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PARTNERSHIPS IN MISSIONS

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INTRODUCTION

Christian service starts with the assumption that the world in which we live is basically good because God made it and sustains it.¹ Nowadays, the world is changing very fast and due to factors such as globalization, political issues, the rapid social cultural changes, and the recent years due to corona virus disease, the world hits with pandemic issues, increasing challenges to mission in limited access and context. Christian individuals like us, as well as institutions, agencies, churches, and para-churches, need to have a biblical understanding of what it means to be brothers and sisters in the family of God in doing His missions. Hopefully this understanding will lead to partnerships to fulfill God's "Great Commission" to the sharing of resources as well as collaborative efforts. For this article to be in the 74th issue of Asian Missions Advance bulletin, is also considered to be a testimony of mission partnership.

The purpose of this article is to examine the why, how and who of partnership in doing mission. It also attempts to explore a broader understanding of partnerships in missions based on the Indonesian Missionary Foundation²/ IMF - previously, Indonesian Missionary Fellowship / IMF model of partnership and draw some implications for developing meaningful mission partnership in the world, Asia and Indonesia in particular.

WHAT IS PARTNERSHIP

The words 'partnership, cooperation, alliances, networking' have become buzzwords and taken on

1. Gen 1:31; Col.1:16,17; Heb.1:3

2. In Bahasa Indonesia IMF known as Yayasan Pelayanan Pe-kabaran Injil Indonesia Batu (YPPII Batu), located in Indragiri no.5, Batu, East Java - Indonesia.

greater significance in Christian circles in recent years. Several conferences and seminars have focused on this issue to draw strategic implications for doing missions effectively in the contemporary world. Although the issue of partnership is discussed, reflected upon and responded to at various levels, the Christian missions are far from being involved in real and meaningful partnership so as to make a greater missional impact in this part of the world.

Partnership in mission has been problematic for most of mission history. Partnership, though challenging, can be a valuable tool for world mission and evangelization. The teaching of the Bible and the

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experience of the Church have shown that joining efforts and resources enhances effective ministry, making the Church achieve formidable results in relatively shorter time. Partnership harnesses resources and potentials around the world and encourages mutual participation and engagement globally without duplication or negligence.³

Bush and Lutz provided a comprehensive and focused definition of partnerships in missions. They described such partnerships as, "... an association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal."⁴ This definition includes the necessary elements of trust, expectations, sharing responsibilities, and purpose.

According to Petrus Octavianus in his book of Integration, partnership is one of the patterns given by God to work together for mission development. Partnership made impact in the history of missions. Partnership means that two bodies work together but each takes care of itself without the interference of the other, each does not lose its identity and has its own rules.⁵

In other words, we can say that partnership is where there is a close working relationship between individuals and or organization who agree to work together for a specific purpose because they can achieve more together, than by themselves. In general terms, partnership is understood as an arrangement where in two or more parties agree to cooperate to advance their mutual interest, objectives and goal. Cooperation between two or more parties to pursue a set of agreed upon goals while remaining independent organizations, is at the heart of any partnership. It is neither a merger nor losing one's identity; rather it is a mutual commitment to accomplishing a common goal with each party's distinct contributions. Most partnerships are aimed at amplifying mutual interest and success though they pose equally delicate challenges to monitor its progress.

BIBLICAL BASIS FOR PARTNERSHIP IN MISSION

Just as the Christian faith and practice has to be grounded in some theological foundation, the partnership in mission is no exception. First, let us look what partnership in mission is all about. In the New Testament it is the Apostle Paul that express the missionary-church relationship in his brief and meaningful phrase, "...I always pray for you with joy because of your partnership in the gospel from the first day until now." Partnership in this word

3. Adedayo Oladele Odesola and Moses Audi, Partnership in Missions as a tool For World Evangelization, "Great Commission's Research Journal:Volume 11, Issue 1 (2019) Partnerships

4. Luis Bush and Larry Lutz, *Partnering in Ministry: The Direction of World Evangelism* (Downer's Grove, Illinois: InterVarsity Press, 1990), 46.

