id/download.%0A%0A.

[50] FX Nadar, "The Prominent Characteristics of Javanese Culture and Their Reflection in Language Use."

[51] Hyangjin Lee, *Contemporary Korean Cinema: Identity, Culture, and Politics* (Manchester: Manchester University Press, 2001).

[52] Sagie Abraham and Aycan Zeynep, "A Cross-Cultural Analysis of Participative Decision Making in Organizations," *Human Relation Journal* 56, no. 4 (2003): 462,

strengthens this claim by using the same research topic about decision-making in this situation to determine that obedience or loyalty to the senior male person is essential in resolving disagreement.[53]

The Threats to the Survival of the Group

Bryant Myers outlines several reasons why it is critical to understand a community's survival system, one of which is the necessity to see the world as the community sees itself.[54] Some things that can be listed as to how Javanese form a survival system in the community in their daily lives are:

Slametan.

Slametan was influenced by syncretism before Islam and Christianity entered Java Island. *Slametan* is a ritual to ask for salvation for human souls who are facing (or have passed) a stage of life, for example, *mitoni* (asking for a blessing for a mother who will give birth to a baby), salvation for a person who has died, asking God to accept someone's soul, and another form of *slametan* which until now is still practiced by the Javanese people. Geertz identified almost all occasions of religious significance.[55]

Kampong.

Javanese prefer to identify themselves as members of their villages called "*kampung*." Most Javanese villages are divided into smaller units known as either "*rukun kampung"* (village mutual assistance association) or "*rukun tetangga"* (neighborhoods association). According to Kuncjaraningrat, *"rukun tetangga"* and *rukun kampung* can be viewed as social systems that share collective acts in which members participate in family

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https://psycnet.apa.org/doi/10.1177/001872670305600400 3 %0A%0A.

[53] Budi Santoso, "The Influences of Javanese Culture in Power of Making Decision in Indonesian Universities: Case Studies in MM Programs."

[54] Bryants L. Myers, *Walking with The Poor—Principles and Practices of Transformational Development* (New York: Orbis Books, 2011).

[55] Geertz, *The Interpretation of Culture*.

rituals such as "*arisan"* (rotating credit associations).[56]

The social system in the *kampong* is organized in a socially hierarchical manner so that every *kampong* member receives community protection in all aspects of life. Some of the rules covered in the *kampong* system are environmental security systems, volunteers to help preserve *Slametan* tradition, emergency assistance from neighbors in all matters, shelters, and community mobilization when natural disasters occur. As Kuntjoroningrat wrote, the Javanese frequently use the following phrase to describe the relationship between close neighbors: "If there is only a little, (each) will receive little, but if there is much, (each) will receive a big share."[57]

Gotong Royong.

Gotong royong means "mutual help," and *rukun tangga* means "the bond of households." In other terms, *gotong royong* is similar to *sambatan*. Regarding *gotong royong* or mutual help, there is an institution called *sambatan*, which, through ethnography study, formerly provided mutual help among neighbors in corporate functions, such as building or repairing someone's house, participating in celebrations, or cooperating in farming.[58]

Gotong royong is defined as working together voluntarily to help neighbors or relatives who are in trouble. *Gotong royong* is not only a characteristic of Javanese society but also a characteristic of Indonesian society. Until now, *gotong royong* is still being carried out as part of solidarity and empathy for those who are experiencing difficulties in life. *Gotong royong* is intended to help and lighten the burden.

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[56] Koentjaraningrat., *A Preliminary Description of the Javanese Kinship System. Southeast Asian Studies, Cultural Report Series*, first ed. (USA: Yale University, Southeast Asia Studies, 1957).

[57] Koentjaraningrat, *Javanese Culture* (Singapore: Oxford University Press, 1985).

[58] "Kebudayaan Jawa," in *Seri Etnografi Indonesia No.2* (Jakarta: Balai Pustaka, 1984).

The Analysis of "Progressive-Prone" Versus "Progressive-Resistance"

Religious Orientation and Believe System

Since its beginning, Java has been a melting pot of religions and cultures, which has created a broad range of religious beliefs, including animism, spirit cults, and cosmology, named *kejawen*. According to Mulders and Niels, *kejawèn* was derived from the Javanese language, culture, and religious beliefs and practices of the Javanese of Central and East Java. It is not a religious category but rather an ethic and way of life influenced by Javanese thought.[59]

Mulder stated that Javanese cosmology is the Javanese philosophy of life regarding the deepest nature of the cosmos, which is still tied to the spirituality of harmony in society.[60] Harmony is not just life on earth, but more than that, a cosmic harmony in the universe. Javanese people believe that the cosmic system is connected to the transcendent and becomes a supernatural force in the universe (and human life). Pamungk has stated that, due to the similarity of these essential aspects, harmony between macrocosm and microcosm must always be maintained. It is a Javanese way of life that defines the cosmos as a sacred entity.[61] On the other hand, from a Muslim perspective, Waston identified that the Javanese people think that the universe belongs to God (in faith). In other words, the universe, humanity, and God are all the same things. As a result, they believe that the nature of human life is *manunggaling kawula-Gusti*, or the nature of humanity's unity with God.[62] Finally, it can be concluded that for the Javanese

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[59] Mulder, *Mysticism in Java*.

[60] Niels Mulder, *Mistisisme Jawa* (Yogyakarta: LKIS, 2001).

[61] Onok Y. Pamungkas and friends, *Javanese Cosmology: Symbolic Transformation of Names in Javanese Novels*, n.d.

[62] W Waston, "BuildingPeace Through Mystic Philosophy: Study on the Role of Sunan Kalijaga in Java," *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (1982): 301–302, https://doi.org/10.18326/ijims.v8i2.281-308%0A%0A.

people, the life of the universe and the humans in it exist in a large system controlled by The Transcendent, who regulates and determines the harmony in the universe and on earth. This belief is identified through the history of syncretistic beliefs and then proceeds with the various religions that entered Java in the early centuries.

The next major influence upon Javanese religion is Islam, which is strongly influenced by Islamic mysticism. The Javanese seek hardship and suffering deliberately for religious reasons. Fasting, known as *tirakat*, is one of the mystical rituals adapted to Islamic rituals under the impact of syncretism, according to Kuntjoroningrat.[63] *Tirakat* is different from the fasting known in Islam. The principle is the same: no eating or drinking until the fast is broken; however, *tirakat* is more about self-training to live in simplicity and learning to gain good self-control from the world's lusts. *Tirakat* is done every Monday and Thursday for a period that can be arranged (not limited), with the aim of living a concerned life and being able to control oneself in all things. Kuntjoroningrat went on to say that *tirakat* is appropriate in any crucial circumstance, such as when facing a tough situation, going through a crisis in one's family life, job, or social relationships, or when the entire community is going through a terrible time.[64]

As the majority religion of the Javanese people, Islam is divided into three major groups of adherents: *santri, abangan,* and *priyayi*. The *santri* are devoted Muslims, the *abangan* are nominal Muslims or Kejawen followers, and the *priyayi* are nobility.[65] Based on these categories, the *priyayi* are not included as a religious category but are only related to a social class.

The *santri* is a group of adherents of Islam who carry out Islamic reli-

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[63] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System. Southeast Asian Studies, Cultural Report Series* (New Haven, Conn, 1957).

[64] Koentjaraningrat, *A Preliminary Description of the Javanese Kinship System.* Southeast Asian Studies, Cultural Report Series (New Haven, Conn, 1957).

[65] Hamish McDonald, *Suharto's Indonesia* (Melbourne: Fontana, 1980).

gious traditions consistently and seriously. This group understands everything about Islam, and (usually) since childhood, they have received *pesantren* education, starting with basic, secondary, and high education in Islamic boarding schools. This school has a curriculum of religious courses larger than other science subjects. Meanwhile, Muslim *abangan* is a group of Muslims who only identify themselves as Muslims but do not consistently practice Islamic law. It is like people who claim to be religious just to show that they have one but do not understand or practice Islam in their daily lives. For most Javanese villagers, Islam was simply part of their attitude toward the world seen and the world unseen. Maggay described in her research that Islam was not a religion or sect in the sense of being an ideology and a defined social allegiance so much as a vocabulary by which people defined the sacred forces in everyday life.[66]

The Indigenous Religious Beliefs, Symbols, Rituals, Ceremonies, and Institutions

Van der Kroef stated that Hinduism and Buddhism penetrated deeply into all aspects of society, blending with the indigenous tradition and culture.[67] This is because, based on chronology, these two religions came earlier than Islam and Christianity. Java adopted Islam around 1500 CE, as Van Bruinessen wrote about the chronology.[68] The learned versions of *Sufi* Islam and *Shari'a*-oriented Islam were integrated into the courts, blending with the rituals and myths of the existing Hindu-Buddhist culture. Following that, Van Bruinessen stated that Islam was initially welcomed by the elites and top echelons of society, which helped in its spread and acceptance. Su-

[66] Melba Padilla Maggay, "Culture, Context and Worldview" (Manila, 2022).

[67] Justus M Van der Kroef, "New Religious Sects in Java," *Far Eastern Survey* 30, no. 2 (1961): 18.

[68] Martin van Bruinessen, "Muslims, Minorities, and Modernity: The Restructuring of Heterodoxy in the Middle East and Southeast Asia," 2000.

fism and other forms of Folk Islam blended in most easily with Java's existing folk religion.[69]

About the Christian history in Java island, Aritonang explained the important point that there were Christian communities on Indonesian soil before the arrival of the Portuguese.[70] There were no indigenous Javanese Christian communities in the first half of the nineteenth century. Additionally, there were no coordinated and ongoing missionary operations.[71] The real beginning of Javanese Christianity started with some local initiatives by Eurasians. The Christians were obliged to attend Sunday morning worship, as well as the midweek meeting in private houses.[72]

The history and track record of the journey of Buddhism, Hinduism, Islam, and Christianity are recorded in various symbols in the form of works of art, rituals, traditions, and behavior of the Javanese people. Rene Padilla stated that the "gospel" is not unconditioned by culture. The actual religion of a people is a product of interaction between the formal tradition and its historical and cultural appropriations.[73] According to Hans Kung, it requires space, which means brick and mortar, which costs money. Its relationship to these symbols is deliberately built to strengthen the characteristics of each religion that is absorbed through various forms of art and cultural products of the community. Similar to this idea, according to Renard, visible expressions of institutions in the life of significant religious communities often warrant special attention to the aesthetic and symbolic qualities that make a structure into a work of monumental art.[74]

For example, churches on Java Island today adopt elements of original

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[69] Bruinessen, "Muslims, Minorities, and Modernity."

[70] Aritonang and Steenbrink, *A History of Christianity in Indonesia*.

[71] Aritonang and Steenbrink, *A History of Christianity in Indonesia*.

[72] Aritonang and Steenbrink, *A History of Christianity in Indonesia*.

[73] Magay, "Culture, Context and Worldview."

[74] John Renard, *Islam, and Christianity* (Berkeley: University of California Press, 2011).

Javanese architecture rather than Western architecture, as do mosques. The church in Bali does not look like a church building at all but like a temple for Hindu worship. When compared to Western architecture, the architectural form of houses of worship that adopts local Javanese content is seen as more familiar and friendly, easily accepted by non-Christian communities for native Javanese people.

One more example is the influence of Hinduism, which eventually became a Javanese tradition in *wayang* performances. *Wayang* is a kind of flat doll made of animal skin and created according to the figures of the *Mahabharata* story. *Wayang* is played by a *dalang,* whose job is to tell stories (about Javanese beliefs and values) to the listeners. The *dalang* tells the story while moving the puppets and changing them from one character to another. *Wayang* performances are used as a medium to educate community groups. The *Wayang* section will be explored more deeply in the next explanation.

The Form has Christianity Expressed Itself and the Perception or Attitude of the Majority towards Christianity

The author will provide a comprehensive view of the perceptions of Christianity in Javanese society (Yogyakarta city) so that readers can get a balanced and complete picture of this. Some things that need to be understood in connection with the perception formed are:

1. Generally, Christianity is viewed as the religion of the colonizers. This is understandable because of the history of the entry of Christianity into Indonesia, along with Dutch colonialism. Christianity is considered a product of the West and not native to Indonesia. This is a difficult situation for Christians in Indonesia, particularly in the predominantly Muslim city of Yogyakarta. Lerner noted that the majority of the indigenous population believes that Christianity is a colonialist religion and a legacy of the colonial era that is not established in Indonesian culture.[75]

[75] Daniel Lerner, *Memudarnya Masyarakat Tradisional*, Gajah Mada. (Yogyakarta,

2. Socially, because Christians are a minority, the lives of Christians tend to be highlighted by society. Mistakes made by Christians tend to cause more severe social pressure than when the same thing is experienced by the majority. As a minority, Christians are more likely to succumb and forgive socially. Resistance will cause turmoil in society and has the potential to lead to religious conflict. This should be avoided.

3. Aside from the issues raised above, Christians were the originators of health and education services in the city. These actions had a significant impact on shaping the public's opinion of Christians. The public health organizations were not the same but were the outcome of cultural contact in human civilization from a different period. According to the Yogyakarta book, in general, there was a transformation effort in human activities, and it affected the existing social structures and behavior of a community.[76]

The list below identified some hospitals and schools that have been giving service to the community for many years.

a. *Onder de Bogen* was built in 1925. Currently, it has become the largest Christian school in Yogyakarta. At the beginning of its mission, this school not only provided a good education for the community but also managed to reach many souls to receive the good news. Since that time, Christian schools have been built, starting with kindergartens, elementary schools, junior high schools, senior high schools, and even universities that provide good competency and well-character education for students. Christian schools in Yogyakarta have a very good reputation. As a result, there is a social stigma that if you want the best education, you should attend a Christian school.

b. *Zendingsziekenhuis Petronella* was built in 1899. People at that time knew the school as "Doctor" *Pitulungan*" (Doctor Help). This health service was originally part of the church's service to the community (Javanese

1983).

[76] *Sejarah Daerah Istimewa Yogyakarta* (Jakarta, 1993), http://repositori.kemdikbud.go.id/.

Christian Church).[77] This first hospital in Yogyakarta was originally a leprosy hospital, but it later expanded to become the city's largest hospital. At the beginning of its establishment, the health services provided by this hospital dominated the community's need for health. The existence of missionaries who were also health workers had a significant influence on reaching many people for God at that time. A good stigma in society is that Christianity connotes a character who is willing to help voluntarily. After this period, many Christian hospitals were established, as well as Islamic hospitals.

c. The missionary initiatives in the field of medical care fared better because they served the population as a whole. Here, too, initially, it was the individual missionaries who started giving medical treatment. They had received elementary medical training before leaving for the mission field. Often, they used home medicine. Several hospitals and well-equipped medical personnel were overseen by missionaries from the Netherlands. The latter were sent by churches in the Netherlands but also included educated Indonesians. Also, several schools were opened.

The Dynamic Equivalence, Redemptive Metaphors that Link the Culture Implicitly to Christianity

In this section, the author discusses dynamic equivalence and redemptive metaphors that link the culture implicitly to Christianity. The principles of redemptive metaphors will be based on Dr. Maggay and Dr. Tink's course about Culture, Context, and Worldview, and then the author will draw a line of contextualization that occurs in Javanese society at every point.

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[77] *Sejarah Daerah Istimewa Yogyakarta* (Jakarta, 1993), http://repositori.kemdikbud.go.id/.

Figure 3
The Integral Mission

Maggay and Tink explained that the redemptive work of Christ on the cross is related to the **integral mission,** which includes **The Three C's** below:[78]

The Cultural Mandate (Creational Dimension)

The cultural mandate is given from the biblical perspective in Genesis 1:26-28.

> **26** Then God said, "Let us *make mankind in our image, in our likeness*, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."
>
> **27** So God *created* mankind in his image, in the image of God he *created* them; male and female he *created* them.
>
> **28** God blessed them and said to them, "*Be fruitful and increase* in number; fill the earth and subdue it. *Rule over* the fish in the sea and the birds in the sky and over every living creature that moves on the

[78] Maggay, "Culture, Context and Worldview."

ground."

As Dr. Maggay explained in the course, this section contains a cultural mandate about the new heaven and new earth. It is the story of creative growth and progression: the human story moves from the "garden" to the "city" of new earth. It is the story of creative growth and progression: the human story moves from the "garden" to the "city," from old to "new" Jerusalem. Similarly, the closer cultural elements are to providing answers to ultimate questions of meaning, purpose, or the nature of God, the more they serve as an integrating influence on the entire culture. In Christ, we are a "new creation," not merely recycled or restored but increasingly "conformed to the image of his Son," the new Adam (2 Corinthians 5:17, Romans 8:18-25). We bear the image of the "man of dust" and the "man of heaven" (1 Corinthians 15: 49).

