

THE MISSIONARY OF OBLATES OF MARY IMMACULATE

(O M I)



Certificate Of Appreciation



The Central Government and the Asia-Oceania Regional Conference (AORC)
hereby acknowledges the participation and valued contribution of

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AS A SPEAKER

in the Joint Session Meeting "*To Understand Better : The Reality, Challenges and Implication of Interculturality
for the Oblate Mission of Asia-Oceania Region*" on the 25th of March 2019
at Wisma de Mazenod, Oblate Scholasticate, Condongcatur, Yogyakarta, Indonesia

Yogyakarta, 25th of March 2019
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SOME ISSUES OF INTERCULTURAL REALITY ON MISSION
“AORC - JOINT SESSION” MEETING
Yogyakarta, 25 March 2019

The dynamic of this presentation follows a certain perspective which discusses an encounter with culture. The explanation consist of three periods: A. During the colonial era, B. The anti-colonial era and C. Globalization era. The explanation includes various factors.¹ Showing the dynamics of the church in various places in Asia as mission area of the Catholic church, here are some important moments with its impacts to the existence of the Catholic church. At the same time, responding to the situation, there were also some important documents of the church.

01. The Colonial Era

2019, will be the Centenary of *Maximum Illud*, the pastoral letter of Benedict XV, issued in November 1919. The pastoral letter responded to the situation after World War I and its impacts. It included in the area of missionary affairs: human resources, financial, spiritual. It formulated a new awareness – creation of the local church (movements). It referred to the priest and lay formations, monastery in China, etc.

In *Maximum Illud*, the content and the proposals of this letter underlined the importance of a native clergy if the Church were to be implanted firmly in new places.

“Wherever there exists a native clergy adequate in numbers, well trained, and worthy of its holy vocation, there you can rightly say that the work of the missionary is successfully finished and that the Church is well founded. And if ever the storm of persecution should arise there to make the Church totter and collapse, one can be sure that with that foundation and those roots it will resist firmly”. ... “In fact, a native priest, having a place of birth, character, mentality, and emotional make-up in common with his countrymen, is in a privileged position for sowing the seed of the faith in their hearts: indeed, he knows much better than a stranger the ways of persuasion of them”.

After publication of *Maximum Illud*, the theme of local clergy formation was reiterated by other papal documents on mission:

Rerum Ecclesiae 1926, “What, We ask, is the true object of these holy missions if it not be this, that the Church of Christ be founded and established in these boundless regions? How can the Church among the heathens be developed today unless it be built of those very elements out of which our own Churches were built; that is to say, unless it be made up of people, clergy, and religious orders of men and women recruited from the native populations of the several regions?” RE 21 “Without denying the primacy of the activity

¹Paul G. Hiebert, *Anthropological Reflections on Missiological Issues*, Michigan, Boris Books, 1994, hal. 53-73

of the native clergy, it suggested that the contemplative Orders establish themselves in the missions, so as to transmit their spiritual and cultural traditions to the new local Churches". RE 28.

Evangelii Praecones (1951), "It is clear, however, that the Church cannot be properly and duly established in the new territories, unless all is there organized as time and circumstances require and especially unless a native clergy equal to the need has been properly educated and trained". EP 25.

Evangelii Praecones offers a comprehensive description of what missionary work entails. It treats such topics as the nature of evangelization, the importance of acculturation, and the formation of lay people from the established Churches. EP 41-54

Princeps Pastorum places the responsibility for the missions in the hands of local clergy; furthermore, without denying the need for assistance from others who are trained abroad. A new stress is placed on the role of the indigenous laity in spreading the Gospel, leading others to the sacraments and practicing charity in the name of Christ. PP 41-47

Although each of these documents had its own context. According to these papal documents, the primary goal of missionary activity is to build up the local Church. In order to do so, the popes stressed that it is imperative to form the native clergy, and thus to provide an intellectually and spiritually prepared local hierarchy.