5. Petrus Octavianus, *Integrasi* (Literatur YPPIL), 9-10

is koinonia, which Thayer translate as : fellowship, intimacy, association, community, communion, joint participation, intercourse.⁶ This depth of meaning takes us much further than the definition of partnership as it is considered in many current publications.

The Christian faith is replete with models of partnership. When God said, "Let us make man in our image," He gave us a glimpse of the divine cooperative purposes on the Trinity right from the time of creation. Our partnership with Christ is a fellowship which demonstrates his life and reality to watching word. He strengthens us and gives us spiritual gifts so that we are better able to serve Him (1 Cor 1:5-9).

The Practices of Partnership also could be seen most clearly in Paul's letter to the Philippians, where he thanks them for their partnership in the Gospel. Paul and the Philippians were partners in many ways – in giving, receiving, working, praying, rejoicing, struggling, and suffering. They shared in a common project with Paul and were partners with him in the defense and the confirmation of the Gospel. Partnership in the body of Christ is emphasized in the passages that speak of the gifts of the Holy Spirit (1 Cor.12 and Rom.12). Each person is dependent on the gifts given to everyone. Here Andrew Kirk describes partnership as "participating in the life of one another in such a way that the needs of all are met (Rom 12:6-13)."⁷

Meanwhile, an example of sharing material resources is given in 2 Corinthians. Paul expounds the principles of partnership as he exhorts the church in Achaia to match the generosity of the churches further north (2 Cor. 9:1-4). The churches of Macedonia and Achaia are sharing together in a particular ministry on behalf of the church in Judea. The churches in Judea who will receive this token of love have shared the Gospel with them, just as "Macedonia and Achaia have been pleased to share their resources with the poor among the saints at Jerusalem. They were pleased to do this, and indeed they owe it to them; for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material things" (Rom. 15:26-27). Note that they are in partnership not only with one another but also with God. God will provide them with more than they could ever hope to give, as long as they go on sharing (2 Cor. 9:8-11), and God will receive the praise and thanksgiving.

Sharing in suffering is another practice of partnership that Paul writes about in 2 Corinthians. He writes that the Christians in Corinth are sharing in his and Timothy's sufferings (2 Cor.1:7). In fact, they are all sharing in the sufferings of Christ, which continue in the sufferings of his body, the church. This is a deep participation in the broken body, and every member feels the suffering of every other member.

6. <https://www.biblestudytools.com/lexicons/greek/nas/koinonia.html>

7. J. Andrew Kirk, *What Is Mission? Theological Explorations* (London: Darton, Longman & Todd, 1999), p. 189.

The suffering may have many causes: hardships while traveling, hunger, thirst, sleepless nights, insults, exposure to cold, misrepresentation, hard work and even persecution — these are some of the ways marked in the Scripture in 2 Corinthians.

A CHRISTIAN PARTNERSHIP IS A FELLOWSHIP

Tim Lewis of Frontier Missions says, “If we’re looking at reaching the unreached people of the world, no single organization, no matter how powerful, how muscular it might be, has the capacity to do what needs to be done without the help of other people”.⁸ In fact, the majority of mission leaders would agree with Lewis, but making it happened in a sustained way is very hard work. Some agencies who have tried partnering have become disillusioned. They’ve had high aspirations and then been disappointed or were taken advantage of in the name of partnership. They’re not willing to take a risk again. Partnership can be very complex and fraught with hidden “mines” that sometimes don’t blow up before the participants are well into the partnership. For that reason, many fear that consequences, which might mean giving up their freedom and control, or losing their identity in a joint venture. Yet, there are enough working partnerships in the business, development and mission arena that key ingredients for success can be identified.

It is true that for Christians to getting involved in partnership holds certain risks, but refusing to partner may mark the end of our effectiveness in the world. If we do not have partnership in mission, we are bound to have poverty in mission in the future. There is one thing that makes the difference between Christian partnerships from any other kind of partnership, that fellowship is the heart of Christian partnership.