This tension between the "old" and "new" Adam in us accounts for the "two steps forward, one step backward" movement in Paul's teaching on relationships: "In Jesus, there is neither Jew nor Greek, male nor female, slave nor free," and all are to "submit to one another out of reverence for Christ"; yet "wives, submit to your husbands," and "slaves, obey your masters." There are things rich and strange, like the wolf and the lamb grazing together or a city with no need of sun or moon, but also, the "kings of the earth" will bring the splendor and glory of the nations into the new Jerusalem (Isaiah 65:17-25; Revelation 21:22-26). Finally, the professor concluded, "This is our Father's world, and all creation waits with eager longing for our revealing as sons and daughters of God."[79]

The new vision of heaven and earth is recognized by the Javanese people as a prosperous and peaceful world under the reign of Ratu Adil (a king who rules justly). Ratu Adil was understood by the Javanese people as a "savior" figure, a future leader who would bring the people to a prosperous and peaceful state. This condition speaks of a time in the future that would have been fulfilled (based on the prediction of King Jayabaya) centuries ago.

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[79] Maggay, "Culture, Context and Worldview."

Until now, the Javanese people still believe in and wait for the arrival of *Ratu Adil*. Based on the missiology perspective, the point about *Ratu Adil* is often used as a mission bridge in contextualization and is relatively easy to understand when talking about the "savior."

The Great Commandment (Relational Dimension)

The great commandment gives the biblical perspective in Matthew 22:34-40.

> **34** Hearing that Jesus had silenced the Sadducees, the Pharisees got together. **35** One of them, an expert in the law, tested him with this question:
>
> **36** "Teacher, which is *the greatest commandment in the Law*?"
>
> **37** Jesus replied: "'*Love the Lord your God with all your heart and with all your soul and with all your mind*.'**38** This is the first and greatest commandment.
>
> **39** And the second is like it: '*Love your neighbor as yourself*.'
>
> **40** All the Law and the Prophets hang on these two commandments."

The great commandment essentially means the restoration of relations between humans and God and between humans and others, where **forgiveness** and **reconciliation** are the starting points.

The principle of forgiveness and reconciliation is very relevant for Javanese people who uphold harmony in life. All of a person's actions and decisions are always aimed at achieving harmony in thoughts and feelings, as well as harmony in society, even if someone has to sacrifice for the realization of harmony. Therefore, the Javanese easily forgive. The character traits of surrender and sincerity are very strong in the Javanese; this helps the Javanese live peacefully side by side with other people.

The Great Commission (Transformational Dimension)

The great commission is given as the biblical perspective in Matthew 28:16-20.

> **16** Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go.
> **17** When they saw him, they worshiped him, but some doubted.
> **18** Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.
> **19** Therefore *go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit*,
> **20** and *teaching them to obey* everything I have commanded you. And surely I am with you always, to the very end of the age."

The great commission primarily contains the responsibility of believers to transform and carry forward the transformation that was done via national discipleship.[80] Bryant stated that because God is working out God's redemptive purposes in spiritual, physical, and social realms, this also means that we are God's agents of redemption. When we work for transformational development, we are working as God's hands and feet.[81]

The following section explores the impact of these in the Javanese community in the city of Yogyakarta. Yogyakarta is a city with various ethnic backgrounds. As an educational city, Yogyakarta is the center of study in Indonesia. The society is very diverse, and Yogyakarta is a dynamic and advanced urban city. As a city that is the basis of higher education in Indonesia, Yogyakarta has special characteristics where the community has an open-minded character that makes it easy to adapt and accept new things; it has a high level of tolerance and is not easily provoked or intimidated by issues that are not crucial. These characteristics are prerequisites for the success of a transformation in a community group. Based on this fact, it can be concluded that the Javanese people in Yogyakarta as a community easily

[80] Maggay, "Culture, Context and Worldview."

[81] Myers, *Walking with The Poor*.

adapt and transform according to the demands of the times.

The Roadblocks (Political, Institutional, Cultural, Sociological) to the Acceptance of Christianity

Several roadblocks prevent Christianity from being properly interpreted in Yogyakarta or among the Javanese. So, even though the Javanese people are very welcoming, friendly, easy to forgive, open-minded, and can live with differences (they are highly tolerant), it is very difficult to remove the negative stigma about Christianity among the Javanese people. Some things can be explained as follows:

Historically, the development of Christianity in Indonesia, which was full of the involvement of people from the West (traders, invaders, and missionaries), has resulted in the negative stigma in the minds of the majority of the indigenous population that Christianity is the religion of the colonialists. Three hundred fifty years of suffering under Dutch colonialism did not easily erase this stigma. Christianity is a religion that has had a bad impact on society.

Politically, there is not much space for minorities (including Christians) to take part in national and local government. Political policy in Indonesia tends to favor the majority vote, and the percentage is determined by an electoral vote. For a Christian, there are very high criteria for being a government leader.

Culturally, not many obstructions were found. This is because, culturally, Javanese people are very welcome and friendly and love to build relationships with other people. In terms of values and beliefs, there are many similarities between Javanese culture and Christianity. Many bridges can be used to reach Javanese people for Christ through a good cultural contextualization process.

Sociologically, there are not many opportunities and bridges to be found in society. Nowadays, because of the influence of social media, politics, and easy communication, many hoaxes have negative consequences and contribute to society's stigma against Christians. Coupled with identity

politics, which have resulted in society becoming increasingly fragmented and intolerant in this decade, the bad example given by Christian figures adds tension to this aspect. Aritonang gave an example of two aspects that have been emphasized: self-support and self-activation of the congregations and urban or rural development. The medical work of the churches (hospitals, small clinics) continued to function well, as did the educational program. Continuing the latter project became more difficult in the 1980s as government regulations tightened, Islamic schools and hospitals became more competitive, and subventions from Western partner churches and organizations decreased.[82]

Without underestimating other aspects, cultural bridges are more likely to be a means of contextualization and transformation than other aspects.

The Unique "Christian" Beliefs or Practices Held Within Any Expressions of Christianity in the Culture

There are several elements of unique Christian beliefs that are relevant to Javanese culture and considered to be the starting point for establishing relationships and instilling influence in Javanese society. Discussing the unique Christian beliefs, whether in the form of oral or literate culture and how the Gospel is most accessible to this society will be very relevant to how this uniqueness affects how these values and beliefs have penetrated Javanese society.

The Degree Christianity Penetrated the Group

Rene Padilla wrote about the existence of the Gospel between culture and mission. The Gospel does not come from the people but from God. Its entrance into the world necessarily leads to conflict. Its presence alone means a crisis between God and false gods, between light and darkness, and between truth and error.[83]

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[82] Aritonang and Steenbrink, *A History of Christianity in Indonesia*.

[83] C. Rene Padilla, *Mission Between the Times* (Grand Rapids Michigan: Langham

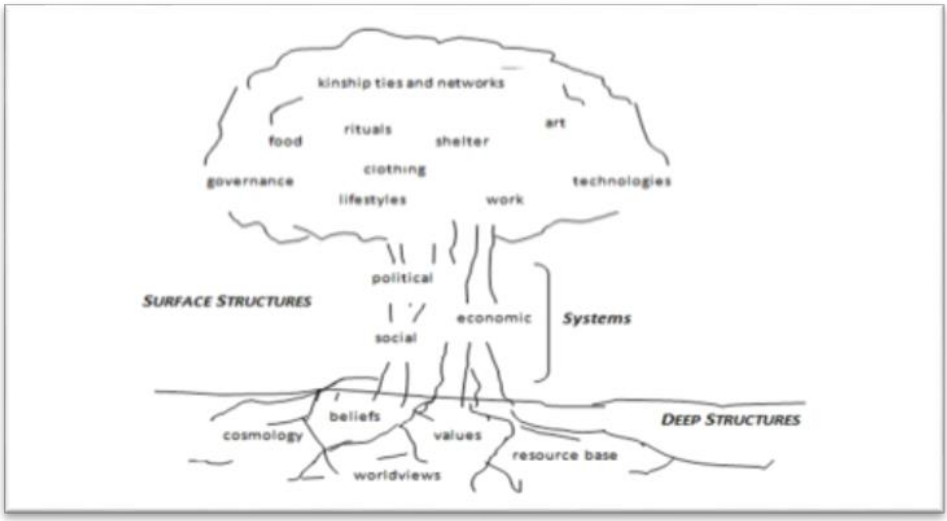

Figure 4
Cultural Degree

In her lecture, Melba Maggay stated that there are two degrees where Christianity penetrates community groups: surface structure and deep structure.[84] Both are equally important, but penetration is done through a different approach. The approach taken to influence the surface structure is different from the approach taken to change the deep structure. Changing the deep structure is done by giving impulses to things that change beliefs, values, world views, cosmology, and the base of human resources. The transformation that occurs at the deep structural level is very basic and can transform the surface structure. The surface structure is expressed through various attitudes and behaviors that appear from the community, which originate from the deep structure. So, changes in the deep structure become the priority and first step in changing society, whether changes in belief systems or values.

Monographs, 2010).

[84] Maggay, "Culture, Context and Worldview."

Beginning here, the author will concentrate on changing the deep structure by demonstrating how *wayang*, a Javanese tradition, can be used as a bridge to change the value system, belief system, and world views of Javanese society. This is based on the fact that:

1. *Wayang* is considered the original culture and tradition of Java, accepted as part of the hereditary culture by the community, and has become part of the life of the Javanese people. There is no rejection of *wayang* performances for any reason.

2. In *wayang* performances, almost 100% of the material presented in the story is about teaching rooted in Javanese philosophy.

3. *Wayang* aims to change people's thoughts, perspectives, and behaviors under the norms and ethics of Javanese society. The goal of teaching is to guide people down the right path. Maggay stated that we are to treat our ancient religions not so much as "wrong" but as "shadows" of the real thing that is to come.

All cultures have a sacrificial system and shamanic visions that, at their best, are merely "dark speech" but find fulfillment in Christ.[85] In *wayang* performances, all these elements are met. This performance is about "shadow" puppets enjoyed by the audience. The teaching material is also about bringing people to the right path, which is the story of Baratayudha and Mahabharata, which are just "shadows" of the real human need (eternal salvation). According to Wiryoamarto, the concept of the Javanese world is likely invisible from the tale of *muwakala* (the origin of time), which is usually used for the opening segment of a shadow puppet show (*wayang*). The origin of kala is viewed by the Javanese as the beginning of a new period free of turmoil, starvation, impurity, disorder, and suffering. *Bhawana* or *jagad* (world) is believed to have arisen from the darkness known as *sukerta* (anguish, agony, and torment).[86]

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[85] Maggay, "Culture, Context and Worldview."

[86] Bagoes Wiryomartono, *Javanese Culture and the Meaning of Locality - Studies on the Art, Polity, and Society* (London: Lexington Book, 2016).

How the Worldview Influenced Penetration of Authentic Christianity Within This Culture

As a community that loves *wayang*, Javanese people are very enthusiastic about *wayang* performances. This is understandable, given that a *wayang* performance is an event that brings people together regardless of social status. In *wayang* performances, the social barrier is only divided into two: the *dalang* as director, the person who plays and tells stories using *wayang*, and the audience. While enjoying a puppet show, the entire audience is brought together regardless of social class. The audience enthusiastically and carefully listened to the teachings about the values of life delivered by the *dalang* (in English, "to teach").

Wayang performances are used as a medium to educate community groups. Yumarma stated that the entire *wayang* performance is also linked with moral and religious teaching, known as *piwulang*.[87] Through the stories of Mahabharata and Bharatayudha, the audience is taught the values and beliefs of the Javanese, who strive for a harmonious life. Achieving harmony is always faced with challenges that require a person to be noble and sublime, defeat evil with good, and uphold good morals in society. Through *wayang* performances, community character is formed, relationships with God are improved, and relationships with others are strengthened through togetherness.

Politically, the government often holds *wayang* performances to persuade the public to take action or choose a candidate for a particular leader on election day. This means that *wayang* has begun to shift its role from educating the public about forming noble character to becoming a tool for the political interests of a particular group. This shows how *wayang* plays a very important role in directing and shaping people's perceptions. This idea is well captured with the conclusion that the most valuable aspect of the performance is its capacity as the spiritual messenger of the Javanese ideals

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[87] Andreas Yumarma, *Unity in Diversity—A Philosophical and Ethical Study of Javanese Concept of Keselarasan*.

of ethics and aesthetics. Regarding this capacity, political leaders and their ideological machinery try to use *wayang* performance for their political interests and agenda.[88] Because *wayang* has a very crucial role, *wayang* performances are often used as a propaganda tool for *da'wah* (by Islamic religious leaders to the people). On the other hand, evangelistic institutions and churches also often use *wayang* for the same purpose: to educate the public, provide information, shape perceptions, and preach the good news (evangelism). The ideals inherent in *wayang* performances, according to Sunardi, include religious, ethical, and aesthetic qualities that are recognized as references for community action.[89]

Martohadmodjo was a vigorous and independent member and elder of Yogyakarta's Gondokusuman congregation. He conducted *wayang* performances in his garden, which irritated native Christians and missionaries. During the 1960s and 1970s, for example, attempts were made to use *wayang* performances based on Bible stories as a means of evangelizing. Despite its success, the authentic shadow play elements are from the Hindu tradition, in which noble characters combat each other above the Christian *wayang wahyu*![90] *Wayang Wahyu* is a type of *wayang* performance aimed at evangelizing the Javanese community.

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[88] Bagoes Wiryomartono, *Javanese Culture and the Meaning of Locality - Studies on the Art, Polity, and Society*.

[89] Sunardi, "Model Pengembangan Wayang Untuk Generasi Muda," *Lakon – Jurnal Pengkajian dan Pengembangan Wayang* 8, no. 1 (2016): 49, https://jurnal.isiska.ac.id/index.php/lakon/article/view/2161/2288 .

[90] Aritonang and Steenbrink, *A History of Christianity in Indonesia*.

Figure 5
The Dalang is telling a story using *wayang*

In the field of visual arts and dance, the name of Bagong Kussudiardjo (1928–2004), a well-known painter and choreographer in Yogyakarta, has to be mentioned here.[91] *Wayang* performances cannot be separated from the art of dance. In between *wayang* performances, Javanese dances are performed to complete the story of the *dalang.* The dance is done by telling a story through the art of motion. Bagong Kusudiarjo, a Christian artist, creates many dances that contain Christian philosophy, which is used as a means of preaching the gospel to the Javanese people.

Santoso and Bagus linked *wayang* performance to evangelism and noted that in Javanese community arts, particularly in Central Java, East Java, and Yogyakarta, there are various types of puppet shows called *wayang*, such as

[91] Masao Takenaka, "Christian Art in Asia The Seashore Is the Meeting Ground of Time and Eternity. In Memoriam of Bagong Kussudiardja," in *Image. Christ and Art in Asia*, 2004, 4–5.

wayang golek and *wayang klithik*.[92] Fariza went on to say that in order for people to communicate with one another, culture must provide a means of communication and construct facilities that can serve as a model for society's behavior based on the demands of the community.[93] So, it can be said that the teaching gained from *wayang* performances becomes a parameter of Javanese behavior and morals. Once the story told by the *dalang* is reliable, *wayang* performances can achieve their goals as a benchmark for people's behavior. Abdulah found that in Javanese philosophy, good and bad are inseparable from human existence, manifested in diverse desires, and associated with the four passions: *mutmainah, amarah, lawwamah*, and *supiah*. Good intentions (*mutmainah*) will always be met with negative intentions (*lawwamah*, *supiah*), expressed in human behavior. Therefore, Arifin affirmed that there is a basic ability to be religious in every human being,[94] so that the teaching in *wayang* is enough to be a stimulus for the community to live according to the norms, ethics, and rules that apply. Darmoko concluded by saying that in this context, it may be claimed that humans can exist because they are accompanied by passions, but that these passions must be controlled so that they do not run wild and lead to anger.[95]

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[92] Trisno Santoso and Bagus Wahyu Setyawan, "Wayang Golek Menak: Wayang Puppet Show as Visualization Media of Javanese Literature," in *Seminar and Workshop on Research Design, for Education, Social Science, Arts, and Humanities, SEWORD FRESH*, 2019, 2, https://eudl.eu/doi/.

[93] Fariza Wahyu Arizal, "The Ethno Photography of Krucil Puppet Art," *JoLLA: Journal of Language, Literature, and Arts* 1, no. 4 (2021): 477.

[94] H.M Arifin, *Menguak Misteri Ajaran Agama-Agama Besar* (Jakarta: PT Golden Terayon, 1986).

[95] Darmoko, "Moralitas Jawa Dalam Wayang Kulit Purwa – Tinjauan Pada Lakon Laire Semar," *Darmoko* 5, no. 2 (2015): 122, http://paradigma.ui.ac.id/index.php/paradigma/article/view/52/pdf.