In Indonesia, the minor seminary for the natives started in 1911 in Java (Mertoyudan - Central Java). In Sikka - Flores, it started in 1926. Meanwhile, the creation of the local religious congregations, in Lela - Flores it started in 1925, that is the CIJ (*Congregatio Imitationis Jesu – Follower of Jesus*) Sister Congregation. In Ungaran - Central Java, it started in 1938, that is ADSK/AK (*Abdi Dalem Sang Kristus/ Abdi Kristus – Servant of Christ*) Sister Congregation. Through this historical moment and its process, then we realized that nowadays Indonesian church become source of missionary in various places.

02. The Anti-colonial Era

After the World War II – there were new independent countries and nations. It was the context of Indonesia as a new nation in the beginning of Indonesia Independence (1945). As a new state, Indonesia took a significant part in Asia-Africa Conference held in 1955 in Bandung, West Java – a movement to search for identity and a form of solidarity among new states and new nations of the same region. It confronted East-West cultural orientation, South-North countries relation. It was the spirit of Asia-Africa Conference².

² *Asia – Africa Speaks from Bandung*. The National Committee for the commemoration of the Thirtieth Anniversary of the Asian – African Conference, Jakarta, 1985

As well as the dynamic in the national level, Mgr. Soegijapranata promoted a popular expression/ slogan “100% Catholic, 100% Indonesia”. What are the contributions of the Catholic as citizens and members of society: asking and guiding how to respond the situation. There were various (Catholic) organizations based on Pancasila (Five Principles) - national ideology as its principle: farmers, workers, etc. Christian communities existed in various communities. It continued until the end of Sukarno’s regime.

Continuing, the spirit of “100% Catholic, 100% Indonesia”, Mgr. Suharyo expressed various challenge and opportunity for the faithful in Indonesia. Those are concerns on corruption, nationalism, injustice, women roles, environmental destruction, etc³.

Celebrating 50 years anniversary of Asia Africa movement, there are threads of fundamentalism in various area. Some of the countries are Indonesia, Malaysia, Philipina (MNLF Moro) Thailand (Pattani, South Thailand), Pakistan, Japan, etc⁴. How the Moslem in Indonesian respond? Previous to this trend, there is a well-known traditional Islam of Java, etc. Under the influence of the international Islam movement, there existed various Islamic communities and political parties in Indonesia⁵. Confronting the tendency, in 2015, there is an official declaration about a new formulation “Islam Nusantara” by Nahdathul Ulama, the biggest (traditional) Islamic organization in Indonesia. From historical, ideological, and sociological perspective, there is an elaboration how the islamic communities and movements living in harmony in society with members of other communities.⁶

03. After Vatican Council II

Vatican Council II is an *aggiornamento*, a new wave of inculturation awareness. Thereafter, there was also a Commemoration of 350 years of Sacred Congregation of Propaganda Fide (1622-1977), various footprints in the world of mission. What were important issues of the Indonesian mission?

Regarding the theological foundation of mission, there is one aspect proposed by *Ad Gentes* that is ecclesiological: the Church itself is missionary by nature. As a matter of fact, before and after the Vatican Council II, there were suspicions that the missionary activity of the Church was in crisis. This suspicion is based on a two major factors: that theology itself has demonstrated the possibility of salvation outside the Church; that *historico – religious* research has presented other religions in such positive

³ I. Suhaaryo, *Catholic Way, Kekatolikan dan Keindonesiaan Kita*, Yogyakarta, Kanisius

⁴ Translation of *The Rise of Religion_Based Political Movements. A Threat or a Change for Peace, Secutity, and Development among Nations? Some Issues and cases from Aia, Middle East, and arab World with Comparative Views From Europe ad Africa*. Penerbit USD, 2009.