Christian fellowship is one of the most joyful and fulfilling experiences in life. In analyzing the book of Philippians, we can see that Paul uses the word four times: fellowship in the gospel (1:5), fellowship in the spirit (2:1), fellowship in sufferings (3:10), and fellowship in my affliction (4:14). In verses 4:15, a related word is used to express the fact of financial sharing in his life and ministry. The missionary-church relationship described here was a partnership relationship was one of full participation in the life of the churches—in their mobilization and enlistment of prayer, personnel and finances.

Paul expressed his gratitude and love for the Philippians when he wrote to them “I thank my God every time I remember you, in all my prayers for all of you, I always pray with joy because your partnership in the gospel”. -- What a beautiful way for a missionary to write to his supporting church. Indeed, partnership in mission included the free sharing of all resources for the proclamation of the gospel, partnership was natural since it was introduced from

8. Luis Bush and Larry Lutz, *Partnering in Ministry: The Direction of World Evangelism* (Downer's Grove, Illinois: InterVarsity Press, 1990), 45.

the very beginning of ministry, partnership was not demanded or legislated but solicited from the stance of a humble brother and partnership relationships grew out of deeper levels of fellowships—fellowship in the Spirit, fellowship in sufferings and fellowship in the apostle’s afflictions.”

MODELS OF PARTNERSHIP

The Scripture is filled with images, symbols and practices of partnership and even extols it. Luis Bush and Lorry Lutz succinctly point out, “The Christian faith is replete with models of partnership.” They argue that our partnership with Christ is a fellowship which demonstrates his life and reality to a watching world.”⁹ There is a strong Biblical imperative for partnership in mission. The very fact that the scope of the great commission is global, it demands global partnership. The very fact that the Christian faith is not a solitary faith implies the vitality of partnership at every level.

Obviously, numerous complications are with regard to understanding partnership let alone applying it to Christian mission and ministry contexts. This is partly due to the fact that the issue of partnership is vast, complex and multi-dimensional. Since partnership has different connotations for different people in different contexts, the application of partnership in real mission and ministry situations is never easy and yet the need of partnership at every level of Christian mission and ministry is evident.

The Christian world has entered a new era of missions and the non-western churches are bound to play a significantly strategic role in this century. Partnership in mission in the twenty-first century will involve combinations of the following: church with church; mission with mission; sending mission with receiving church; and sending church with receiving mission; Formerly receiving church, now a mission sender, partnering to serve a new receiving church or mission; multi-cultural terms that draw support from and the accountable to persons, churches or mission agencies all over the globe; local congregations who send their own missionaries, cooperating with older and newer receiving churches or mission agencies; Global, multi-lateral cooperative mission endeavors. Partnership must be intentionally taught and encouraged to the new generation of missionary that is coming.

INDONESIAN MISSIONARY FOUNDATION Historical Background (The Olden Days) of IMF

In 1954 a group of Christians started to move and bring the gospel regularly in Malang, East Java - Indonesia, and it developed well. At that time there were two activities in the Gospel movement with same direction, similar but did not meet each other or did not cooperate with each other either. These groups were: WEC mission service activities under the

9. Ibid., 21.

lead priest of German Eddey who started in Kediri, East Java then moved to Batu and the special services held in high school for Teacher (Sekolah Guru Atas) under Petrus Octavianus as its leader. Later on, in 1957, the conversion of Petrus Octavianus happened through a revival service. His repentance made him an evangelist and brought progress on the ongoing evangelistic efforts. In the year of 1960-1961, to help the local community and support the evangelism effort, a Christian Middle School was established and needed to be accommodated in the foundation. On the advice of Mr. R. Rasjid Padmosoerdiro, Protestant Christian Community Trustee, Regional Officer of the Ministry of Religion in East Java Province (now the Ministry of Religion), Yayasan Persekutuan Pekabaran Injil Indonesia -YPII / IMF) was established under the leadership of Rev. Petrus Octavianus (at that time, diakonal activities (social activities) had also started. The diakonal activities were entrusted to Rev.H.G. Eddey. and was officially formed in 1961. At this time the establishment of IMF started as an interdenominational-international alliance; partners with all churches that want to cooperate with the aim of obeying and implementing the "Great Commission"; but still not established churches or has its own denomination, and prioritize spiritual pillars. (IMF recognized four spiritual pillars, they are: Faith, Holiness, Sacrifice and Fellowship)