What "Christianizing" of Javanese Culture Looks Like

Maggay stated,

> Where there is no concept of the universal sovereignty of God, there is no repentance, and where there is no repentance, there is no salvation. Christian salvation is . . . liberation from the world as a closed system, from the world that has room only for God bound by sociology, from the "consistent" world that rules out God's free . . . the gospel, then, is a call not only to faith but also repentance, to break with the world.[96]

Essentially, Javanese society needs salvation. In Javanese's understanding of their own culture, *Ratu Adil*, the philosophy of truth that always wins against evil, harmony that is always the goal of life, and *Kejawen* (the application of Javanese tradition) that leads to a prosperous life—all are just interpretations of a real need: salvation. The figures that the Javanese have been waiting for to bring society to a just and prosperous world order are only "shadows" of the only Savior of mankind: Jesus Christ.

As Maggay wrote,

> It is not surprising that any criticism of evangelism should fall on deaf ears or be interpreted as a lack of interest in the propagation of the gospel . . . "Christianize" the world through the scientific control of the environmental condition and human genetics, but the facts on the ground (Javanese society) are not that simple.[97]

In the Islamic community, the most dominant identity politics that sharpens differences and obscures diversity, "Christianizing" is seen as a dangerous movement and must be anticipated.

Every action taken by Christians, both personally and organizationally, is seen as an attempt to Christianize by certain community groups that are overly sensitive to non-Muslims. As a result, the church must be cautious

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[96] Padilla, *Mission Between the Times*.

[97] Maggay, "Culture, Context and Worldview."

and wise in determining the steps of evangelism so that it is not perceived as Christianizing others. Many cases of religious conflict occur in Indonesia, and the Christian side has never won this case. Many cases of intolerance occur in Indonesia and Yogyakarta, but Christians are too cautious to take steps so as not to cause friction in society, which ends up harming themselves. In many ways, the acts of Christians to reach non-believers are very limited. It takes wisdom, courage, and special strategies in every context to be able to reach the soul without causing a commotion in society.

The 5% of the Culture that Needed to be Transformed

Maggay stated that from a missiology perspective, it is estimated that only 5% of cultures need to be challenged and judged, but these tend to be central structures.[98] As an insider, I observed that Javanese society is essentially a cultured society, friendly, welcoming, adaptable, easy to accept change, and easy to teach and transform. However, the bad practical political influence in the past two decades has brought a shift in people's values and beliefs. Coupled with the influence of globalization, which led to modernization, it also erodes the authenticity of cultural values, so there is a shift in values, norms, and ethics in society.

Religious behavior (Islam), which is increasingly oriented towards the radicalism movement and tends to erode the sense of nationalism, is one of the phenomena that influence the Javanese people's perspective and behavior. Through the influence of identity politics, Muslims are increasingly establishing themselves as part of a Muslim community that is intolerant, difficult to tolerate, and difficult to live in diversity. This massive movement started with the opposition group that lost the general election. The president-elect in Indonesia has always been a nationalist. He puts forward the spirit of unity in diversity and is supported by nationalist groups. As part of the political dynamics, the opposition groups position themselves as non-nationalist groups that try to undermine people's nationalism through massive radical movements. Many acts of human rights violations in Yogyakarta

[98] Magay, "Culture, Context and Worldview."

(and Indonesia) were masterminded by this radical group. Alim found that many young people are less aware of the noble values of the nation's culture and tend to look for values outside the nation's personality.[99]

The main target of radical groups is young people, who are easily influenced. Slowly but surely, the propaganda and doctrine of radicalism have eroded the cultural values and beliefs of the Javanese. This massive movement infiltrated high schools, universities, and government agencies and encompassed various strategic professions.

The government made many efforts to counter this massive movement. One thing that is comforting is that the nationalist group is still the most dominant, both in parliament and in the composition of society, but the government is not complacent with data. Together with the government, the church works and serves the community so that people do not lose their identity as part of the Indonesian people.

So, when asked which 5% of the Javanese community's characteristics need to be changed, the answer is the need to rebuild and strengthen their identity as a virtuous, noble society, as the character passed down from ancestors from generation to generation. Today, the Javanese need to learn tolerance from the start. Politics reduces the sense of solidarity and tolerance. This condition creates disharmony in society.

Efforts are needed to transform Javanese society and rediscover its identity, which has the characteristics of a noble Indonesian society. Starting from this, it is necessary to inculcate Christian values and beliefs so that they are well-interpreted in every community group.

Note there are two categories of Islamic society in Indonesia: *santri* groups and *abangan* groups. In addition, Bachtiar found that the distinction between *abangan* and *santri* is made when people are classified regarding

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[99] Dhara Alim Cendekia, "Designing Javanese Costumes, and Characters as Transforming Tradition for Cultural Sustainability," in *Social Science, Education and Humanities Research*, 2019, 261, http://creativecommons.org/licenses/by-nc/4.0.

religious behavior. A *santri* person is more religious than an *abangan* person. Those who have no interest in religious affairs, accordingly, are considered to be *abangan*.[100] The *Abangan* group is a group that makes Islam part of their identity in society but does not know the teachings of Islam well. This group only follows Islamic traditions to avoid social pressure but does not absorb Islamic values properly. This is the right audience for the gospel message, and it is relatively easy to reach. Through the right strategy, this group can be reached for Christ and influence their community.

Conclusion

Javanese culture, like other cultures in Indonesia and the world, is part of human civilization that expresses values and beliefs in various channels of expression that can be captured by humans. The core value that is at the center of Javanese life is harmony: harmony with God and harmony with others. Every element of society upholds, maintains, and strives to achieve the value of harmony. Harmony is a priority, and all efforts, traditions, values, and norms are directed toward achieving it.

Nowadays, due to globalization, modernization, and the influence of social media, harmony has been eroded and reduced, resulting in a lot of friction in society. Intolerance and national disintegration threaten, but Javanese culture also provides a bridge where reconciliation and restoration in society can be achieved again. Theological studies and cultural contextualization are very relevant to the creation of harmony in Javanese society. Supposedly, this bridge can be a starting point for how the Bible can be well interpreted in Javanese society.

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[100] Harsya W Bachtiar, "The Religion of Java: A Commentary," *Madjalah Ilmu-ilmu Sastra Indonesia Vol. 1/4* (1973).

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Mediator 18, no. 1 (2023): 78–88

Scripture Way of Salvation

A Wesleyan Way of Equipping the Next Generation (Philippians 2:1–13)[1]

Joseph Wood

Introduction

Good morning. It is an honor to be here at APNTS. Thank you to Prof Lynne for the invitation to share with you today. I understand that this semester, your chapel services are focusing on the APNTS mission statement, vision, and goals. "Bridging cultures for Christ and equipping each new generation of leaders to spread the gospel of Jesus Christ throughout Asia, the Pacific, in the world." As I reflected on this statement and considered what I might share with you, I was drawn to the phrase "equipping each new generation of leaders." As a theological educator, a phrase like this resonates with my own experience. It is a primary task for us, as professors and lecturers, to equip each new generation of leaders. One of the unique ways we do this, as a part of the Church of the Nazarene, is to equip the next generation of leaders with the tools they need to articulate a Wesleyan understanding of God and God's relationship to the world. As my area of study is Wesleyan theology, I thought it would be appropriate to share with you a brief articulation of our unique way of thinking using two tools from the Wesleyan tradition.

Today, we are going to focus on the Wesleyan way of thinking and speaking about God. Countless books and articles have been written on this subject, and what I present today is nothing new. But in our brief time together, I hope to outline a basic understanding of Wesleyan Theology, or a Wesleyan way of thinking and speaking about God. When we talk about Wesleyan Theology, the first thing you might be asking yourself is, "Why

[1] A sermon preached at APNTS on September 12, 2023.

did you not say a Nazarene Theology?" That's a fair question. Let me explain my reasons for this. The Church of the Nazarene traces its lineage on the Christian denominational family tree through the branches of holiness revivalism and the Methodist Church. From these two branches, the Church of the Nazarene was born.

If you follow the branches a bit further, you will find early Methodism, which was founded by John and Charles Wesley. These two 18th-century Christians were priests in the Church of England who developed a network of small discipleship groups in the British Isles that became so big that the movement grew into a number of different churches now present in nearly every country of the world. All the Christian denominations whose branches link to the Wesley brothers employ their method of seeking to understand God and questions of faith and Christian living. We call this method Wesleyan Theology.

One of the many ways the Wesley brothers educated others about thinking theologically was through the preaching and publishing of sermons and hymns. It was important for the Wesley brothers to make education and learning accessible to as many people as possible. One way of doing this was to print sermons as pamphlets that could be sold inexpensively. Many of these sermons still exist and are available to read in printed volumes and online.[2] In addition to the sermons, the Wesley's published hymn books, which were used in Methodist worship.[3] Indeed, we just sang one of those hymns, *And Can it Be?*

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[2] For published sermons in print, see the *Bicentennial Edition of the Works of the Rev John Wesley* (Nashville: Abingdon Press, 1975–). A list of the published volumes of this series see https://wesley-works.org/volumes-published/. For a collection of Wesley's sermons in modern English see Kenneth J. Collins and Jason E. Vickers, editors, *The Sermons of John Wesley: A Collection for the Christian Journey* (Nashville: Abingdon Press, 2013). To access John Wesley's sermons online, see http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/.

[3] Volume 7 of the *Bicentennial Edition of the Works of the Rev John Wesley*, edited by Franz Hildebrandt, is a critical edition of *A Collection of Hymns for the People Called Methodists* (1780). This work may also be accessed online here: https://archive.org/details/collectionofhym00wesl/page/n7/mode/2up.

In addition to making the sermons and hymns economically accessible, they also tried to make them educationally accessible. In other words, they tried to write and structure them in such a way that a wide audience could read and understand them. To be sure, not all their sermons and hymns are like this, but many are. For today, we will examine and analyze one of the sermons alongside one of the hymns. In doing this, we will be able to identify what we mean by a Wesleyan Theology. The sermon is called "Scripture Way of Salvation," and the hymn is "And Can it Be."[4]

Every attempt at doing Christian theology includes a discussion about creation, the Fall/sin, God's covenant, Jesus' fulfillment of the covenant, and the Spirit's presence bringing about transformation and new creation. The Wesleyan way of approaching these issues is called "the way of salvation."[5] Some of the ways we understand the way of salvation are similar to other Christian traditions and denominations, and others are more unique to us. Let's have a look at how the Wesley's described the way of salvation in this sermon and hymn.

Part 1: Prevenient Grace

John Wesley begins his sermon by asking the question, "What is salvation?" His answer provides a glimpse into a Wesleyan way of thinking about God. He said,

> The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. It is not the soul's going to paradise, termed by our Lord, "Abraham's bosom." It is not a blessing that lies on the other side of death or, as we usually speak, in the other world. The very words of the text itself put this beyond all

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[4] The sermon text may be found here: http://wesley.nnu.edu/john-wesley/the-sermons-of-john-wesley-1872-edition/sermon-43-the-scripture-way-of-salvation/ The hymn lyrics may be found here: https://hymnary.org/text/and_can_it_be_that_i_should_gain.

[5] See Kenneth J. Collins, *The Scripture Way of Salvation: The Heart of John Wesley's Theology* (Nashville: Abingdon Press, 1997) and Randy Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Kingswood Books, 1994).

> question: "Ye are saved." It is not something at a distance: it is a present thing, a blessing which, through the free mercy of God, ye are now in possession of. Nay, the words may be rendered, and that with equal propriety, "Ye have been saved": so that the salvation which is here spoken of might be extended to the entire work of God, from the first dawning of grace in the soul, till it is consummated in glory.[6]

The first thing we must understand when thinking in a Wesleyan way about salvation is the fact that we are not talking about just being forgiven of sin and going to heaven when we die. That is a part of it, a good part of it, but it is a very narrow way of understanding salvation. For Wesleyans, we believe that salvation is a lifelong gift and experience, not just something that happens when we die.

So, how does God go about working out this salvation in our lives? This brings us to Wesley's first point: prevenient grace. Because this is a word that we do not often, if ever, use in our everyday language, let me try to help us understand. The word "prevenient" may also be understood as preventing. If you prevent something from happening, you interrupt it before it can happen. For example, let's say that I see my daughter Miriam is about to fall off the back of the sofa. I rush to where she is and grab her before she falls. I have prevented her from falling. She did not ask me to help, nor did she know I was able to help, but I was there when she needed help. Another way of understanding this word is to use the words "providence or providing."[7] For something to be prevenient, it provides the possibility for a certain outcome to happen. For example, I make provision for my children's lunch every day. They had nothing to do with it, but every day at lunchtime, they go into their backpacks, and there is lunch; it has been provided for them with no effort on their part.

In a similar way, this is how Wesley understood the work of the Holy Spirit in our lives. God is at work in the lives of people, you and me, long

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[6] Collins and Vickers, *The Sermons of John Wesley*, 579.

[7] Al Truesdale, editor, *Global Wesleyan Dictionary of Theology* (Kansas City: The Foundry Publishing, 2013), 429-31.

before we know or realize he is there. The provision of God in our lives is nothing of our own doing. We do not make the Holy Spirit come to us, nor can we force God to do what we want. We recognize that God has been at work in our lives, consistently and constantly, long before we knew it. God, in his prevenient grace/gift of provision, gently reveals himself to all people, pointing them towards the recognition that they are in need of salvation from sin (conviction) and opening their eyes to the means of salvation: Christ. Wesley compared prevenient grace to our natural conscience.[8] We all live by and have convictions based on a code of morality, whether we realize it or not. Wesley would say our natural conscience is a work of prevenient grace.

How is this different from other traditions? What makes this uniquely Wesleyan? Prevenient grace represents a uniquely Wesleyan view of the love of God that emphasizes both God's sovereignty and his relationality. Simply put, God is sovereign, meaning he is all-powerful, the God above all gods, but he is also relational, meaning his very nature as Triune is relational, communal, and self-giving.[9] Both his sovereignty and his relationality are characterized by unconditional love. In short, although God could force us to love him, he chooses to offer his love for us unconditionally, risking that we may not love him in return.[10]

The point Wesley was trying to make here is that God's love comes first. Sin has broken the relationship between humanity and God, making it impossible for humanity to turn to God on its own. Out of his love for us, God offers the gift of prevenient grace, which enables us, by the Holy Spirit, to recognize our need for him and respond to his love.

And can it be that I should gain
An int'rest in the Savior's blood?

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[8] See Wesley's sermon, "On Working Out Our Own Salvation" in Collins and Vickers, *The Sermons of John Wesley*, 80-81.

[9] See David B. McEwan, *Exploring a Wesleyan Theology* (Lenexa: Global Nazarene Publications, 2017). Accessible here: https://whdl.org/en/browse/resources/11475.

[10] See Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism*, Second Edition (Kansas City: Beacon Hill Press, 2015).

Died He for me, who caused His pain?
For me, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, should die for me?

He left His Father's throne above,
So free, so infinite His grace;
Emptied Himself of all but love,
And bled for Adam's helpless race;
'Tis mercy all, immense and free;
For, O my God, it found out me.

Part 2: Justifying Grace

What are we being saved from? And how are we being saved? In terms of what we are being saved from, the simple answer is sin and death. Paul talks about this in his letter to the Romans: "For the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord" (Romans 6:23). There it is: salvation from sin means salvation from death. It means eternal life. But the question for us is: When does eternal life begin? Does it begin at death? We will get back to this in a moment. But first, let's look at the second question, "How are we being saved?" It is by grace through faith in Christ that we are saved (Ephesians 2:8–9). Christ saves us—his life, death, resurrection, and ascension accomplished the fulfillment of the covenant between God and humanity. Jesus accomplishes what humanity was unable to accomplish on our own. Paul continues in Romans, "So, now there is no condemnation for those who belong to Christ Jesus" (Romans 8:1). We call this being set free from the condemnation of sin: justification.[11]

Wesley explained justification and sanctification in the following way: justification is what God in Christ does for us, and sanctification is what God by the Spirit does in us.[12] In saying that justification is something God does for us, Wesley is reflecting on the fact that the work of Christ on the

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[11] Truesdale, *Global Wesleyan Dictionary of Theology*, 277-79.

[12] For more see Wesley's sermon "Justification by Faith" in Collins and Vickers, editors, *The Sermons of John Wesley*, 149-59.

cross is something we have absolutely nothing to do with. Jesus accomplishes this on his own, on behalf of humanity. He took on our sin—anything and everything that has broken the relationship we had with God, and he took the outcome of this: death. Jesus took on death and defeated it. His resurrection from the dead makes possible our resurrection from the dead. This is what is meant by "the wages of sin is death, but the gift of God is eternal life." Justification is the gift of eternal life, fully and freely given to you. You have done nothing to earn this gift. It has been given to you because of the love of God in Christ. Your relationship with God can now be made whole because of what Christ has done. This is what God does for us.[13]

> Long my imprisoned spirit lay
> Fast bound in sin and nature's night;
> Thine eye diffused a quick'ning ray,
> I woke, the dungeon flamed with light;
> My chains fell off, my heart was free;
> I rose, went forth and followed Thee.