⁵ Abdurachman Wahid (ed.), *Ilusi Negara Islam Ekspansi Gerakan Islam Transnasional di Indonesia*, Jakarta, The Wahid Institute, Maarif Institute, 2009

⁶ M. Abdul Karim, *Islam Nusantara*, Yogyakarta, Pustaka Book Publisher, 2007

light as to cast doubt on the necessity of proclaiming the Gospel to those who do not know Christ. On the other hand, such suspicions were put aside by those who spoke of the urgency of intensifying the missionary activity of the Church. They claimed that, since each year there is an increasing number of non – Christians in the world, the Church must rapidly mobilize its resources. There was the hope that an official endorsement of missionary activity would create a propitious attitude in the entire Church towards the expansion of apostolic work among those who are not Christians.

Ad Gentes sharply distinguished missionary activity from other pastoral tasks, such as the efforts to restore Christian unity, without denying that all ecclesial action is related (AG 6). The reason for demarcating missionary activity from the other works of the Church is the vastness of this task in a world which is overwhelmingly not Christian, and the need to motivate the entire people of God to face this task. Missionary activity is defined as: “those particular undertakings by which the heralds of the gospel are sent out by the Church and go forth into the world to carry out the task of preaching the gospel and planting the Church among peoples or groups who don’t yet believe in Christ” (AG 6). Accordingly, the purpose of missionary activity is: “evangelization and planting the Church among those peoples and groups where she has not yet taken root” (AG 6).

The documents of *Evangelii Nuntiandi* and *Redemptoris Missio* as the post-conciliar documents on mission can be viewed as corollaries to the main principles formulated in *Ad Gentes*. Continuing the discussion of first evangelization in *Ad Gentes*, which is confirmed in *Redemptoris Missio*, there are also various documents which discuss various matters: evangelizing dialogue (*Evangelii Nuntiandi*) evangelizing culture (*Slavorum Apostoli*) evangelizing man himself as such (*Redemptor Hominis*) and going forth to meet the Holy Spirit who is waiting in the heart of man (*Dominum et Vivificantem*).⁷

The phases of evangelization according to the common process and in chronological progression are:

- begin with the witnessing which is a necessity for today’s world (EN 21; this step deals with something absolutely essential, what is called insertion in the *milieu*;
- followed then by proclamation as the indispensable element: “The Good News proclaimed by the witness of life sooner or later has to be proclaimed by the word of life. There is no true evangelization if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed.... This proclamation – kerygma, preaching or catechesis – occupies such an important place in evangelization that it has often become synonymous with it; and yet it is only one aspect of evangelization” (EN 22);
- as response to the proclamation then it brings one to enter the community, which means that it provides the service of the sacraments: “In fact the proclamation only

⁷ J. ESQUERDA BIFET, *Pastoral for a Missionary Church*, 13-14

reaches full development when it is listened to, accepted and assimilated, and when it arouses a genuine adherence in the one who has thus received it. ... Such adherence, which cannot remain abstract and unincarnated, reveals itself concretely by a visible entry into a community of believer." Within such an integral process, evangelization includes different elements. *Evangelii Nuntiandi* shows that this consideration is an integral element which is necessary for evangelization (EN 51).

All these three modes of evangelization – proclamation, witness, and the establishing the Church – promote human values. In another word, evangelization invites the faithful into conversion which is necessary realized in the involvement into the real life. The concept of evangelization on *Evangelii Nuntiandi* becomes an event for Christianity to enter the third millenium, and to initiate of the era of humanity as a decisive event of the salvation, a *khairos* of the history of salvation.

The Indonesian bishops conference postponed to promote the new paradigm of Vatican II. It involved in the problems of the people: National Tragedy (1965) – handed over of the Old Order (*Orde Lama*, 1945-1966) regime to the New Order (*Orde Baru*, 1966-1998) regime.

The period after the Vatican Council II was a crucial one. Coming home after Vatican Council II, Cardinal J. Darmojuwono had to face a chaotic situation after an abortive coup d'état by the Indonesian Communist Party which was known as *Gerakan 30 September* – the 30 September Movement. The impact of this abortive coup d'état was very tragic. According to various estimates the victims who were killed were between 200,000 - 2,000,000 people.⁸ Cardinal J. Darmojuwono postponed to socialize and impliment the Vatican II policies. Paying attention to the tragedy, the Indonesian Bishops' Conference through the archdiocese sent a letter to the parish priests, inviting them to note the victims in the region.