In its period of cooperation with churches, revival services and domestic missions (1964-1968), among others, written collaborations with the following Organizations were formed: GKJW in 1964, with GMIT in 1964-1965, with GPIB in 1967 and more cooperation were established after PGI (formerly DGI) and also revival service in 1966. Another peak was the birth of GEKISUS (Evangelical Church in Southern Sumatra) on August 16, 1964 under the leadership of Rev. Petrus Octavianus.

In the year of 1968 the worldwide mission partnership began. The joint conference between the WEC Mission and the IMF in February 1968 in Batu has determined the take off of the IMF mission abroad by sending evangelical teams internationally to bring the fire of spiritual awakening, including seven countries. Asia, among others: Singapore, Malaysia, Thailand, Cambodia, Hong Kong, Taiwan and Japan in July-November of 1968. Then, to West Asia, (Afghanistan and Pakistan). Also to Europe and Africa in 1969-1972. In 1972 to West Germany and in 1974 to Suriname.

In the year of 1974, God's work through IMF service was recognized nationally and internationally (1974-1978), IMF later on become a pioneer to the official birth of PII (which was renamed the Indonesian Communion for Evangelical Churches and Institutions/ PGLII). Rev. Octavianus was the founding Chair of the Indonesian Evangelical Fellowship from 1974-1983. Services and partnerships were also held with the Pentecostal Church and the Baptist Church. In 1974 Rev. Petrus Octavianus was elected to the Executive Board of the World

Evangelical Fellowship and Vice President of the World Evangelical Fellowship.

The addition to the growing memberships of the institution, was accompanied by a multi-complex, and unstoppable service. On the other hand, there was a feeling of lack of professionalism in handling the ongoing tasks. Multi-complex service includes six departments that operated, alongside IMF's extra services that are growing outside of IMF but related to IMF. For example: the position of the President in the Indonesian MAF Foundation, Bethesda Hospital in Serukam, beside World Vision Indonesia and Chairman of Asian Mission Association were too many for him to handle. This multi-complex issue, showed a lack of proper organization in the ministry. It showed lacking in integration between the departments, and between commissions. IMF requires consolidation and re-organization. That's why, it was arranged with unified functional organization framework by its IMF President. Temporarily, various factors both external and internal greatly influenced the IMF growth. External factors such as various government regulations (Decree of the Director General of Christian Guidance), the declaration of the NGO Law, its interpretation and implications, the attitude of the church against IMF because of its growth and expansion (if it is considered a church, IMF is not a church, if considered only a mission body, apparently the power of service coverage was beyond the limits set by the church or government. The internal factors were: establishment of church or churches without sufficient follow up for the new converts. These various factors have demanded that IMF must broaden their vision and insight without losing their identity.

New Era

Mission and Evangelism will always be the heart of IMF. The IMF vision is to carry out the "Great Commission" of the Lord Jesus Christ and to preach the gospel to all ethnic groups. Its mission is to establish, organize, foster and guide institutions of general education, education of Christian theology, formal and informal education, and education from kindergarten to college. In addition, it also established and developed libraries and founded Christian literatures. IMF synergizes with other agencies: both government and private sectors in and abroad and also it organizes research in science and provide services for foster children and orphanages. The "Great Commision" can be achieved and realized through togetherness between IMF internally and with other Christian institutions, and all elements and children of cross-ethnic nations, culture and religion.