Part 3: Sanctifying Grace

This brings us to the third part of Wesley's sermon on the way of salvation: sanctifying grace, or what God does in us. He explained, "And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant, we are born again, born from above, born of the Spirit: there is a real as well as a relative change."[14] The real change Wesley is talking about is justification. Our relationship with God has been made right through the work of Christ. Our status before God has changed. We no longer stand condemned for our sins. The relative change Wesley is talking about is sanctification. Sanctification is just a big word for becoming more and more like Jesus: being sanctified, being set apart, being made whole,

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[13] For more on Justification see N.T. Wright, *Justification: God's Plan and Paul's Vision* (Downers Grove: Intervarsity Press, 2009).

[14] Collins and Vickers, *The Sermons of John Wesley*, 580.

renewing the image of God in us, and growing in relationship with God.

This is the heart of Wesleyan theology: the recognition that God's reconciling work in Christ is not just about salvation from death; it is salvation for life. Again, Paul said to the Romans,

> So now there is no condemnation for those who belong to Christ Jesus. And because you belong to him, the power of the life-giving Spirit has freed you from the power of sin that leads to death . . . Christ lives within you, so even though your body will die because of sin, the Spirit gives you life because you have been made right with God. The Spirit of God, who raised Jesus from the dead, he will give you life to your mortal bodies by the same Spirit living within you. Therefore, dear brothers and sisters, you have no obligation to do what your sinful nature urges you to do (Romans 8:1–4, NLT).

This is good news for everyone! The things that cause damage to our relationship with God and with others can be overcome in the power of the Spirit! The place we may find ourselves in now is not the place we will always find ourselves in. The life we live now is not the life we have to live tomorrow or the next day. By the power of the Spirit of God, we can change; we can become more and more like Christ. We do not need to live our lives under condemnation for sin or in shame for our past. Our relationship with God is dynamic, not static.

Wesley concludes the sermon with a very practical discussion of the ways in which our sanctification/becoming like Christ is nurtured and developed. He speaks of acts of piety and acts of mercy. Works of piety include Bible reading, prayer, worship, participating in the sacraments (particularly the Lord's supper), and meeting together with other Christians who share with us on the journey of discipleship. Works of mercy include outward expressions of our faith in Christ: feeding the hungry, clothing the naked, giving to those in need, acts of hospitality, and other ways of sharing the love of Christ with others who do not yet know him.[15] One of the things I

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[15] See John Wesley's sermon, "On Visiting the Sick" in Collins and Vickers, *The Sermons of John Wesley*, 353-361.

find most comforting about the list of works of mercy is the fact that I know before I offer any kind of act of mercy to someone, God's prevenient grace, his Spirit, is already at work in that person's life. The Spirit is drawing them to him, and I get to participate in this work of redemption. Love is relational.

No condemnation now I dread;
Jesus, and all in Him is mine!
Alive in Him, my living Head,
And clothed in righteousness divine,
Bold I approach th'eternal throne,
And claim the crown, through Christ my own.

Conclusion

This is the tip of the iceberg, so to speak, on Wesleyan Theology. There are many more things we could say, but I wanted to offer you a simple framework to help you understand the heart of Wesleyan Theology. Beginning with the premise that God is love, the way of salvation describes God's love for us and our dynamic relationship with Him, marked by prevenient, justifying, and sanctifying grace. He draws us to him, never forcing himself or coercing us to respond to him. He offers us the gift of eternal life through Christ, whose work has changed the relationship between God and humanity. He empowers us by the Spirit to grow ever more loving to him and others. Wesley would say our hearts are being more and more filled with the love of God so that there is no room for anything else but love for God and others. When the heart is full of love, there is no room for sin.[16]

Wesleyan theology is full of hope. It emphasizes the love of God and the possibility of Christ's prayer finding fulfillment on earth as it is in heaven. This hope is a present reality, not just something to long for in the future. In short, Wesley would say that fully following the ways of Jesus is, in fact, possible—through the prevenient, justifying, and sanctifying work of God. Amen.

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[16] Collins and Vickers, *The Sermons of John Wesley,* 580.

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Mediator 18, no. 1 (2023): 89–119

Bearing Witness as Christian Chinese Descendants in Grace Emmanuel Christian Church Surakarta, Central Java, Indonesia

Benita Florentia

Introduction

The financial crisis that hit Asia in 1997 greatly impacted Indonesia. The Indonesian rupiah dropped in value, causing bankruptcy and the rise of the price of groceries, creating chaos and panic. This situation triggered a demonstration in Jakarta by college students on May 12, 1998. During the demonstration, four college students were killed by law enforcement. The situation heated up and continued to worsen from May 13-15.[1]

These three days became a nightmare for many Chinese descendants in Indonesia.[2] At that point in time, allegations circulated that Chinese descendants were the cause of the monetary crisis in Indonesia. The allegations were based on false information. The Chinese descendants were accused of taking public funds abroad and deliberately storing groceries, which led to starvation and chaos. Their good economic condition and being considered a successful ethnic group resulted in the hatred of the indigenous people toward the Chinese descendants.[3]

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[1] Ester Indahyani Jusuf, "Penyebab Kerusuhan Mei 1998," KOMPAS.com, November 15, 2021, https://www.kompas.com/stori/read/2021/11/15/141220879/ penyebab-kerusuhan -mei-1998?page=all.

[2] Leo Suryadinata, "Introduction to Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary," in *Southeast Asian Personalities of Chinese Descent: A Biographical Dictionary*, ed. Leo Suryadinata (Singapore: Institute of South East Asian Studies, 2012), xxx. The term Chinese descendant refers to the Chinese who were born and brought up in Indonesia, hold the citizenship of Indonesia, and culturally still retain some degree of Chinese culture.

[3] S. Dian Andryanto, "Kerusuhan Mei 1998, Sejarah Kelam Pelanggaran HAM di Indonesia," May 14, 2021, https://nasional.tempo.co/read/1462239/kerusuhan-mei-1998-sejarah-kelam-pelanggaran-ham-di-indonesia.

This situation evolved into a horrific anti-Chinese riot in many cities, notably Jakarta, Surakarta and Medan, where property was destroyed and women were raped.[4] The gripping situation in Surakarta, one of the cities with severe aftermath, was endured by many Chinese descendants. Tuti (the writer changed the name to conceal her identity), a 31-year-old woman at that time, told the writer about the tense situation and her experience of trauma. She was working at a bank in Surakarta. On May 13, 1998, around 11 a.m., Tuti and her friend were delivering money to a state bank when news came that a mob was heading toward them. The situation quickly turned into chaos. The state bank decided to cease all transactions. Tuti and her friend did not know what to do since it was impossible to return to their office carrying a large amount of cash. So, they decided to stay at the state bank. Together with the bank's employees, they hid inside the building and locked the front door. Shortly afterward, Tuti could hear people shouting, "Burnt down! Burnt down!" and the bank was pelted with rocks. Fortunately, the mob did not burn the bank, and they were all safe. They waited hours inside until the situation became quiet. Tuti finally went back home at 1 a.m. the next day. This incident was still well-remembered even after the passing of twenty-four years.

Another heartbroken story was told by Helmi Cahyadi to The Jakarta Post. The May riots almost cost Helmi Cahyadi's life.

> During the riots, the motorcycle dealer owned by his father, 68-year-old Cahya Saputra, was plundered by a mob prior to being burnt down. He and his family were able to escape just a short time before the riot by climbing the back wall of their house and jumping three meters down to the ground. Helmi, both of his parents, and his little sister survived. However, the family business that had been established for more than 10 years was destroyed in the blink of an eye. Before being burnt, everything inside the quite large dealership located in the Kliwon Market area was looted, including about Rp 200 million (US$14,640) in

[4] Dewi Anggraeni, "Does Multicultural Indonesia Include Its Ethnic Chinese?," *Wacana* 13, no. 2 (October 2011): 275, http://wacana.ui.ac.id/index.php/wjhi/article/view/23.

> cash that was stored in the safe. . . .
>
> "My family survived. However, we were greatly depressed. If I must be honest, we, as the Tionghoa, no longer trust the Javanese. Ever since the incident, we always feel suspicious. It took us a long time to escape the trauma," said Helmi.[5]

This writer, who ministers in a Chinese background church in Surakarta, heard many similar stories from several senior church members. The daunting image was still well recorded in their memory. They can retell in detail not only what happened that day within their family but also what was experienced by their relatives and friends.

After 24 years, Surakarta has gone through a huge transformation. It is no longer a ghost town left by many Chinese businessmen. Likewise, it is not a seedy town with empty houses, broken glass buildings, and shabby walls with graffiti on them, but it is currently a cultural town where people come for traveling, cultural festivals, and culinary tours. With a positive economic growth rate of 5.78% in 2019,[6] Surakarta has been ranked ahead of other cities in Central Java Province.

However, behind all the positive growth, some discriminatory treatment toward Chinese descendants still remains. For example, a study done by Wahyu Purwiyastuti recorded discrimination endured by Chinese descendants who were students at public schools. The students experienced pressure not only from fellow students but also from teachers; in spite of this, they chose to achieve good grades academically. In coping with pressure from the indigenous, the Chinese descendants preferred to relent. When attending schools affiliated with certain religions, they paid higher tuition fees compared to the indigenous students. Only a small number of

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[5] Ganug Nugroho Adi, "In Surakarta, Chinese-Indonesians Heal Old Wounds for Sake of Harmony," *The Jakarta Post*, January 24, 2020, https://www.thejakartapost.com/life/2020/01/24/in-surakarta-chinese-indonesians-heal-old-wounds-for-sake-of-harmony.html.

[6] HUMAS UNS, "Pakar Ekonomi UNS Bahas Perkembangan Ekonomi Soloraya Pascapandemi Covid-19," Universitas Sebelas Maret Surakarta, January 19, 2021, https://uns.ac.id/id/uns-update/pakar-ekonomi-uns-bahas-perkembangan-ekonomi-soloraya-pascapandemi-covid-19.html.

Chinese descendants worked as civil servants. Others opted to continue their parents' business or begin a new one.[7] A doctor from the writer's church told about his struggle as a Christian Chinese descendant in trying to enter education as a medical specialist because of his Chinese and Christian identity. Discrimination and exclusion and not getting equal treatment in Indonesia turned out to be the ethnic group's primary issues.[8]

Basuki Tjahaja Purnama or Ahok was another case example. He worked as a civil servant, serving the country as the governor of Jakarta, the first Christian and Chinese governor in Indonesia's history. His imprisonment in 2017 was a sad day for Indonesia, said Andreas Harsono, an Indonesian researcher at Human Rights Watch. Ahok was sentenced to two years in prison because he was found to have legitimately and convincingly conducted a criminal act of blasphemy. The blasphemy charge related to Ahok's reference to a passage of the Qur'an during his re-election campaign in September, which hardline Islamist groups said amounted to insulting the holy book.[9] Ahok and many other Christians with ethnic Chinese roots are a "double minority" in Indonesia. According to a survey by Lembaga Survei Indonesia (LSI), the number of Jakartans who object to a non-Muslim governor or president has increased every year from 2016-2018.[10] A common justification of this view is the belief that it is *haram* (i.e., forbidden) for Muslims to be led by persons of other faiths, especially Christians. A study by Setijadi (2017) found that respondents from all levels of education re-

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[7] "Wahyu Purwiyastuti, "Interaksi Sosial Budaya Etnis Cina di Surakarta," in *Seijarah, Kebudayaan dan Pengajarannya* (Salatiga: Widya Sari Press, 2012), 111, Universitas Kristen Satya Wacana Institutional Repositiory.

[8] Ninawati, Kurnia Setiawan, and Meiske Yunithree Suparman, "Chinese Indonesian Cultural Orientation Analysis," *Advances in Social Science, Education and Humanities Research* 439 (2020): 328, https://lintar.untar.ac.id/repository/penelitian/ buktipenelitian_10697009_6A060222131252.pdf.

[9] Kate Lamb, "Jakarta Governor Ahok Sentenced to Two Years in Prison for Blasphemy," *The Guardian*, May 9, 2017, https://www.theguardian.com/world/2017/may /09/jakarta-governor-ahok-found-guilty-of-blasphemy-jailed-for-two-years.

[10] Sekar Joewono, "Double Minority Candidates and Muslim Voting Behaviour: Evidence from Indonesia," Forum Kajian Pembangunan, November 28, 2019, https://www.fkpindonesia.org/summary-report/fkp-hosted-by-anu-indonesia-project-double-minority-candidates-and-muslim-voting-behaviour-evidence-from-indonesia.

ported they would be uncomfortable with a Chinese Indonesian in a position of political leadership, though the percentage lowers as the level of education rises. A similar result was also found when the respondents were divided by income groups.[11] This shows that negative sentiments toward people of Chinese descent are present regardless of education and income levels.

The Chinese descendants until now still struggle with their identity. Many have identified earnestly with Indonesia and are willing to contribute their expertise to Indonesia. Some have even assumed Javanese culture. But it is all useless when they face bureaucracy. They are discriminated against.[12]

With this background, this paper will examine how Christian Chinese descendants, as a double minority group in Grace Emmanuel Christian Church, are able to communicate the gospel in this particular setting in Surakarta and how these Christians can place themselves in the middle of their social environment and be culturally sensitive so that they will be well accepted and bear witness.

Historical Study

There has been a long history of violence against Chinese in Indonesia. The genocide and anti-Chinese propaganda in 1965 were a major shift for the Chinese in Indonesia. This event led to an anti-communist massacre, a failed 1965 coup, and the rise of the dictator, Suharto. Indonesians were urged to "cut out the communist cancer" and speculated that Sukarno (the former president) and China were planning to let off an atomic bomb.[13]

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[11] Joewono, "Double Minority."

[12] I. Wibowo, Harga yang Harus Dibayar: Sketsa Pergulatan Etnis Cina di Indonesia (Jakarta: Gramedia Pustaka Utama, 2001), 255.

[13] Resty Woro Yuniar, "Victims of Indonesia's 1965 communist killings tell UK to Tell Truth About Its Role in Genocide and Anti-Chinese Propaganda," *South China Morning Post: This Week in Asia*, Oct 21, 2021, https://www.scmp.com/week-asia/politics/article/3153208/victims-indonesias-1965-communist-killings-tell-uk-tell-truth?module=perpetual_scroll_0&pgtype=article&campaign=3153208.

After 1965, assimilation was required, and many received Indonesian citizenship. This was also the period when the new discriminative terminology of *non-pribumi* (non-indigenous) became common, replacing the Dutch "foreign Easterners."[14]

Due to political and economic reasons, the Chinese in Indonesia became the target of mob violence in May 1998, when anti-Chinese riots were rampant, with looting, raping, and killing taking place. This tragedy shocked the world.[15] With the fall of Suharto (the second president), the conditions of the Chinese in Indonesia improved, but they remained discriminated against.

The Origins of Chinese Indonesians

The Chinese migrated to Indonesia long before Indonesia's independence. The first wave of migration dates all the way back to the early fifteenth century. Indonesians knew how to make a living mainly through trade, mining, and agriculture and worked mainly on the north coast of Java. So, when the Dutch arrived, it was of immense help to them to form a simple alliance with the Chinese settlers. By utilizing the Chinese settlers as craftsmen, their knowledge and familiarity with the area helped make Batavia—now known as Jakarta—the metropolis it is today.[16] In his dissertation titled "Cultural Values and Leadership Styles of Managers in Indonesia: Javanese and Chinese Indonesian' concerning the Dutch arrival in Java in 1596," Perdhana wrote:

> During these years, the Dutch were very intent on building relationships with the Chinese traders who resided in Batavia. The

[14] Jan Sihar Aritonang and Karel Steenbrink, *A History of Christianity in Indonesia* (Leiden: Brill, 2008), 906.

[15] Leo Suryadinata, "Chinese Indonesians in an Era of Globalization: Some Major Characteristics," in *Ethnic Chinese in Contemporary Indonesia*, ed. Leo Suryadinata (Singapore: ISEAS–Yusof Ishak Institute, 2008), 1.

[16] Jessaline Tanjung, "Identity Crisis: The Confusion of Being Chinese Indonesian," *Diggit Magazine*, March 20, 2020, https://www.diggitmagazine.com/articles/ chinese-indonesian.

> Chinese were considered essential and irreplaceable in supporting the economic development, as they had already established strong networks and the infrastructure of commerce. Nevertheless, the relationship between the Dutch and the Chinese traders in Batavia broke down in the 18th century. The Dutch could not control Chinese economic activities in Batavia and the intensity of Chinese migration to the region. This condition created dissatisfaction and paranoia, which culminated in the Massacre of Batavia in 1740. In this incident, almost the whole Chinese population in the city was killed. The massacre caused a rapid economic breakdown in Batavia, making the Dutch realize the important role of Chinese traders in Batavia's economy.[17]

In the later years, the Chinese migrated to Southeast Asia because of political situations such as the 1839 Opium War, the 1851 Taiping Rebellion, frequent economic crises, and famine due to failed harvest poverty. These crises drove thousands of immigrants from South China to seek employment abroad.[18] The other reason for the massive migration of Chinese people was mostly triggered by the rise and fall of multiple dynasties in mainland China, which caused people who were in support of the previous dynasty to find refuge elsewhere. Also, the Chinese people had an exploratory nature.[19]

The origin of Chinese immigrants came from two provinces: Fukien (Hokkien) and Kwangtung (Canton), where the land was ecologically infertile. The first immigrants originated from descendants of Chiang Ciu's administration in Fukien Province.[20] Most of those who reached the island of

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[17] Mirwan Surya Perdhana, "Cultural Values and Leadership Styles of Managers in Indonesia: Javanese and Chinese Indonesian" (PhD diss., Deakin University, Melbourne, 2014), 50, ResearchGate.