In 1966, a year after the abortive coup d'état, the National Assembly of the Indonesian People (*Majelis Permusyawaratan Rakyat Sementara*, MPRS) decreed that every citizen of Indonesia must have one of five (5) "official religions" which were admitted by the Indonesian government: Buddhist, Catholic, Hindu, Islam, and Protestant. To realize this policy, the Indonesian government mobilized the bureaucratic officers together with the religious leaders from all religions to give information about each religious institution. Thereafter, there were big number of conversion to be Catholics.

As the consequence of the wave of conversions and of the increasing number of the faithful, new challenges and problems were created for the pastoral care of the faithful. These challenges and problems included purification of motivations, lay leadership, religious freedom, etc. Studying the motivation of the conversions to Christianity, some researchers showed that there were some motives for conversion which mostly

⁸ R. CRIBB (ED.), "Problems in the Historiography", in *The Indonesian Killings 1965-1966. Study from Java and Bali*, Monash, 1991, pp. 1-44

were political.⁹ The priests who gave pastoral care to the faithful saw other concrete factors which influenced the conversion to Christianity. Giving lecture on program of mental and spiritual education, some priests talked about the ethics of Pancasila showing that those were universal and social ethics. In this way, the people were helped, since they also knew the professional (Catholic) organizations which were based on Pancasila ideology. Another aspect was the practice of the liturgy which included all the cycles of life: birth, marriage, death, which fit into Javanese culture. Such practices invited the people to be converted to Christianity.

Considering the groups of the new conversions, there were some groups from which the new catechumens came. Those were the victims of the political revolution, the Javanese Moslem who is called *abangan*, not a fanatical Moslem, and the urban people who were separated from their villages, and from their traditional relations. The new catechumens which belonged to these three groups spread in the villages, urban area, and cities of the Archdiocese of Semarang, and other regions.

The response of Cardinal J. Darmojuwono to the wave of conversions can be observed in the booklet *Umat Allah Mawas Diri (The Retrospection of the People of God)* written in August 18, 1972. It reflects on the situation 7 years after Vatican Council II. It includes 4 topics: the preparation of the new Catholic members, the preparation of the Catholic family formation, self – sufficiency of the indigenous priests and members of the religious orders and congregations, and enabling self – sufficiency in caring for the physical buildings and their maintenance.

It is in this line that there are three aspects which became the concerns of Cardinal J. Darmojuwono to represent the Church as the People of God: the Church of the Poor (LG 26), the Church which is based on the families (LG 11), and the Church as communion (LG 22). In its pastoral implications to manifest such an image, there are some factors which must be considered:

- Firstly, the territorial perspective, since the quantitative growth of the adherents spreads in the wide area which consequently influences the quality of the faith of the adherents;
- Secondly, the functional perspective, since the social status of the adherents are various: officers, peasants, entrepreneurs, etc.;
- Thirdly, the personal perspective, such as the characters, the back-grounds, levels of education, costumes, etc.

The reality of the Church in the Archdiocese of Semarang and other regions are characterized by the participation of the lay people. This participation is expressed in the activity of pastoral care through the *pamong system* (guardianship) of the region which manages regular gatherings for prayer, religious instruction for the catechumens, giving meals to the parish priest, collecting money, preparing weekly liturgical ceremony in the parish: lecturer, choir group, decoration, etc. This

⁹ A.T. Willis, *Indonesian Revival: Why Two millions Came to Christ*, Pasadena, 1977

participation is expressed also through the witness of the Catholics through their daily activity and the family. On the other side, in the context of the Indonesian society and in the context of Asia, the Church of the Poor has a big relevancy because of the poverty they have. His last notes after resigning as the Archbishop of Semarang, the Cardinal remarked how he had delayed the implementation of the renewal of Vatican Council II because of the impact of the 1965 tragedy¹⁰.