As one of the service institutions engaged in the field of evangelism in Indonesia, a country with total population of 276.237.000 people, with a population of unreached peoples around 172,697,000 (62.5%)¹⁰,

10. <https://joshuaproject.net/countries/id>

IMF appreciates the efforts and opinions of the leaders and head figures of churches in Indonesia in realizing the unity and cooperation of all existing churches. Since 1965 IMF in collaboration with the Council of Churches in Indonesia (DGI) has produced an official cooperation document that always strives to foster mutual understanding, and to help each other in a positive and effective way, both in the field of religion and evangelism.¹¹ IMF's relationship with other organizations is well established by means of mutual visits between the leaders of each party, consultation on various issues such as with GPIB, GKMI, GMIT, HKBP, GEPSULTRA, GKJW, KINGMI, GKLB, GKJTU, GEKISUS, GKPII and also continuing to explore collaboration with GKE, GKT, Mentawai Church, GMI, GKI in East Java Province. The existence of IMF helps and unites various members in their joint task of preaching the gospel.¹²

The IMF membership as representatives in the 1980's spread to over 24 provinces and later there were more than 28 representatives in cities or districts. Personally, there are around 500 full members. Including the missionaries serving overseas. For example, since 1972, one missionary from Japan still considered himself as a full member of IMF until now even though he has returned to his country and continues to do mission there. IMF does not recognize retirement years, even the senior staffs or the elderly are still serving together in their unit/division known as internal unit. In this unit they gathered every morning to pray and some also as a senior counselor. They serve the Lord diligently and heartfully until God calls them back home.

THE FORM OF IMF PARTNERSHIPS

The forms of IMF partnerships in Indonesia has been built based on integration principles introduced by its founder, Rev. Petrus Octavianus;

Firstly, that IMF is International. It is true that IMF is a national body in the sense that IMF is not a branch or representative of a body of mission abroad. However the participation in the IMF ministry in the beginning was not just run by Indonesians, but also by brothers and sisters with the same faith that come from other countries. In the beginning, it was started not by Indonesians only but together with the foreigners. In 1964, when the Lord gave Isaiah 45: 2-3 the Word had been received in one night by two people from different nations.

Secondly, IMF is an Interdenominational body. The IMF members derived from a variety of ecclesiastical groups who together run the main objectiveness of IMF to preach the Gospel.

Thirdly, IMF also follows Integration. The two adjectives above can only work based on Integration. The integration has allowed IMF to grow and develop

in its ministry until now, even though the ministry is run by people from various nationalities and denominational backgrounds.

Therefore, the logical sequence of these three identities in the development of IMF is: international, interdenominational and integration. Integration means: that we do not defend ourselves and our existence for the sake of others. This can be interpreted broadly in an evangelistic body. Everyone certainly has their own identity such as the doctrine of their denomination, level of education, social status, etc. But integration encouraged him not to defend himself with his identity so that his ministry with the other brothers in the same Fellowship could run and develop well. Integration also means that we incarnate or identify ourselves with the people we serve (compare also with John 1:14). This self-identification is very important and is a condition for the creation of communication between the person who serves and the person being served. Likewise, this is very important in the relationship between fellow members of different identities in an evangelistic fellowship or body and integration means that common needs, common alliances, and shared services are more important than self-interest or the interests of each member. Based on the principles of integration inherited by our founding father, IMF had carried out partnership in the field of mission until now. The forms of partnerships in missions that exist are:

With Churches Synods, partnership in the fields of Education and mission. In education, there are students from theological school or colleges under IMF who come from these synods. In Mission and evangelism, IMF is often invited to hold trainings so that they can evangelize. It is true that IMF may not be specifically invited to expand the ministry in their area, but IMF was invited to provide training so that partner churches could evangelize and evangelize more effectively.

Partnership in the form of Media, Radio; to create programs and send to IMF service partners. Also there is cooperation in "research" to provide input to the churches and synods to help on the problems they are experiencing. For example, why their children's ministry is not growing? why the number of congregations is decreasing? So IMF gave input after we do surveys and give views or solutions based on the situation in the field.

Partnership with Educational Institutions and Universities and Campuses. For example we have a partnership with the University of Muhammadiyah Malang in the fields of education and religion. Even though they are an Islamic institution the partnership with IMF is still there.

