INTRODUCTION

Five years ago Exchange presented a review of the state of affairs in the Indonesian churches and theology, entitled "Christian Faith in an Indonesian Environment" (K.A. Steenbrink, Exchange nr. 5, 1973). In that study three main topics were dealt with: the Call for Indonesianization, the Call for Dialogue and the Call for Participation in Development. Since that time enough has happened both within Indonesian society and within the Indonesian churches to justify a follow-up of this study. We hope, that within the limited scope of the present article, it will become clear that on the one hand the trends which were visible five years ago continue, but that on the other hand new themes and problems have emerged. Again, it should be accentuated here that the present contribution is mainly based upon periodicals available in I.I.M.E.'s documentation at Leyden. In addition some references are made to a few other periodicals and books. In order to cover all problems and issues playing a role within the Indonesian churches at the moment, one should also study the extensive, and more and more valuable theological literature which is published in book form in Indonesia today. This clearly lies beyond the scope of this article, and beyond the possibilities of this author. However, those who want to know more, might consult the almost exhaustive bibliography of theological literature in the Indonesian language, which has been composed by Dr. J.A.B. Jongeneel ("Bibliografi Ilmu Agama dan Theologia Kristen dalam bahasa Indonesia", Jakarta, Volume I: 1975, Volume II: 1977). Another general restriction we have made (though with exceptions) implies that mainly has been quoted from articles written by Indonesians. In some Indonesian periodicals, contributions written by expatriates form a substantial part; the same still holds for Christian literature in general in Indonesia. No matter how important these contributions may be, we considered it more essential to give priority to articles expressing the thoughts and feelings of the Indonesian Christians themselves. In spite of these limitations, we nevertheless hope that the following chapters will give an understanding of the problems and perspectives of the Indonesian churches. After a general introduction (I), attention will be paid to the roots of the churches (II), their evangelizing and serving tasks (III+IV), to human rights (V) and to the churches' theological efforts (VI).
I. A CHRONICLE OF GENERAL EVENTS

1. The Scene: Political and Social Events

A number of important events have dominated the political scene in Indonesia during the last five years. In 1973 a new marriage-law was introduced to the parliament, proposing that the same marriage rules be valid for people from all religions. Polygamy was to be made more difficult. The proposal was seen as a step forward in women's emancipation. But Islamic organizations and individuals, who felt frustrated by what they called a pro-Christian attitude of the government, strongly protested both within and outside the parliament, and in the end the government had to give in at many points. One of the points of discussion was the formulation of the first article of the new law: what is a marriage? Is it a spiritual and material bond between a man and a woman in order to form a happy and lasting family based upon the belief in the One Deity (Ketuhanan Yang Maha Esa), as the government formulated, or: in harmony with the teachings of the One God (Tuhan Yang Maha Esa), as the Islamic party stated? This is exactly the difference of interpretation around the first pillar of the Pancasila (= the five pillars of the national ideology)! The second article of the new law also caused much discussion: in the compromise version a marriage is legitimate when it is solemnized according to the law valid in each respective religion or belief, and afterwards is registered according to the civil law. Here the Christians had objections: what about people without religion, or a marriage between people of different religions? And what about people moving to another religion after marriage? (INDONESIË VAN MAAND TOT MAAND, huwelijkswetnummer 1973).

Early 1974 the second five-year plan was introduced by the government, aiming at a renewed attention to the material and social development of the masses. In the same month, on the fourteenth of January, students demonstrated against the growing Japanese influence on Indonesia's economy, and implicitly, against the total economic policy. The next day their demonstration was followed by an uncontrolled outburst of the mobs against Japanese- and Chinese-owned shops and firms. Several people died,