The Catholic Church in the Archdiocese of Semarang has an image as a diaspora Church which still exists, and it manifests faith, hope and charity in a concrete situation, while aware of being still a part of the universal Church. YB Mangunwijaya writes the characteristic of the Indonesian Church through the concept *church in diaspora*, small in number, spreading in various and remote areas among various beliefs and cultures¹¹. This image tends to be manifested as the faithful, proclaiming the Word of God in a specific situation are not exclusively caught up in this message. Since the ambience where they live is in a pluralistic society where the people are mostly Moslem, there is a prerequisite that they should be an open community.

This prerequisite demands making the witness become effective not only for the community itself but also for the environment. There are some proposal how the Indonesian Church has chances as well as the challenges of the universal church. The Asian bishops, through FABC documents, mentioned about threefold dialogue: dialogue with other religions, dialogue with cultures, and dialogue with the poor to realize the church mission in Asia¹². This is the challenges and efforts for the Indonesia Church during Suharto regime (1966-1998).

Prior to the resignation of Suharto in 1998, the government had lost its legitimation since the moral degradation of the commitments among the government officers personally and institutionally, even its bureaucratic system, as the bureaucratic system is corrupt, and unjust. This situation gives no support for the social life of the society in reaching an ideal in which the government maintains and assures the welfare of the citizen.¹³ Since the problem was suppressed and was kept under cover during Suharto's regime, it creates social unrest at the last moment before he resigned. Various conflictual situations is upsurge and come to surface in the name of religious and ethnic factors¹⁴. Hundreds of churches were set on fire and were destroyed during the last two decades. Thousands of people have been injured, killed, or displaced.

¹⁰*Perjalanan Umat Allah di Keuskupan Agung Semarang. Dari Konsili Vatikan II sampai Juni 1981*, p. 3

¹¹YB Mangunwijaya, *Gereja Diaspora*, Yogyakarta, Kanisius, 1999

¹²FABC I (1974), in: *For All the People of Asia. Federation of Asian Bishops' Conference Documents from 1971-1990*, G.B. Rosales - C.G. Arevalo, (ed.), Quezon City, 1997

¹³Pastoral letter of the Indonesian Bishops' Conference on Lent 1997

¹⁴Dr. med. Paul Tahalele, DSB/T-Drs. Thomas Santosa, M.Si. (ed.), *Beginikah Kemerdekaan Kita*, Surabaya, Forum Komunikasi Kristiani Indonesia, 1997

These are some of the various problems without mentioning problems on economic and political dimensions. Conflicts were in various areas continue. There are victims, those are refugees who wait and look for assistance. In Sumatera, Java, Madura, Bali, Nusa Tenggara Barat, Timor, Kalimantan, Sulawesi, the Moluccas islands, and Papua, there are refugees spread in various places. *Tempo* magazine noted, totally, there are 1.305.690 refugees. There are refugees from Aceh in various places in Sumatera. In Aceh there are 18.095 refugees; in North Sumatera 37.590 refugees; in Riau 3.135 refugees; in Jambi 2.103 refugees; in South Sumatera 1.700 refugees. There are various refugees from Aceh, West Kalimantan, Maluku, Papua spread in West Java 9.275, in Central Java 12.335, in East Java 161.566. In Madura island there are 97.300 refugees from Central Kalimantan. In Bali, there are 2.974 refugees from East Timor. In Nusa Tenggara Barat, there are 13.013 refugees from East Timor. In Sulawesi there are refugees from Poso and Maluku, 39.785 in North Sulawesi, 58.005 in Central Sulawesi, 36.104 in south Sulawesi, 161.226 in Southeast Sulawesi. In North Maluku, there are 212.000 refugees. In Ambon, there are 300.091 refugees. In Papua, there are 16.600 refugees¹⁵. Among these data, there are some regions where the Christian people has a big number of adherents.