[18] Purwiyastuti, "Interaksi Sosial Budaya," 104.

[19] Kenneth Utama, "Why It's Important to Talk about Chinese-Indonesians or Chindos," *The Jakarta Post*, August 30, 2016, https://www.thejakartapost.com/youth/2016/08/30/why-its-important-to-talk-about-chinese-indonesians-or-chindos.html.

[20] Purwiyastuti, "Interaksi Sosial Budaya," 104.

Java were men.[21] The Hokkiens were the first immigrants to settle in Indonesia in large numbers. The prowess in trading was strongly attached to this group.[22]

Along the northern coast of Java, where the Chinese population of insular Southeast Asia was concentrated, a combination of Malay pasar or bazaar and Hokkien dialect was used as a common language as a tool of communication. This language later became known as *Bahasa Melayu Tionghoa* (Chinese Malay).[23]

Jan Sihar Aritonang explained in his book *The History of Christianity in Indonesia*,

> In the 1830s, a series of new rules made the position of Chinese in Indonesia as the Dutch colony more and more difficult. In 1838, the principle of geography was established. All those who were born from parents who were residents of the Dutch Kingdom and its colonies would henceforth be considered as Dutch citizens. In 1854, a new constitution of the colony divided its population into three groups: Europeans, indigenous, and *Vreemde Oosterlingen* (foreign Easterners). In 1892, the Chinese were, for many aspects of law, put on the same level with the indigenous people, while the Japanese were put on one level with the Europeans, but the division into three legal groups remained. The ethical policy that began in the late 1890s included many measures in favour of the indigenous population and restricted the right of the Chinese in respect to traveling, trade and the possibility to buy land. All these measures intensified the difference between the Chinese and the indigenous Indonesians. Most Chinese who did not return to their homeland, but found a spouse, married, and had children, finally became integrated

[21] A. Dahana, "Indonesian Peranakan Chinese: The Origins and Their Culture," Binus University Chinese Department, February 18, 2015, https://chinese.binus.ac.id/2015/02/18indonesian-peranakan-chinese-the-origins-and-their-culture-by-prof-a-dahana/.

[22] Purwiyastuti, "Interaksi Sosial Budaya," 104.

[23] Dahana, "Indonesian Peranakan Chinese."

> in their new home. They and their offspring are labeled as *peranakan* or integrated Chinese.[24]

The Chinese from various social, economic, and cultural backgrounds were differentiated into two groups: the Totok and the Peranakan.[25] Based on the history of Chinese migration, at the end of the nineteenth century, a limited number arrived in Indonesia because of difficulties in transportation and then married indigenous women. These immigrants, their local wives, and their descendants formed a stable Peranakan Chinese community.[26]

According to Leo Suryadinata, one of the leading experts on ethnic Chinese in Southeast Asia,

> Many Indonesian Chinese, who do not want to be called "Chinese," still identify themselves with the "Peranakans," meaning "local-born-non-natives" or "local-born mixed blood foreigners," who are actually Indonesian-speaking Chinese. However, to be born in Indonesia does not automatically make a Chinese a "Peranakan." It is when that person loses the command of the Chinese language and uses only Indonesian at home that the Chinese becomes a Peranakan. Otherwise, he or she is still a Totok, which originally meant "a foreign-born pure-blood foreigner." Generally, Peranakan Chinese are Indonesian-born, but not all Indonesian-born Chinese are Peranakans. A Chinese who is born in Indonesia is still a Totok if he or she is Chinese-speaking and China-oriented. [27]

The Role in Economics

When the Dutch monarchy took control of Java Island, the Chinese were again enjoying a special relationship with the colonizers. The Chinese

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[24] Aritonang and Steenbrink, *A History*, 907-8.

[25] Purwiyastuti, "Interaksi Sosial Budaya," 105.

[26] Dahana, "Indonesian Peranakan Chinese."

[27] Leo Suryadinata, Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies (Singapore: Marshall Cavendish International, 2005), 1-2.

were considered effective in doing administrative work and were appointed as tax collectors and supervisors of the revenue-gathering systems.[28] The relationship between the Dutch government and the Chinese in Java flourished once again, and many new positions were created for the Chinese.[29]

The special rights given by the Dutch government in Indonesia proved to be beneficial for the economic development of the Chinese in Indonesia. By 1892, Chinese Indonesians owned 45 percent of the land that could be legally owned by the non-natives, 63 percent of all private estates, 31 percent of buildings and premises on land not privately owned, 22 percent of the tonnage of ships and vessels, 18 percent of the sugar mills, and 32 percent of timber concessions.[30]

Kenneth Utama wrote for *The Jakarta Post* concerning the economic role of Chinese descendants:

> During the regime of Indonesia's first president Sukarno in the 1950s and 1960s, the Chinese were very economically minded. While Dutch rule kept native Indonesians to farming work, the Chinese were told to run the businesses. Therefore, once Indonesia gained independence, virtually every retail store in Indonesia was owned by a person of Chinese ethnicity. However, as a result of the political struggles that the country went through after the failed 1965 coup, Suharto needed growth in the economy, so during that period, the Chinese were given opportunities to promote economic growth in the country, where the next two decades would be known as a time of great economic pros-

[28] Howard Dick, "A Fresh Approach to Southeast Asian History," in *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, ed. J. Butcher and H. Dick (New York: St Martin's, 1993), 3-9, https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12.

[29] Perdhana, "Cultural Values," 50-51.

[30] F. W. Diehl, "Revenue Farming and Colonial Finances in the Netherlands East Indies, 1816–1925," in *The Rise and Fall of Revenue Farming: Business Elites and the Emergence of the Modern State in Southeast Asia*, ed. J. Butcher and H. Dick (New York: St Martin's, 1993), 202, https://link.springer.com/chapter/10.1007/978-1-349-22877-5_12.

> perity in Indonesia with Chinese-Indonesians at its helm, expanding their businesses. In a 1995 study published by the East Asia Analytical Unit of the Australian Department of Foreign Affairs and Trade, approximately 73 percent of the market capitalization value of publicly listed companies (excluding foreign and state-owned companies) were owned by Chinese-Indonesians.[31]

Despite all the dislikes and negative sentiments, Chinese Indonesians still managed to top the list of the ten wealthiest Indonesians, and some still dominate the ownership of large corporations. It is believed that Chinese Indonesians have special traits and characteristics that enable them to survive the tough social environment in Indonesia.[32]

The Chinese Descendants in Surakarta, Central Java

Surakarta is a city located southeast of Semarang, the capital city of Central Java Province. It lies along the Bengawan Solo River about 35 miles (55 km) northeast of Yogyakarta. The city has broad tree-lined streets and numerous historic buildings, including, most notably, a palace of the traditional princes of central Java, a prince's court, and a Dutch fort.[33]

One of the places for Chinese immigrants to flee in Central Java was Kartasura (which was the capital city at that moment). Sunan Paku Buwono II, who was in power at that time, welcomed the Chinese to settle in his territory. The king used this opportunity to take advantage of the Chinese as an additional force to fight against the VOC (a Dutch trading partnership).[34] However, the Dutch had established regulations to restrict Chinese movement by issuing residential permission letters and travel permission letters. They had to reside in a special zone called *pecinan*.[35] Discriminative

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[31] Utama, "Why It's Important."

[32] Perdhana, "Cultural Values," 51–52.

[33] Encyclopedia Britannica, s.v. "Surakarta," May 15, 2013, https://www.britannica.com/place/Surakarta.

[34] Purwiyastuti, "Interaksi Sosial Budaya," 104-105.

[35] Sri Sukirni, "Permukiman Tionghoa di Surakarta pada Tahun 1900-1940" (undergraduate's Thesis, Universitas Negeri Yogyakarta, 2017), 50-51, http://eprints.uny.ac.id/53363/1/TAS%20Halaman%20Depan%2013407144031.pdf.

regulations have been experienced since ancient times. This formed a sense of nationalism among the Chinese.[36]

Historically, violent incidents towards the Indonesian Chinese descendants occurred a lot. In Surakarta and surrounding areas, fifteen major social conflicts happened this past century, and at least half of them were racial conflicts targeting the Chinese.[37] However, the Chinese survived, and some kept helping to develop the city in which they resided. Rustopo, a lecturer at the Indonesian Institute of Art in Surakarta, wrote on the Chinese cultural contribution:

> Culturally, the relationship between Chinese and Javanese was very good. In the course of time, some Chinese descendants personally or in groups had a close interaction with people, institutions, and Javanese culture. They built partnerships in art activities and other cultural activities such as *wayang* (shadow puppet), *batik*, *karawitan* (musical instrument), comedy, archaeology, museum activities, and Javanese language. In the social context, the Chinese descendants received certain stereotypes in Surakarta. That is why their existence in Surakarta was unique. The social reality was contradictory to the cultural reality. The hatred and anarchy, as a social reality aimed toward the Chinese descendants, was an irony since culturally they had an important contribution in preservation and development of Javanese culture. Their engagement and contribution were considered invisible, unimportant, uninteresting, and covered up by two aspects only which were political issue and economic issue.[38]

Despite their contributions, the Chinese continued to receive negative treatment. Even without reason, the treatment could turn to open conflicts with mass violence. A May 1998 riot became evidence of sentiments toward

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[36] Sukirni, "Permukiman Tionghoa," 60.

[37] Yosafat Hermawan Trinugraha, "Politik Identitas Anak Muda Minoritas: Ekspresi Identitas Anak Muda Tionghoa melalui Dua Organisasi Anak Muda Tionghoa di Surakarta Pasca Orde Baru," *Jurnal Studi Pemuda* 2, no. 2 (September 2013): 173.

[38] Rustopo, "Kontribusi Orang-Orang Tionghoa di Surakarta dalam Kebudayaan Jawa," *Dewa Ruci* 8, no. 2 (July 2013): 213–14.

the ethnic Chinese. The main road of Surakarta-Kartasura became a sea of people showing brutality. They moved and spread to streets in Surakarta and destroyed public facilities such as traffic lights, government buildings, and especially Chinese business spots. More than 500 shops, grocery stores, and other place of businesses were destroyed.[39]

Contextual Study

Indonesia is the largest country in Southeast Asia. How large is the Chinese population in Indonesia? A webinar by Roemah Bhinneka on May 31, 2021, presented by several demographers delivering the recent census on the Chinese population in Indonesia, stated:

> Grouping people based on their ethnicity was a complex challenge. It was difficult to tell who the Chinese were. They might not necessarily speak Chinese or raised with Chinese culture. And those who could speak Chinese might not necessarily be Chinese. Hence, the census was done with a self-declaration approach where people could freely identify themselves as a certain ethnic group without intervention from the census personnel. The Chinese migration to Indonesia in 1900 was approximately half a million. The census in 2000 recorded that Chinese were the 15th-largest ethnic in Indonesia or 0.86 percent (1,738,936 people) of the total Indonesian population. The number was declining compared to the 1930 census, where there were 2.03 percent Chinese of the total Indonesian population. The demographers concluded the cause of the decline was because many Chinese refused to identify themselves as Chinese due to assimilation policy during the New Order, which made the Chinese remove their ethnic identity. The other cause stated by the demographers was the trauma factor caused by the May 1998 riot. The latest census was from 2010, when the Chinese population reached 2,832,510 people or 1.2 percent of Indonesia's popula-

[39] Rustopo, "Kontribusi Orang-Orang," 216.

> tion. The 2020 census was aborted due to the Covid-19 pandemic. However, through the population growth simulation combined with population development trends, demographers could estimate the Chinese population in 2021 was approximately 3.26 million or 1.19 percent.[40]

With the limited population of Chinese descendants, the Christian Chinese descendants in Grace Emmanuel Christian Church need to understand their context in order to bear witness effectively. Next will be a closer look at the facts of *Peranakan* and *Totok*, the leadership pattern, family structure, and economic basis of the Chinese descendants in Grace Emmanuel Christian Church.

Peranakan Chinese and Totok Chinese

Leo Suryadinata, in his book *Pribumi Indonesians, the Chinese Minority and China: A Study of Perceptions and Policies*, wrote:

> *Peranakan* Chinese are generally Indonesian-oriented. They usually identify themselves with their birthplace in Indonesia, not the provinces in South China from where their ancestors came. To them, speech group divisions are irrelevant since most of them no longer speak any Chinese dialect. The *Peranakans* tend to identify with the Indonesian ethnic regions in which they live. *Peranakans* in West Java identify more closely with their fellows from the same region than those in other regions. They often share the regional prejudices of ethnic Indonesians against *Peranakans* from other regions. For example, *Peranakan* Chinese in West Java do not get along too well with their fellow *Peranakans* from Central Java and East Java. Nonetheless, the regional gaps between *Peranakans* are small when compared to the gap

[40] Eric Taher, "Berapakah Jumlah Sesungguhnya Populasi Tionghoa di Indonesia," *National Geographic Indonesia*, June 5, 2021, https://nationalgeographic.grid.id/read/132718811/berapakah-jumlah-sesungguhnya-populasi-tionghoa-di-indonesia?page=all.

between *Peranakans* and *Totoks* as a whole.[41]

The active Grace Emmanuel Christian church members data shows that 56.9% are *Peranakans* while 13.2% are *Totoks,* and the rest are indigenous and mostly Javanese.

Totok Chinese, especially the older generation, are less Indonesia-oriented than *Peranakans*. Many, in fact, are still China-oriented. They usually orient toward their birthplace in China or, more frequently, the birthplace of their parents. They are divided along the lines of speech groups. Nevertheless, *Totoks* identify more with themselves, even when in different speech groups, than with *Peranakans*.[42]

With more numbers of *Peranakans* in the church, it is easier to adjust to the local culture. Most of the *Peranakans* have not witnessed the discrimination in the 60s or 80s or the May 1998 riot. They read the stories but did not undergo the experiences; hence, their trauma is less. Some were in elementary school when the May 1998 riot happened. All they remember is leaving school early. No children experienced the terror of being under siege at home by the masses or their house burning. The worst was that they watched their parents panicking and needing to stay at someone's house.

Leadership Patterns

Leadership patterns are also divided by *Peranakan* and *Totok*. According to the research done by Leo Suryadinata,

> All the *Peranakan* leaders studied were born in Indonesia. The majority were born in Java but some were born in the Outer Islands. Almost all received a non-Chinese education. Most of *Peranakan* leaders were highly educated and had a tendency to move away from the commercial field. The Totok leaders were mostly Chinese-born. They all received Chinese education and were heavily engaged in trade. The source of leadership is complex. For *Peranakans*, professional training (in the Western

[41] Suryadinata, *Pribumi Indonesians*, 84.
[42] Suryadinata, *Pribumi Indonesians*, 84–85.

> sense) is essential, although wealth is by no means unimportant. However, for *Totok* leaders, wealth is more highly regarded than professional skills. [43]

The pastor of Grace Emmanuel Christian Church told the writer that the leadership team consisting of elders, deacons, and pastors is 46.1% *Peranakans*, 23.1% *Totoks,* and the remaining are Indigenous. The larger number of *Peranakans* compared to the Indigenous and *Totoks* implies that the church leadership is more open and willing to look at different perspectives and hopefully be more culturally sensitive. The *Peranakans* have higher education as well. Most of the leaders that are *Peranakans* have undergraduate degrees. With higher education, leaders tend to be more open-minded and willing to learn new things in bearing witness effectively.

Cultural values of Individualism vs. Collectivism were studied by Mirwan Surya Perdhana. His research showed a strong collectivism bond observed from the responses of Chinese-Indonesian managers. For them, the superior in the office should act as a protector and patron. They must be wise, caring, and knowledgeable and act as a good and kind father toward their subordinates.[44] Although some Chinese Indonesian managers believe that leaders should be authoritative and instill fear in their subordinates, all of them share a similar opinion that creating a family-like relationship in the workplace is important.[45] Perdhana's further study on preferred characteristics of an ideal leader for Chinese Indonesians indicated that the most important leader's characteristic is the ability to be a good example to the subordinates. It is very important for a leader to be honest, have good manners, good morality, and have a positive influence on the followers. [46]

The team leadership mentality is something important in the church. It is biblical; God never intended for one person to carry all the responsibility. According to Emmanuel Christian Church Synod Manual Book article 8,

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[43] Suryadinata, *Pribumi Indonesians*, 98–99.
[44] Perdhana, "Cultural Values," 309.
[45] Perdhana, "Cultural Values," 243.
[46] Perdhana, "Cultural Values," 264–65.

the local church leadership is to be led by a team of elders, pastors, evangelists, and deacons.[47] The Chinese cultural values of collectivism in leadership align with biblical values. A team can more effectively find the mind and will of the Lord and pray towards the fulfillment of God's will, especially in the work of the Great Commission. Team leadership provides strength and encouragement for the whole vision of being a witnessing church.