IMF also have partnerships with Christian institutions in national level. The partnership with Christian institutions mostly for research. (eg: BAMAG LKKI - Inter-Church Deliberation Board of Indonesian Christian Religious Institutions) in conducting research on the conditions that exist in the field. The

11. W.S.T Pondaag, *Mengenai YPPII, Persekutuan Sahabat-Sahabat Injil YPPII (PERSIL YPPII)*, 1982, 38.

12. Ibid, 40

fact that the President of IMF who is also a supervisor for BAMAG-LKKI helps us to access data for research easily. For example, when we meet with the Director General of Indonesian Christian Community, we examine the conditions in the field, like why Christianity has declined in terms of evangelism and ministry. It could be because of the lack of good services to children in the church. Whether the problem is due to the quality or unattractive teaching materials or other obstacles, the results of these past researches and the future researches later on can be used as considerations for evaluating teaching materials that have been used in schools for Christian religious lessons for Christian students. In this case, the one conducting the research is BAMAG LKKI which collaborates with IMF to provide suggestions and ideas on the real conditions in field, for the goodness of the nation. This has been going on intensely for the last 5-7 years. So when we deal with the government, IMF already has valid data.

Partnership with Governments. Partnership and cooperation with the government involves hearings and visits that are deemed necessary for the common good in the life of a healthy nation and state. In addition to that, government programs supports institutions like IMF and private institutional programs the must also show support to the government.

IMF EFFECTIVE PARTNERSHIPS IN RECENT YEARS

Although currently, it seems like the foundation does not send many missionaries abroad like before, but we still have missionaries serving wholeheartedly and diligently in several places outside Indonesia such as India, Philippines, Australia, Hong Kong and Kyrgyzstan. Learned from the past, the IMF structure that exists now does not only talk about the history of the establishment of the institution but also described a meeting point between the past, present and preparing for future services. What God has allowed to happen in the past as history should be a foothold for the future. Including creating effective partnerships in missions in the recent years. Including setting strategies to obtain or create effective cooperation. What is considered an effective form of IMF partnership is a partnership with:

Church

In the form of partnership in carrying out missions and evangelism, the most effective form of service is partnership with the churches because IMF itself is not a church. IMF is a para-church organization. Partnership in doing service with the church, is more effective because churches have their area of ministry already. IMF focuses on preparing the younger generations, when children are sent to study in three theological schools or seminary under IMF, it

instills mission principles to them and for the church. IMF is often invited to conduct small-scale research so that it can provide valuable input to them in mission, evangelism and leadership strategies. Even though along the way, there have been challenges and rejections, so far IMF has remained firm on the principles of carrying out missions, evangelism and preparing future generations for God's work.

Parachurch Organizations

In addition to partnership with churches, the partnership with the parachurch organizations is also effective like the partnership with the Inter-Church Consultative Body such as BAMAG LKKI (the Inter-Church Consultative Body for Indonesian Christian Religious Institutions). Even though it is not a church, the partnership can lead to provide training programs for pastors for equipping to do mission and give better service in doing mission in churches. IMF partnership with mission agencies is still well established, namely with Japan Antioch Mission, Asia Missions Association, and Norea Media Mission. It is important to have the commonality of vision and friendship of equals. For how long the partnership should be sustained? As long as necessary, that is until mission has been achieved to the satisfaction of the partners.

Media

The partnership in media and radio is also effective. Studio Sentosa is part of IMF, which serves in the multimedia sector, specifically through radio, television, and music. Suara Kasih Sentosa (SKS) FM radio program is also a partner of IMF. Studio Sentosa has a vision for the gospel to reach all levels of society through multimedia services and a mission, so that everyone can hear and believe in the Lord Jesus Christ as the only Savior of mankind.

This department of IMF has been active for almost 50 years in serving God. During this time, God's grace was very clearly felt in all aspects of the service of the "Studio Sentosa".