04. Globalization Era

A. Dynamic of the beginning 21th century

At the beginning of Reformation era, there is a shift pendulum of ideology from developmental to the process of democratization. Violence and conflicts among groups of society appeared to the surface. For example, in Flores, there are communities of coffee's farmers who fight peacefully against the land conflict against the land lords.¹⁶ Similarity to the issues in Indonesia from this period. In another place, violence and conflict became an academic discourse¹⁷. Those are issues which necessarily should be taken into account.

Process of reconciliation becomes a big issue and program for various communities and organizations. There are various secular NGOs, and interreligious groups involved into the movements. On the other side, international wave of fundamentalism on various manifestations come into surface in Indonesia society. Something which was under-cover in the past, nowadays, it appears in the public area. In various regions in Indonesia, there is creation of various *syariah* - Islamic policies, based on Islamic law.

The tragedy of September 11, 2001 in USA has shown the impact and dangerous of the terrorist movements around the world. On the other side, the way to respond

¹⁵ "Nyanyi Panjang Pengungsi Kita" in: *Tempo*, 17 Juni 2001, pp. 69-89

¹⁶ Eman J. Embu & Robert Minsel (eds.), *Gugat! Darah Petani Kopi Manggarai*, Maumere, Penerbit Ledalero, 2004

¹⁷ David A. Hoekema and Bobby Fong (eds.), *Christianity and Culture in the Crossfire*, Michigan, Calvin Center for Christian Scholarship, 1997

to the muslim in Europe, USA, and other world have changed. Resurgence in the Arab in the one side, created wealthy, on the other side, it creates problems.

Meanwhile, on the ecclesial environment, the new millenium – *tertio millenio adveniente* – was celebrated with various agenda. Previous to the event, there were Assembly of the Church in every continent: Europa, America, Asia, Africa, Australia - Oceania. The encyclical of John Paul II gives a consideration on the history of the local church. There is a positive perspective of the coming era, which also showed that Africa will be one of the Church concern. Asia and Latin America will be central for Christian development and movements.

The last two decades, there are grand theories. From *The Clash of Civilization* (Samuel Huntington 1996) to the newest one *21 Lessons for the 21st Century* (Yuval Noah Harari, 2018). There are also sociological, cultural and religious approach to the situation. After the new millenium, some issues are still continue: evangelization, poverty, education, communication, etc. It is already mentioned on John Paul II's pastoral letter *Redemptoris Missio* (1991) – RM 37 about new groups and frontiers of mission activities: various new groups and movement amidst the society, even in the crossborder, and borderless area. It also include the media which create a new language, way of thinking, research, international relation, etc. How are the real chalenges and dynamics of these area?

B. Mission in post colonial world - a clashing symbols?

The term of postcolonial, it can refer into two different meanings. First, it refers to the period after the colonial era. Second, it refers to the concept which has special perspective; it reverse the relation between the colonizer and the colonized, from colonized pespective. This perspective have changed how the history of mission need to be appreciated. Talking history through the voice of the native and its community where the missionary came and worked.

The experience of alienation as a new converted as Christians have stimulated how faith and rites should be expressed among the people. It stimulated C. Hardjasubroto from Central Java translated the Latin gregorian song into Javanese language; thereafter, he put the gamelan orchestra as music instrumen during the mass¹⁸. Another case, how the Catholic community in South India, using the chariot of Indian Hindhu festival to glorify Madonna on the feast of Christian community¹⁹. Those two cases show how these practices still exist with its special expression.

During 2014-16, SEAMEO SPAFA - Organization of Minister of Education ASEAN, on Archeology and Fine Arts, held Workshops on “Art and Religions in

¹⁸ St. Sunardi, “Lagune cara Landa kok tembungne basa Jawa. Postcolonial Perspective in Religious Studies” in International Conference The Problems and Promise of Inter-religious Studies in Indonesia, Yogyakarta, January 14-17, 2007

¹⁹ Selva J. Raj dan Corrine Dempsey (eds.), “Popular Christianity in India: Riting between the Lines”, SUNY Press, 2002

Southeast Asia”: Buddhism (2014), Islam (2015), Christian (2016). While, the tendency of education policies, orientation and trends face to the global market, industrial society and information technology, the program of Seameo Spafa based on regional context and experiences. I presented “Christian Art – Visual and Architecture in Indonesia on 20th Century. Rooted in the Local Images dan Buildings”²⁰.