Family Structure

Confucianism has dictated the structure of the family in Chinese society. Maren Watts explained concerning Chinese family structure as below:

> Filial piety, which once meant strict obedience and reverence for one's parents, has become a social obligation to care for the elderly. A pivotal aspect of Confucian traditionalism is the emphasis on social harmony—the avoidance of conflict in interpersonal relationships and in one's relationship to government and other powerful institutions. Confucius stressed the importance of an individual cultivating virtue and then having his moral integrity manifest itself through his relationship to his family, the village, and the world. Three Confucian virtues an individual should possess were benevolence (*jen*), intelligence (*chih*), and courage (*yung*). Confucius saw the home as the best place for these values to be cultivated in the people. In the ideal family, the relationship of the father to his son, in particular, would be one of benevolence. The father would, according to the rules of propriety, see that discipline and order governed the family. In return, children would follow and respect their father. Such an environment would foster the development of the virtues of filial submission, brotherliness, and loyalty.[48]

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[47] Sinode Gereja Kristen Immanuel, *Anggaran Dasar dan Anggaran Rumah Tangga Gereja Kristen Immanuel* (Bandung: Sinode Gereja Kristen Immanuel, 2017), 12.

[48] Maren Watts, "Confucianism and Chinese Family Structure" (undergraduate's Honors Capstone Projects, Utah State University, Utah, 1989), 1-3, https://digitalcommons.usu.edu/cgi/viewcontent.cgi?article=1410&context=honors.

Some Chinese descendants in Grace Emmanuel Christian Church still have non-Christian parents either living with them or someplace else. The Confucian family virtue of respecting parents, caring for the elderly, and cultivating good virtues in order to be a blessing for the family is, in fact, in line with some biblical values. These virtues might be used as an entry for sharing the gospel with non-Christian parents. These parents will see that Christianity teaches them to respect their parents as well. While they see the value of respecting parents applied at home, they thereafter need to know the reason behind this attitude, which is the conversion of the heart done by the redemptive work of Jesus Christ.

Since Chinese New Year was made a national holiday, many Chinese Indonesians, either *Totok* or *Peranakan*, celebrate the event. It is a time to reunite with family members. On New Year's Eve, family members gather to observe the customs and share a traditional meal. For Chinese Christians, this special time of family gathering can be a good time to bear witness.

Economic Basis

Although it seemed like the Chinese descendants enjoyed most of the economic success in the Suharto period, they did not get there without working hard. The negative viewpoint toward the Chinese flourished because of anecdotes from Indonesian nationals that the reason many Chinese are successful is because of their thrifty nature. Most Chinese people follow the concept of *guan xi*, which means connection to others, either a business, friend's, or relatives' connection.[49] *Guan xi* is a very essential factor in the success of work. Because it is understood as a relationship between two or more people who are mutually attracted and mutually beneficial, this helps make the Chinese very agile in business. The business is done based on trust and not a need for lengthy bureaucracies. Everything is made simple; what matters is benefit.[50]

The Chinese entrepreneurial philosophy is based as well on the deeply

[49] Utama, "Why It's Important."

[50] Linus Baito, "Teologi Guanxi: Sebuah Upaya Memahami Aspek Teologi Relasional dalam Budaya Tionghoa," *Gema Teologika- Jurnal Teologi Kontekstual dan Filsafat Keilahian* 4, no. 2 (October 2019): 158-159, https://doi.org/10.21460/gema. 2019.42.434.

rooted Confucian principles of thrift and family loyalty. This distinctively Chinese business philosophy has been kept alive and developed through a network of family enterprises that are linked to each other by a web of personal relationships and familial loyalties.[51]

Though Chinese Indonesians make up just over one percent of the vast Indonesian archipelago's population, historically, they have tended to wield economic clout beyond their numbers, which has often led to resentment. For decades, they were subjected to discriminatory laws and regulations. [52] The political environment in Indonesia has often been hostile to the ethnic Chinese community, a factor which has forced Chinese entrepreneurs to keep a low profile.[53]

The younger generation (Gen Y and Z) in Grace Emmanuel Christian Church have at least undergraduate degrees and are mostly employees. Only a few percent are self-employed. On the contrary, the majority of the older generation (Gen X) own either small-scale or large-scale businesses. Whatever it is, they have the opportunity to become a model in doing business. The Chinese way of doing business based on trust can be a good characteristic shown to others. Either they, as an employee or employer, can exhibit a trustworthy character and a reliable and low profile.

Religious Orientation

Christian Chinese Descendants

Jan Aritonang, a leading expert in Christianity in Indonesia, explained:

> Chinese Christians are found all over the vast Indonesian archipelago from strongly Muslim Aceh in the west to the mixed

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[51] Philippe Lasserre, "The Coming of Age of Indonesian-Chinese Conglomerates – National, Regional or Global Players?," *INSEAD Euro-Asia Centre* (January 1993): 9, https://sites.insead.edu/facultyresearch/research/doc.cfm?did=2486.

[52] Joe Cochrane, "An Ethnic Chinese Christian, Breaking Barriers in Indonesia," *The New York Times*, November 22, 2014, https://www.nytimes.com/2014/11/23/world/asia/an-ethnic-chinese-christian-breaking-barriers-in-indonesia.html.

[53] Lasserre, "The Coming," 10.

> Muslim-Christian society of the Moluccas, in the outspoken Protestant Minahasa as well as in dominant Catholic Flores. The first Protestant missionary who addressed the Chinese population of Batavia was Rev. Justus Heurnius (1578-1652) after his arrival in Batavia in 1642. He prepared a Dutch-Latin-Chinese dictionary and translated the Heidelberg Catechism into Chinese. He also translated texts like the Nicean Creed and basic prayers into that language. It was found in the archives of the Batavia Church Council a number of converted Chinese. They had exchanged their Chinese names for Christian ones. It appeared that more women than men converted to Christianity, probably because conversion for them was an opportunity to leave the Chinese cultural bounds that constricted them, like the possibility of becoming a second wife of a concubine. In that time, conversion to Christianity was an absolute rupture with Chinese traditional culture. It is no surprise, therefore, that no Chinese Christian community could grow because the converts had lost totally their identity and had merged into the new Eurasian community in Java.[54]

The religious beliefs of these Peranakans were heterogeneous. The majority practiced ancestor worship and observed some kind of Chinese folk religion with a strong native (Indonesian) flavour. Although Confucianism and Samkauw (The "Three Religions") emerged in the first half of the twentieth century, the extent of membership of these religious associations is not known.[55]

A majority of Chinese retained their own identity, and a small but increasing number of them accepted Christianity as their new religion. A Mennonite Chinese Church in Kudus was one of the first Chinese churches in Central Java. After his conversion, Tee Siem Tat assembled friends and families in his house to hear the Gospel from a missionary. Tee and fifty believers were baptized by a Mennonite missionary in 1920.[56]

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[54] Aritonang and Steenbrink, *A History*, 903, 907.
[55] Suryadinata, *Pribumi Indonesians*, 79–80.
[56] Gunawan Susanto Hadianto, "Sejarah Pembentukan Gereja-Gereja Tionghoa di

Sangkrah was the first Chinese congregation in Surakarta and was established in 1933.[57] This process was strengthened in the early twentieth century when Chinese women also migrated in larger numbers.[58]

In all these periods, the Chinese preferred to remain somewhat independent from the leadership of their new religion when they converted to Christianity. An example was the foundation of THHK, *Tiong Hwa Hwee Koan*, the vibrant Chinese cultural organization that, since 1901, set up a large number of modern Chinese schools.[59]

How many Chinese have converted to Christianity was reported in Jan Aritonang's book:

> For the Catholic community, Boelaars mentions that in 1980, the Chinese were 58.5% of the Catholics of the Archdiocese of Jakarta (down from 87% of the non-European Catholics in 1940). Out of the new converts in Jakarta of the period 1975-1980, even 67% were of Chinese descent. Adult conversions between 1975 and 1980 in all of Indonesia were 16.2% or more than 42,000 new Catholics. For the whole of Indonesia, it was estimated that in 1980, 7.3% of the Catholics were of Chinese descent. This would bring the figure for Chinese Catholics in 2000 to about 430,700, or slightly more than 10% of all Indonesian Chinese. If we assume that about the same number of Chinese descendants have become members of one of the Protestant churches, this would mean that about 20-25% of the Indonesian Chinese have accepted Christianity.[60]

The Chinese continue to set up schools and churches to this day. The vision of establishing a Christian school is usually to lead each and every

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Jawa Ditinjau dari Sudut Pandang Misiologi," *Jurnal Amanat Agung* 4, no. 2 (December 2008): 211, https://ojs.sttaa.ac.id/index.php/JAA/article/view/309.

[57] Hadianto, "Sejarah Pembentukan," 212.

[58] Aritonang and Steenbrink, *A History*, 903.

[59] Aritonang and Steenbrink, *A History*, 905.

[60] Aritonang and Steenbrink, *A History*, 906.

student to encounter his Creator; thereby, the students will grow to become God-fearing adults and become a blessing for many. Grace Emmanuel Christian Church seized the vision from God to start a kindergarten in a remote place in Central Borneo. Realizing that education is an effective means to bring the Good News, the church started a kindergarten. By the grace of God, it began its first academic year in July 2019.

We might wonder, when do children begin to think about God? Catherine Stonehouse, in her book *Joining Children on the Spiritual Journey*, wrote:

> Evidences of profound spiritual experience in early childhood come from many resources. Sofia Cavaletti, in her book, *The Religious Potential of the Child*, reports examples of children who had no religious training but who expressed a deep, joy-inspiring belief in the Creator God. Alister Hardy, a British researcher, "invited those who 'felt that their lives had in any way been affected by some power beyond themselves' to write an account of the experience and the effect it had on their lives." Of the four thousand accounts received, 15 percent were reports from childhood. The events could be described in detail thirty or fifty years later; they had been profound experiences. Ana-Maria Rizzuto believes that children first become conscious of God between two and three years of age. Childhood images of God, she asserts, are powerful and influence us throughout a lifetime.[61]

Thus, it is vital to introduce Jesus Christ as early as possible. While working with the children, parents can be reached out as well. The children

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[61] Catherine Stonehouse, *Joining Children on the Spiritual Journey: Nurturing a Life of Faith* (Grand Rapids, MI: Baker Books, 1998), 128; referring to Sofia Cavalletti, *The Religious Potential of the Child: The Description of an Experience with Children from Ages Three to Six*, trans. Patricia M. Coulter and Julie M. Coulter (New York: Paulist Press, 1982), 31-32; Edward Robinson, The Original Vision: A Study of the Religious Experience of Childhood (Oxford: The Religious Experience Research Unit, Manchester College, 1977), 11; Ana-Maria Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago and London: University of Chicago Press, 1979), 7, 178.

who have put their faith in Jesus Christ can bear witness to their family.

Education has been proven to be effective in sharing the gospel with many Chinese background churches in Indonesia. The teachers, curriculum, and school environment are excellent means of leading a child to know Jesus Christ.

Being a Witness in the Midst of Intolerance

Former Jakarta's governor, Basuki Tjahaja Purnama, or Ahok, was an example of a person experiencing persecution as a Chinese Christian. As a local leader, he strove to bring prosperity to the people. When being maligned, he remained subservient to the judicial decision. His life became a model for many Chinese Christians. In an interview, he said he considers neither his faith nor his ethnicity to be a political handicap. When running for a local election on his native island of Belitung, off the southeast coast of Sumatra, in a district where 93 percent of the voters were Muslim, Ahok asked them why they wanted him to run. The local residents said they did not care if he was a Chinese descendant or a Christian because they knew who he was and knew his character.[62] Katharina Reny Lestari stated:

> In the report, "12 Year Portrait of Freedom of Religion and Belief," released on Nov 11, 2019, the rights group says there were 398 recorded cases where worship among Christians was hindered or prevented between 2007 and 2018. Half the cases involved the non-issuing of building permits for churches, while many of the refusals were a result of opposition and rejection by intolerant groups. Bonar Tigor Naipospos, the rights group's deputy chairman, said a 2006 joint ministerial decree on places of worship was the main obstacle. Issued by the religious affairs and home affairs ministries, the regulation lays out onerous requirements to obtain a permit to build a place of worship. Church officials must provide a list of the names and signatures of 90 worshipers and get signed support from at least 60 local residents and approval by a village head. The problem arises

[62] Cochrane, "An Ethnic Chinese Christian."

> when intolerant groups pressure residents into refusing to give their support. This complicated bureaucracy has become a barrier to freedom of worship.[63]

There have been several incidences that have happened in Surakarta concerning the banning of church building permits. One hardline Islam mass organization, which was officially disbanded by the Indonesian government on December 30, 2020,[64] had committed persecution and tension against Christians in Surakarta and many other places in Indonesia. Many pastors in Surakarta are being judicious in the work of evangelistic mission, earnestly praying for wisdom before taking any step, bearing in mind that there is still opposition and rejection by intolerant groups.

However, Grace Emmanuel Christian Church, in its Ministry Program Handout, has given a goal to grow a church that has a heart for the mission where all members have Christ's compassionate heart for the lost and strive to become channels of both spiritual and physical blessings for others.[65] Teaching the congregation about the world mission and the commitment to taking the Gospel of Christ to every ethnic group is undeniably important because mission is God's imperative.[66] Fletcher Tink, a leading urban missiologist, wrote,

> Teaching on mission then should be done regularly and become an emphasis. The church needs to emphasize in the sermons the multicultural facets of the Gospel: Jesus was a universal man, a biracial and bicultural person—a glorious mix of God and man,

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[63] Katharina Reny Lestari, "Worship Barriers in Indonesia Hit Christians The Most," *Union of Catholic Asian News*, November 13, 2019, https://www.ucanews.com/news/worship-barriers-in-indonesia-hit-christians-the-most/86561.

[64] Rezky Maulana, "Setahun FPI Dibubarkan, Mahfud MD Klaim Situasi Politik Indonesia Stabil," *detikNews*, December 27, 2021, https://nasional.sindonews.com/read/640375/12/setahun-fpi-dibubarkan-mahfud-md-klaim-situasi-politik-indonesia-stabil-1640596356.

[65] GKIm Anugerah, *Program Pelayanan Jangka Panjang 2011-2031* (Surakarta: GKIm Anugerah, 2011), 12.

[66] Joyce L. Gibson, "Teaching Missions, Stewardship, and Vocational Education to Children," in *Childhood Education in the Church*, ed. Robert E. Clark, Joanne Brubaker, and Roy B. Zuck (Chicago: Moody Press, 1986), 455.

> heaven and earth; the Bible is multilingual, uniting Aramaic, Hebrew, and Greek languages into a cosmopolitan witness to and from God; the players of the Scripture assemble from all over the world and beyond.[67]

While many Indonesian Chinese still hold mistrust and suspicion toward the indigenous, the church teaches never to look down on a person from any race or ethnic group or consider them unfit to hear the gospel or not worth evangelizing. Establishing a mission month is one of the ways intended to teach both young and old. It is designed as a focused time of teaching and empowering to live on mission. The church wants to be an example in replacing the attitude of prejudice with compassion, of having compassion for anyone, whatever color, ethnicity, or what they have done in the past.

Realizing that the Christian faith is a missionary faith, Grace Emmanuel Christian Church understands that being a Christian means being a witness. By proclaiming Christ, the church offers people the possibility of understanding what God is doing in history.[68] In order to be a witness and agent of transformation, the church engages with the community. Partnering with a local Christian hospital, the church runs a health clinic once a week for the less fortunate. With a very low charge, the clinic is always packed with patients, particularly the indigenous and non-Christians. Since it began operation around 18 years ago, some patients from the surrounding neighborhood have felt the benefit of the clinic. The COVID-19 pandemic in 2020 was an opportunity to engage with the community, where the church regularly distributed food packages for the most affected.

Conclusion

Dreadful past experiences have produced trauma among Christian Chinese descendants. However, despite trauma and discrimination, many Christian

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[67] Fletcher Tink, "Culture Talk: Understanding the People to Whom We Preach," *Preacher's Magazine*, Lent/Easter 2001, https://lillenasdrama.com/nphweb/html/pmolt/pastissues/2001Lent/culturetalk.html.

[68] Bryant L. Myers, *Walking with The Poor: Principles and Practices of Transformational Development* (New York: Orbis Books, 2014), 309.

Chinese descendants remain loyal to the Republic of Indonesia. They seek to obey the Word of God from Jeremiah 29:7 (NIV): "Also, seek the peace and prosperity of the city to which I have carried you into exile," believing that every Christian has to take on the mandate of bringing peace and prosperity.