C. Education and Poverty – Orientation and challenges of the global trend

The history of modern education in the developing countries is under influence of World Bank involvement. WB and IMF are founded to support the development countries after World War II. The financial support belongs to 185 countries members with 5 majority members: USA, Japan, Germany, French, and UK. At the beginning, the 2 international banks supported the infrastructure projects. Since 1980, their supports are in education from elementary schools to higher education²¹.

Therefore, understanding the issues on national policy on education with new public management policy means, it is the international agenda of the two structures mentioned above. Every education institution should apply various parameter in its system, procedure, and accountability measurements procedure on their education management.

Then, here is the complexity of problem on education. At the conceptual level, there is a stagnant of the idealistic vision since the goal of education institution is an outcome orientation. This orientation reduce the spirit of trial and error, put aside spirit of process, and creativity. On the contextual level, at the local and national situation, there is a challenge to strive against global capitalism with various manifestations. Where is the place of the Christian education institution?

One of the national issue is the ownership of palm oil plantation’s area. It is not an issue on economics and environment. Instead, it belongs to land ownership and prosperity of the member of society. In 2010, there is 56% national asset belongs to 0,2% persons. Among the national asset 87% is land. The poor farmers own less than 0,25 ha (acre) land, there were 13,7 billion. The household who has no land is 11,1 billion. At the same time, government gave licence to 248 companies to occupy 17,38 billion ha. This is an international tendency in the developing countries in Southeast Asia, Latin America, Sub-sahara Africa.

D. Religion and the media – impacts on culture

Nowadays, media become part of the daily life. Even in religious practice and appresiation, those could be traced on the media. We can trace how the process of commercial management could be applied on religious activities. There are trend

²⁰ Manila, Vigan City and Laoag City Philippines, 13-18 March 2016

²¹ C.S. Collins, and R.A. Rhoads, “The World Bank and higher education in the developing world: The Cases Uganda and Thailand”. *International Perspective on Education and Society*, 9, 2008, pp. 177-221

when a religious person to be commercial, and vice versa commercial person to be more spiritual.

05. Points of Reflection.

Richard Niebuhr classified, there are five types confronting to culture. A. Radical – there is no relation between faith and culture; B. Accommodative – there is no contradiction between faith and culture; C. Synthesis – part of accommodative – faith and culture as a unity to accomplish one another; D. Dualistic – separation between faith and culture, side by side; E. Transformative – faith will elevate, renew. and transform culture.

There are some concepts of culture from various perspectives²². C. Geertz proposed that culture “denotes as historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about attitude toward life”. This concept refers to study the sign systems which underlying the human behaviour. B. Lonergan proposed that culture as “the communal expression of our self- understanding – through art, language and through the visions implicit in how we live and act”. It means there is a distinction between the social and the cultural. Meanwhile, Raymond Williams proposed that Culture as “the signifying system through which .. a social order is communicated, reproduced, experienced and explored.” Therefore, to analysis of culture it entails “the clarification of the meanings and values implicit and explicit in a particular way of life”. It refers the stressing on particular cultures as product of specific social situations.

From those various perspectives, these are possibilities to be servant of God amidst cross-cultural era²³: 1. Person of God’s mission – Yesaya; 2. Universal Man – forerunner of humanity formation; 3. Bridge - Builder – building the bridge among various factor culture, religion, ethnic, nation; 4. Catalyst among the local church; 5. Promotor of new services; 6. Friend of the poor; 7. Co-worker with men and women; 8. Searching for new frontiers; 9. Community-minded people; 10. Man of the Earth.

²²M.P. Gallagher, *Clashing Symbols. An Introduction to Faith and Culture*, London, 1997, hal. 13-15

²³A. Bellagamba, *Mission and Ministry in the Global Church*, hal. 9-16