As bearers of this mandate, the Christian Chinese descendants in Grace Emmanuel Christian Church are seeking to bear witness and be agents of peace. Recognizing that some are possibly reluctant to communicate with the indigenous, the church discovers that regular teaching about the mission, not only through the pulpit but also in small groups, is key.

With the majority of educated *Peranakans*, the church is gradually more open and culturally sensitive as well. Even though for Chinese, it is not so easy to trust other people,[69] the church learns and strives to engage with the community in order to be a witness and agent of transformation. Realizing that every believer is called with the exact same call given to Peter, James, and John to show God's love to the world, the church steps outside and works among the people to improve the life of the community. Through promoting public health and economic well-being, the church serves as Christ's witness by doing transformational development.[70]

[69] Jeff Hays, "Chinese in Indonesia," Facts and Details, accessed July 27, 2022, https://factsanddetails.com/indonesia/Minorities_and_Regions/sub6_3a/entry-3993.html.

[70] Myers, Walking with The Poor, 309.

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Mediator 18, no. 1 (2023): 120–133

The Understanding of the Sacraments of First Church of the Nazarene Angeles City Congregants and Its Influence On Their Practice of These

Christian Anthony S. Manguera

The night before his suffering and death, Jesus instructed the apostles to remember him by eating bread and drinking wine. He even promised them that he would not partake in any of these elements until the coming of the kingdom of God. Approximately 43 days later, the risen Christ commanded the disciples to baptize new believers in the name of God the Father, Son, and Holy Spirit, leaving them a promise of everlasting communion. Sacraments have been a part of the church and at its heart since then, for this is where the promise of Jesus' accompaniment and return reside. But how does the body of Christ understand and practice the sacraments?

The Church of the Nazarene encourages its clergy to continually officiate these sacraments. It is printed in the *Manual* with a verbatim script to secure precision and unity in practice. I was born and raised in a local Church of the Nazarene in Angeles City, where I participated in the Last Supper multiple times and where I was baptized several years ago. Honestly, I did not know the significance and broader imagination of these sacraments. My participation in these had mainly aimed to concretize my faith and denominational affiliation. There were even times when I participated in the sacraments because I knew I had to do it. That is why, right now, I am blessed to explore this topic, for it has suppressed my ignorance and exposed the superficiality of my knowledge and my need for thoughtfulness in observance of these sacraments.

This paper discusses the significance of the Last Supper and water baptism (the two sacraments we embrace) in light of Wesleyan theology and John Wesley's Works, Letters, and Journals. Furthermore, this research will show the understanding of the congregants in the First Church of the Naz-

arene Angeles City (which I gathered through interviews with several people) about the sacraments and how they affect our treatment and celebration of them.

I. Sacraments

Genesis 2 and 3 show several differences: 1) God showed himself to Adam to give him a command that required obedience; the serpent appeared in the garden to deceive Eve and lured her to disobey. 2) The LORD told Adam that he was "free to eat any tree of the garden" of Eden; the serpent gave an opposite statement to Eve to get her attention. 3) God pronounced death for disobedience; the serpent announced a divine-like life. This paradox of events boiled down to one result—God and humankind are separated because of the Fall. Thus, the human race, withdrawn from the sustainer of life, has been caught in the journey towards death, fueled by the disease of sin. Since the disease exists, what we need is healing! The sacraments are actually "healing encounters with God" where we are all invited! Our response to the Lord's invitation aids us in being the humans he created us to be: those capable of exercising faith, charity, and willful submission.[1] Though sacraments are practiced in the church, Christians did not invent them; rather, they are the gift of God to believers, for this is where his "command and promise" are.[2] This is where the promise of the continuous presence of Christ in the person of the Holy Spirit is found, and this is where the promise of Jesus' return is communicated.

When I asked a few local church members what a sacrament is, most just translated it into Filipino, which is *sakramento*. This word is familiar, but they do not clearly understand it except for the impression that it relates to sacredness, tradition, and Roman Catholicism. A sacrament is sacred because "it has been given by God" for "a sacred use."[3] It is indeed also a

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[1] Church of the Nazarene, *Manual 2017–2021* (Kansas City: Nazarene Publishing House, 2017), 31.

[2] Brent D. Peterson, *Created to Worship: God's Invitation to Become Fully Human* (Kansas City: Beacon Hill Press of Kansas City, 2012), 151.

[3] James Nichols and William Nichols, trans., *The Works of James Arminius,* vol. 2

tradition that has been observed from the primitive church to the contemporary church, and here in the Philippines, the word "sacrament" typically connotes Roman Catholicism. Few gave me any definition or understanding of it but only stated that the two Protestant sacraments of the Lord's Supper and Baptism are practiced to remember Jesus Christ. If we check the etymology of the word "sacrament," it is derived from the Latin word *sacramentum*, which refers to the money put in escrow, signifying the allegiance of a Roman soldier. The word "sacrament" may not be found anywhere in the original Greek manuscripts of the Bible, but the idea of promise and allegiance is well-captured by the word "sacrament."[4] Since Jesus Christ promised faithfulness, in the same way, he calls us to put our faith in him in return through the practice of these sacraments.

The unfamiliarity with the word "sacrament" among my local church congregants resulted in a lack of complete appreciation, which is why the necessity of regular practice of these is not realized. Growing up in the church, I have noticed that we only observe the sacrament of the Lord's Supper four times a year, every third month. Maybe one of the reasons behind this is that if we are going to do this regularly, we would seem and feel like Catholics, which we would never rather be. I remember when my late senior pastor explained to the congregation that he deemed it best for us to do the Last Supper occasionally to avoid over-familiarity. Therefore, an occasional celebration of it would be more special and meaningful. On the other hand, water baptism is only done once a year to solemnize the acceptance of new local church members.

Sacraments might seem traditional or "just another practice" in the eyes of many believers (treating them like a new song in the worship song lineup), but they are the external mark that a religious group is part of the body of Christ. Sacraments are the visible word of God, the counterpart of the audible word of the LORD (in the form of preaching and the public

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(Grand Rapids: Baker Book House), 435.

[4] Rob L. Staples, *Outward Sign and Inward Grace: The Place of Sacraments in Wesleyan Spirituality* (Kansas City: Beacon Hill Press of Kansas City, 1991), 86.

reading of the Bible).[5] In addition, James Arminius considered sacraments as the "signs or marks which God appends to his word, and by which he seals and confirms the faith which has been produced in the minds of his covenant people." This shows how important it is to preserve and practice the sacraments, for these are used to confirm "the gracious promise proposed in his word," that it might be bound to us so that we can perform our Christian duties. Arminius also clarifies that the sacraments are exclusive to "whom God has entered into covenant," meaning all believers.[6]

John Wesley believed that the aim of the sacraments is for salvation by which we are justified, sanctified, and united with God and other believers in love and holiness. Based on the teaching of the Church of England, he furthermore defined a sacrament as "an outward sign of inward grace," wherein what we visibly do in the Lord's Supper and Baptism is an indication of what already happened and of what will happen. Grace has already given to us and done something in us and will be doing something in our stead, which is why we celebrate it! Through these sacraments, we can participate in a God-human interaction, but it does not mean that there is magic in the water, bread, and wine that enables us to commune with God. This is emphasized in John Wesley's sermon "The Means of Grace," in which he states that the elements that we are using are only "ordinary channels" in which God communicates to humankind his "preventing, justifying or sanctifying grace" because it is Jesus alone who is the only means of grace.[7] The Lord's Supper and baptism might be using different symbols, but these two come hand-in-hand where the function of baptism is to "commence what the Lord's Supper . . . ordained to preserve and develop: a life in faith and holiness."[8]

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[5] Peter H. Van Ness, "The Proclaimed and Visible Word," *Word and World* 7, no. 2 (1987): 185–91.

[6] Nichols, *Arminius,* 435–36.

[7] John Wesley, Sermon 16, "The Means of Grace," sec. 2, *Sermons I,* ed. Albert C. Outler, vol. 1, *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1984), 381–382.

[8] Robert K. Martin, "Toward a Wesleyan Sacramental Ecclesiology,"

II. The Lord's Supper

In my interview with some congregants in my local church, all of them quoted Luke 22:19, where Jesus said, "Do this in remembrance of me"; thus, they firmly believe that we observe the Lord's Supper to remember the suffering of Jesus on his way to Calvary and his sacrifice at the cross. With this, we unknowingly take Ulrich Zwingli's memorialist view, where we put our attention on the atoning gift of God in Christ realized in the crucifixion. And of this, we are thankful and want to remember it most thoughtfully and sincerely. None of my respondents, not even those with a Roman Catholic background, mentioned anything about transubstantiation; likewise, the consubstantiation view was not highlighted.

In the letters of Susanna and John Wesley to each other, it is interesting that both did not affirm transubstantiation or consubstantiation. Still, both believed that the Father, Son, and the Holy Spirit are present in the Lord's Supper to "impart the benefits" of Jesus' death to "worthy receivers," for Christ has already ascended into the heavens, which is why he is not actually present in or around the elements. Regarding the method of impartation of God's grace to commendable believers, both Susanna and John Wesley declared it to be a "mystery" because "Who can account for the operation of God's Holy Spirit?"[9] Moreover, John Wesley was asked why he did not accept the literal idea of Jesus' words when he said in Mark 14:22–24, "This is my body . . . this is my blood." Wesley replied that it would be "grossly absurd, to suppose that Christ speaks of what he then held in his hands as his real, natural body" where Jesus Christ only used "forms of speech."[10]

During the probing, one of my respondents said, "If the bread that Christ broke and distributed to his disciples was his actual body, and if the

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Ecclesiology 9, no. 1 (2013): 26–29.

[9] John Wesley, *Letters I (1721–1739)*, ed. Frank Baker, vol. 25, *The Oxford Edition of the Works of John Wesley* (New York: Oxford University Press, 1980), 326–28.

[10] Ole E. Borgen, *John Wesley on the Sacraments: A Theological Study* (Grand Rapids: Francis Asbury Press, 1985), 61.

blood he blessed is his actual blood, then the disciples were cannibals." Sarcastic as it may seem, he had a point. "Besides, drinking his blood ought not to be done." That is why wine is appropriate as the sign of Jesus's blood.[11] He added, "It would also mean, then, that every time there are leftovers after each Eucharist, there are Jesus' spare body parts and blood." In response to this, according to Ole Borgen, when John Wesley said that Jesus Christ's "divinity" is present in the Lord's Supper, it does not mean that Christ is bonded organically to the elements, thus implying that we need God to consecrate the elements for these to be means of grace. This would prevent anyone from "the dangers of con- or transubstantiation."[12] With this proposition, Rob Staples writes that we do not need to keep the leftover elements "as if they were sacred objects" for the next observation of the Lord's Supper.[13]

Throughout his three-year ministry, Jesus claimed that the Father sent him out of great universal love so that all who put their faith in him will forever live (John 3:16). One of the respondents said that the celebration of the Lord's Supper is the way to support and believe this claim of Jesus. As we observe this sacrament, we profess our faith in Jesus Christ, whose blood is sufficient for the forgiveness of our sins (Eph 1:7). My respondent added, "If anyone is bored or doubtful of Jesus' return, partake of the communion." In his sermon "The Duty of Constant Communion," John Wesley said that it is "strange" if a godly person disregards the importance of constantly partaking in the elements because of unworthiness in eating and drinking them. This practice is based on Paul's warning to the Corinthian church when the believers there started to partake of the elements like a common meal. In response, John Wesley stated that it is more dangerous if a believer would "not eat or drink at all."

But on the other hand, my church mates espoused the warning of Paul (which is supposedly designated for the Corinthian believer), which is why

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[11] Nichols, *Arminius*, 439–40.

[12] Borgen, *John Wesley*, 68.

[13] Staples, *Outward Sign*, 227.

they make sure they do not take the elements "unworthily" because if so, there would not be any cleansing effect in the sacrament. Aside from the possibility of nonparticipation in the sacrament, this view implies that they consider the bread and wine to be the substance that can make them clean. This idea has the wrong impression that the bread and the wine are magical elements instead of religious means that can lead to the restoration of our "relationship to God."[14] Brent Peterson writes, "The Lord's Supper is a primary sacrament for people becoming more fully human, for the further healing of creation, and for the further coming of the kingdom of God on earth as it is in heaven."[15] Therefore, we should understand that Paul's warning in 1 Corinthians 11:27 is given for a specific reason to a particular audience. We then should be reminded of John Wesley's teaching that sacraments are God's means of grace; therefore, healing from the disease of sin and sanctification can be received by partaking in the elements of the Lord's Supper.

Nevertheless, the efficacy of God's grace communicated through the wine and the bread depends not on our holiness but on the LORD's mercy and unwavering will to make us holy. In his sermon, Wesley strongly declared that receiving the Lord's Supper is a "duty of every Christian" because it is "a plain command of Christ." Doing so has great advantages: "the forgiveness of our past sins" and the "strengthening and refreshing of our souls" to overcome temptations that lurk around like a hungry predator waiting for the kill.[16]

III. Baptism

Paglubog sa tubig, or water immersion, is the image my respondents gave me after asking how they understand baptism. Perhaps this is because we have never done sprinkling or pouring in our baptismal service (as far as I

[14] Egil Grislis, "Wesleyan Doctrine of the Lord's Supper," *Duke Divinity School Bulletin* 28, no. 2 (1963): 99.

[15] Peterson, *Created to Worship*, 176.

[16] John Wesley, *John Wesley,* on the sermon "The Duty of Constant Communion," ed. Albert C. Outler (New York: Oxford University Press, 1964), 335.

know). Plus, we have a nice nearby swimming pool where we can conduct our yearly water baptism. In John Wesley's sermon "On Baptism," he said that "washing, dipping, or sprinkling" in water baptism is acceptable because the Bible did not give any specific way to baptize new believers in the name of the Trinity. Baptism for John Wesley is a sacrament established by Jesus Christ himself that "enters us into covenant with God." It bears the benefit of the "washing away . . . [of our] guilt of original sin by the application of the merits of Christ's death." This sacrament includes the promise of Jesus that he will accompany the disciples "to the end of the age," as it says in Matthew 28:20.

Wesley asked, "Who are the proper subjects of baptism? Grown persons only, or infants also?"[17] This is never a subject matter for the congregants that I questioned, for they firmly believe that, as a Protestant church, we should never, ever baptize children who are under twelve years old. I noticed that they did not know (or deny?) that our denominational *Manual* offers infant baptism as an option to conduct "upon request of parents or guardians who shall give assurance for them of necessary Christian training,"[18] alongside infant dedication (which they consider to be more biblical and valid). Most of them were surprised when I told them this because it has been a Filipino-Christian worldview that Roman Catholics exclusively conduct infant baptism.

Wesley strongly advocates infant baptism in his sermon because 1) infants are accountable for original sin and must be washed from it. 2) Infants are "capable of making a covenant," namely the "evangelical covenant" based on Deuteronomy 29:10–13 that shows a citywide invitation that extends even to the "little children" for an all-encompassing renewal of the covenant with God (so that the whole Israel may be established as God's people again). 3) Infant baptism is what replaced circumcision for the forgiveness of sins and regeneration for babies who are diseased with Adamic sin. That is why the "Christian parents have the duty to baptize children

[17] Wesley, "On Baptism," 324.

[18] Church of the Nazarene, *Manual*, 34.

according to God's command but should not worry about their fate should they die unbaptized"[19] since they are graced with the "universal atonement of Christ" that has negated the "guilt of Adam's sin . . . as soon as they are sent into the world" by Jesus Christ's righteousness.[20] 4) Infants should "come to Christ," based on Luke 18:15–17.

Wesley himself required Methodist preachers to spend an hour with the children so they might be led to Jesus. If a preacher claims he has no talent in ministering to children, he is not called to be a Methodist preacher.[21] Further, Wesley encouraged that we should continually bring little children to Christ through baptism since this has been "the general practice of the Christian Church in all places and all ages . . . the practice of the apostles . . . [and of] Christ." As a son of an Anglican clergyman, Wesley himself was baptized as an infant and believed that he did not lose the "washing of the Holy Ghost" until he was ten due to his limit in understanding as a young boy, his negligence of outward religious duties, and committing "outward sins." Despite his continuous religious practice of a certain degree of piety, interest in religion, reading the Bible, attending church services, prayer, and communion, he knew that he needed to "enter into holy orders" (where his father pushed him), which directed him to Thomas Kempis' book *Christian Pattern*.[22]

Richard Heitzenrater states, "Wesley was convinced that any grace received by an infant at baptism would soon be sinned away, and the child would stand in need of God's forgiveness again." That is why in the Methodist societies, revivals were held that transformed the lives of the young

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[19]Barbara Pitkin, "The Heritage of the Lord: Children in the Theology of John Calvin," in *The Child in Christian Thought*, ed. Marcia J. Bunge (Grand Rapids: Eerdmans, 2001), 182.

[20] Staples, *Outward Sign*, 178.

[21] Richard Heitzenrater, "John Wesley and Children," in *The Child in Christian Thought,* ed. Marcia J. Bunge (Grand Rapids: Eerdmans, 2001), 199.

[22] John Wesley, *Journals and Diaries I (1735–1738),* ed. W. Reginald Ward and Richard P. Heitzenrater, vol. 18, *The Bicentennial Edition of the Works of John Wesley* (Nashville: Abingdon Press, 1988) 242–43.

people so they "became models for the adults."[23] Wesley concluded his sermon by answering the objections he received in practicing infant baptism.[24] In Wesley's apology and careful articulation, God did not require "repentance and faith" before the circumcision of an eight-day-old baby boy. Infant baptism is not contrary to the commandment of Jesus. Infant baptism does not require the "repentance and faith" of the infant preceding the sacrament. Wesleyan's stance could be challenged by a person influenced by Anabaptists who understood "baptism as a confirmation of a prior experience of faith, [which] diminished the importance of baptism as the place where the one baptized dies and is born again, and the experience out of which faith is born and nurtured."[25]

Furthermore, with regards to the "cognitive abilities that are seemingly necessary for this experience," objections to the baptism of infants (who are incapable of understanding anything) were raised by not only my church mates but also John Wesley's contemporaries, both his "allies and opponents." In their protests, John Wesley replied: "Neither can we comprehend how it is wrought in a person of riper years." With this being said, we can see the obvious influence of his doctrine regarding prevenient grace wherein even though we cannot understand the condescending and mysterious benefits and operations of grace towards us, the LORD does not cease nor hesitate to continue working in us. Hence, infant baptism is God's way of recreating us into his image "at the earliest possible moment in our lives."[26]

When I asked my church people about the meaning of baptism in our Christian Formation, they all quoted Paul's words in 2 Corinthians 5:17: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." One of my respondents said that the

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[23] Heitzenrater, *The Child in Christian Thought,* 294–96.

[24] Wesley, *John,* "On Baptism," 324–30.

[25] Pitkin, *The Heritage of the Lord,* 183.

[26] Stephen G. Blakemore, "By the Spirit through the Water: John Wesley's 'Evangelical' Theology of Infant Baptism," *Wesleyan Theological Journal* 31, no. 2 (1996): 179–80.

sacrament of baptism is a "proof of knowledge of the need of God," which is also the "first step to obedience." In regards to this, in his sermon "The New Birth," Wesley firmly clarified that "the new birth is not the same thing with baptism, so it does not always accompany baptism; they do not constantly go together. A man may possibly be 'born of water,' and yet not be 'born of the Spirit.'"[27] Although baptism is where a believer renounces the influence of Satan in his life as well as the time when he or she is "buried with Christ and, by the power of God, he [or she] rises again to a new life of holiness," it does not automatically imply that new birth is present at baptism for it might precede or proceed the sacrament.[28]

The understanding of my respondents may not perfectly fit the above explanation of John Wesley, but in some sense, they understand the importance of baptism for our Christian formation. They understand that the baptism of the believer is a sign of active response to the grace of God and openness to the help of the local Christian community. The old sinful life is to be thrown away to embrace the righteousness found in Christ. Moreover, they understand that the baptized has the following responsibilities: 1) to practice Christlikeness "by the example of their lives and speech"; 2) to use the Scriptures so that he or she could "repent, receive forgiveness, and to grow in faith and good works"; and 3) to express his or her "oneness in Christ" by attending communal worship "for unity in all areas of faith."[29]

IV. Conclusion

It is noticeable that the understanding of the local congregants in my local church regarding sacraments is lacking because we do not have any current specialized classes that are an avenue of learning. During the time of my late senior pastor, he taught a class from January to May of each year that focused on the sacrament. There was no concern about my late pastor's

[27] Wesley, Sermon 45, "The New Birth," *Works,* 2:197.

[28] Borgen, *John Wesley*, 235.

[29] David Schneider, "Lutherans and Roman Catholics in the Philippine Reach Agreement On Baptism," *Concordia Theological Monthly* 41, no. 7 (1970): 422.

competency in teaching the class. It was just that only a handful of congregants were interested because they considered the lessons that could be learned in class about sacraments as only extra knowledge and not essential knowledge. I firmly believe that every congregant of the Church of the Nazarene Angeles City needs a profound understanding of the sacraments so that their experience of the Lord's Supper could be a foretaste of the heavenly banquet and the event of Baptism could be a candid experience of reception to the family of God.

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2022-23 APNTS Thesis and Dissertation Abstracts

Datu, Phoenicia S. "Transformation Via Self-Compassion Among Select Filipino Bible College Students: A Grounded Theory." Doctor of Philosophy in Transformational Leadership, 2023.

In Mezirow's transformative learning theory (1978), the role of emotions has not received proper recognition. This study aimed to explore the connection between emotions and perspective transformation through the construct of self-compassion, an emotion-focused coping strategy. Self-compassion may be helpful when facing unpleasant experiences because it leads to positive emotional responses. Since its introduction by Neff in 2003, self-compassion has gained wide attention and has been applied in many settings. Studies have shown that the self-soothing mechanism of extending compassion to oneself enables individuals to overcome hurdles, recover from painful setbacks, and gain a positive outlook in life.

Specifically, this study sought to address whether self-compassion has any reflection on the perspective transformation of adult learners. Using a Constructivist Grounded Theory approach, data was analyzed through constant comparison, and the resulting outcome was the Theoretical Model of Recovering the Valued Self grounded in the lived experiences of select Filipino Bible college students from the National Capital and Calabarzon Regions in the Philippines. The findings showed that emotionally charged trigger events contributed to transforming perspectives, especially in increasing awareness and understanding of the self or the Filipino concept of *loob,* thereby expanding Mezirow's theory.

Horvath, Jordan Rachel. "Examining the Relationship of Childhood Trauma to the Attitudes of Pregnant Women towards Motherhood and Their Unborn Children in Northwest and Northeast Florida." Doctor of Philosophy in Transformational Development, 2022.

This dissertation seeks to add to the growing body of research surrounding childhood trauma, specifically with pregnant women, by addressing the following questions: (1) What are the participant demographics in terms of the following: number of weeks pregnant, age range, race, socioeconomic status, educational status, marital status, and county of residence? (2) What is the extent of childhood trauma experienced in Northwest and Northeast Florida? (3) What are the most common instances of childhood trauma in Northwest and Northeast Florida? (4) Is there a relationship between Adverse Childhood Experiences and participant demographics? (5) What insights can be gained from the Pregnancy-Related Beliefs Questionnaire regarding the attitudes of pregnant women towards themselves, others, pregnancy, their babies, and motherhood? (6) Is there a relationship between the ACE scores and types of participants and the attitudes of pregnant women regarding themselves, others, pregnancy, their babies, and motherhood in Northwest and Northeast Florida?

This research was guided by a theoretical framework of trauma as it relates to the holistic development of the individual. Trauma relates to interpersonal relationships, attitude, cognitive, emotional, physical, and spiritual development. Bowlby's Attachment Theory, Piaget's Cognitive Development Theory, and Fowler's Theory of Spiritual Development work in conjunction to form the framework of this research. Additionally, the biological development of pregnancy was utilized to inform the research. Conceptually, the extent of trauma experienced by the individual in development will influence this individual as a mother and her attitude towards mothering and her child.

In order to answer the questions posed, this research employed a mixed methods study using quantitative and qualitative measures. In Phase I of the research, fifty participants were offered the Adverse Childhood Experiences survey and the Pregnancy Related Beliefs Questionnaire. They also were given a survey of demographic information to answer. These results were scored, and their responses were categorized to determine possible attitudes. Frequency and percentage were used to answer questions one, two, three, and five, while the Chi-Square Test was applied to question four.

Question six was analyzed using analysis of variance (ANOVA) and standard deviation. A p-value of <0.05 indicates a correlation.

In Phase II, twelve participants were interviewed to gain additional insights into childhood trauma and attitude. These responses were examined for themes and integrated with the data to form a narrative surrounding attitude and trauma. This research found that of the fifty participants, thirty-nine had an ACE score of at least 1 (72%). The majority of the fifty participants are between the ages of 18 and 26 (53%), while most participants are in the first or second trimester of pregnancy (65.4%). The ACE scores of the participants ranged from 0 to 10, with the most common ACE score being 0 (28%) or 1 (28%). Twenty-six percent (26%) of participants had four or more ACEs. The most common ACE Type was Parental Divorce/Separation (52%) followed by Substance Abuse (32%).

Using the Chi-Square test, a correlation was found between the length of pregnancy, sexual abuse, and mental illness. A correlation was also found between race, in particular white women, and verbal abuse, physical neglect, and mental illness. Marital status correlated with parental separation and divorce, domestic violence, and incarceration. Based on frequency and percentage, when PRBQ results were examined, the overall responses of all participants indicated a positive attitude towards the Self (13 of 25), Others (5 of 8), and Pregnancy (2 of 2). The overall responses of all participants indicated a negative attitude towards the Baby (6 of 11), indicated by attitudes more likely to be change-resistant. The overall attitude towards Motherhood could not be determined because there was a tie between change-receptive and change-resistant attitude responses (4 and 4). Analysis of Variance (ANOVA) was used to determine the p-value (<0.05) when evaluating the correlation between ACE Type and Attitude.

A correlation was found between Attitude Regarding the Self and physical abuse, sexual abuse, physical neglect, parental divorce and separation, domestic violence, substance abuse, mental illness, and incarceration. For Attitude Regarding Others, there was a correlation between physical abuse, sexual abuse, divorce and separation, domestic violence, substance abuse,

mental illness, and incarceration. For Attitude Regarding Pregnancy, a correlation was found with physical abuse, physical neglect, substance abuse, mental illness, and incarceration. For ACE score and attitude, it was found that as the ACE score of the participant increased, the attitudes regarding the self, others, and pregnancy became more negative. The participant interviews demonstrated that although childhood trauma is pervasive and impactful, all women want to create a better life for their children than what they experienced.

Jotiz, Arnel M. "Equipping the Laity for Ministry Involvement in the Local Church: An Action Research." Doctor of Ministry in Transformational Ministry, 2023.

This study was focused on addressing the problem of laity ministry involvement at Molo Church of the Nazarene. The researcher employed twelve weeks of intentional equipping intervention based on Ogden's concept of equipping. In line with this, the researcher developed twelve lessons, which were utilized during the course of the twelve weeks of equipping sessions. The researcher used a pre-test, mid-test, and post-test to assess the growth of participants concerning ministry involvement.

This paper utilized the participatory action research methodology as a guide in the cycle of equipping intervention. In the data gathering, the researcher used a mixed methods (qualitative and quantitative) to draw a comprehensive conclusion to answer the given phenomenon. The participants in this research were identified into two groups. The three key participants worked with the researcher in the planning and evaluating process, and the other twelve participants were the participants in the twelve weeks of equipping classes. This paper presented the findings of the study. The findings showed that equipping the laity in the local church brought significant change in individual lives and ministry involvement. The researcher formulated recommendations and conclusions from the findings drawn from the data gathered and analyzed.

Lotha, Wobeni Nyimtsemo. "Towards Resilience: Enhancing Access to Spirituality Among Selected Children in Nagaland, India." Doctor of Philosophy in Holistic Child Development, 2023.

Because children live in a world filled with complexities, problems, and challenges of many kinds, they need spirituality for the sake of resilience when faced with day-to-day challenges as well as larger problems. Being raised in a Christian home with an acquaintance of spirituality does not automatically guarantee true accessibility. In light of these realities, this study sought to explore methods that allow access to spirituality toward resilience.

Rebecca Nye's six foundational criteria for children's spirituality, namely space, process, imagination, relationship, intimacy, and trust, provided the theoretical foundation in this study for exploring methods that would allow children access to spirituality towards resilience. This qualitative case study employed a non-probability sampling technique that included a sample selection based on selected criteria to choose eight children, their parents, and two Sunday school teachers. The data from a total of 26 participants was collected using in-depth interviews, non-verbal observations, and journal reflections of the researcher. The research used MAXQDA software to analyze the findings and identify themes. Research results demonstrated that the six criteria—space, process, imagination, relationship, intimacy, and trust—provided the means for gaining valuable insight into methods that allow access to spirituality toward resilience.

The six criteria are distinct yet interrelated aspects of the indicated methods. The six criteria can serve as distinct methods that can be applied separately, yet they are also intertwined and interrelated, with each aspect being equally essential in allowing access. The research results also indicated that methods of access to spirituality require caution, a balanced approach, intentionality, a reflective and unhurried approach, freedom of space (emotional, auditory, and physical), innovative interfaces, creative tools, interactive cultivation in the form of ongoing conversations, vicarious experiences, and taking children's perspectives into account. Children's access to spirituality was also found to be highly relational and dependent on

the attitudes, behavior, and lifestyles of significant adults. The study recommends that adults in the church, parents at home, or students in the seminary should recognize and take the spirituality of children seriously. Adults can ensure that children have the necessary spiritual resources through their own awareness and resources.

Nemade, Prakash. "Critical Consciousness: An Approach to Investigate and Address Division within the Christian Community of Two Holiness Groups in the Vidarbha Region of India." Doctor of Philosophy in Transformational Development, 2023.

This research investigated the possibility of misplaced social motivations of Christians within select holiness groups in the Vidarbha region of India. Guided by Paulo Freire's "Critical Consciousness" theory, this research examined the causes of social conflicts within two holiness groups in Vidarbha. This research involved four pastors from the holiness groups and forty members from their congregations as research participants. Following the "Critical Consciousness" theory, the action-reflection conceptual model was used for this research. Data was collected through interviews with four pastors and group discussions with their forty church members. Four major themes and thirty-eight subthemes emerged from the data. Major themes included Dalit motivations for embracing the Christian faith, evidence of social conflicts within congregations, causes of divisions within congregations, and strategies to resolve conflicts. This research contributes to a study on Dalit Christians within the holiness groups in the Vidarbha region of India.

Call for Papers

The Mediator provides a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. In keeping with this purpose, the editorial committee seeks quality papers related to Bible, theology, missions, evangelism, and church growth. Also welcome are reviews of publications, including books and music. Contact the editor for more information.

Guidelines for Submission

1. Please submit all proposed articles to the editor (mediator@apnts.edu.ph) in electronic form (Microsoft Word is preferable). Please put "Mediator Submission" in the subject line.
2. Articles must be written in standard international English.
3. Authors must provide complete bibliographical information either in citations or in a bibliography at the end. Citation style may be either parenthetical or footnote style, but must be consistent within each article. If used, format as footnotes rather than endnotes. Use shortened form for subsequent citations rather than Ibid. Please identify all Bible translations that are quoted.
4. Articles must conform to the latest edition of Kate Turabian, *A Manual for Writers*.
5. Papers may be of any length, although authors may be asked to condense longer papers.
6. A list of non-standard abbreviations should be provided.

Information

Mission

Asia-Pacific Nazarene Theological Seminary, a graduate school in the Wesleyan tradition, prepares men and women for Christ-like leadership and excellence in ministries.

Vision

Bridging cultures for Christ, APNTS equips each new generation of leaders to disseminate the Gospel of Jesus Christ throughout Asia, the Pacific, and the world.

Strategic Objectives

1. Provide solid Biblical, historical, and theological foundations and encourage lifelong learning.
2. Demonstrate the power, spiritual formation, and transformation possible within a multi-cultural community of committed believers.
3. Create a dynamic environment that reinforces spiritual gifts and graces, and the call to ministry.
4. Challenge to reach across ethnicity, culture, gender, class and geographical region for the sake of the Gospel.

The seminary exists to prepare men and women for ministry in the Asia-Pacific region and throughout the world by developing personal and professional attitudes and skills for analytical reflection upon Christian faith and life, and competencies in the practice of ministry. Since its founding in 1983, APNTS has trained men and women for a wide range of vocations. Today, over 350 graduates serve as pastors, teachers, Bible college presidents, missionaries, and various other church and para-church workers.

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- **Certificate of Ministry (72 units)**
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- **Master of Arts in Holistic Child Development (48 units)**
- **Master of Arts in Intercultural Studies (48 units)**
- **Master of Arts in Religious Education (48 units)**
- **Master of Science in Theology (48 units)**
- **Doctor of Ministry in Transformational Ministry(39 units)**
- **Doctor of Philosophy in Holistic Child Development (60 units)**
- **Doctor of Philosophy in Transformational Development (60 units)**
- **Doctor of Philosophy in Transformational Learning (60 units)**

English is the language of instruction. Students must pass the Test of English as a Foreign Language (TOEFL) or the APNTS English Proficiency Exam to register. A minimum score of 500 is required for the M.Div., 510 for the M.S.T. (Pastoral Ministry), 550 for the M.A. and M.S.T. (Biblical Studies, Faith and History, Intercultural Studies), 560 for the D.Min., and 575 for the Ph.D. degrees.

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