For the service implementation program, there are various forms of improvement and expansion of service coverage, especially radio programs.

As of mid-2019, the "Studio Sentosa" unit has produced 13 radio programs that include outreaches to all categorical groups through the gospel message, which is delivered to children, youth, adults and families. Every year, the number of radio programs produced by Studio Sentosa is approximately 1600 programs. And it has established domestic partnerships with 72 local radio stations throughout Indonesia that broadcast programs produced by Studio Sentosa, and overseas partnerships, namely with Far East Broadcasting Company (FEBC) in Manila, and with Trans World Radio in Guam.

Related to the listener's response. Every year,

Studio Sentosa gets approximately 600 responses from listeners spread across Indonesia, with nearly 300 new listeners every year, consisting of various age groups. This shows that IMF service through multimedia is a blessing to many people, because as one radio observer said, one respondent represents approximately 50 listeners who do not respond directly via mail, whatsapp or telephone. Not a few respondents also came from people who did not believe, who responded cynically to Studio Sentosa's production program. Then it is true that the saying "To the one we are an aroma that brings death; to the other, an aroma that brings life. And who is equal to such a task?" (2 Corinthians 2:16)

Since the Covid-19 Pandemic limited IMF to minister to different locations onsite, there was a switch of focus services using multimedia platforms. It is because the I-3/IBI couldn't do ministry like before where they can go to many places for mission. The new policy taken is to focus on Youtube channel and temporarily stop producing radio programs. Even if radio broadcast by local radios are no longer available, and have switched to services through the Youtube Chanel, the interest of listeners to Studio Sentosa's production programs spread across various parts of Indonesia is still high. It is proven by the number of local radios playing back Studio Sentosa's production programs. In addition, many of the respondents to the radio program did not switch, but also participated in the live streaming program "From Batu To The World" which was done by Studio Sentosa.

Through multimedia services, many people are served from various ethnic groups and circles. For example from the Radio Program, the people served are from loyal listeners of 13 radio programs broadcasted by 72 local radio stations. Even now, although the production of 13 radio programs has been discontinued, the response from radio listeners is still there. This proves that the radio programs produced by Studio Sentosa are still relevant and are replayed continuously by local radio stations that have collaborated.

There are always obstacles in doing ministry. The main constraints in multimedia missions are personnel and production costs. The reason is that in every service, not only technical personnel who master multimedia are needed but also programmers, translators, and others who work together on a program. It takes a big team and it's clear that a lot of money is needed to accomplish all of this. God gives His vision to IMF and God has prepared God's people to do it. Studio Sentosa partnering with local churches, local radio stations, and currently working on live streaming programs on Youtube, it is also collaborating with Institut Injil Indonesia (I-3/IBI) both students and lecturers and still bring the "Good News" especially during this pandemic season. IMF also invested in students. Students who come from various ethnicities and cultures as well as talents, join to work together in multimedia services. The IMF

felt the need to prepare them as future leaders. The IMF does not hesitate to invest in their future, namely by cooperating with other parties in the training provided such as training in singing techniques, worship leaders, and cinematography. While they are studying on campus, their talents are also prepared to be able to serve optimally.

In serving the unreached people or those who have never heard the gospel, Studio Sentosa is supported by the Norea Media Mission from Norway. In mission work/reaching the wider community. Multimedia missions is effective, because in the midst of a pandemic that limits the space for offline or onsite services, it can still exist to serve many souls. Recorded through the YouTube system, services through live streaming have reached worldwide in 25 countries.

Through live streaming services, Studio Sentosa produces 8 programs, namely "IMF Multigenerational Sunday Service", "Revival Night", "Bible Kids Gallery", "Life is Beautiful", "BIJAK", "Prayer and Worship Night", "Coffee Life", and "Cemilan". All of these programs are designed to reach all age and gender levels, from children's programs to adult programs discussing the latest issues.

To do mission in Multimedia, IMF partners with I-3/IBI (Institut Injil Indonesia). All the people who work behind the cameras are students supported and being trained by IMF. Studio Sentosa is supported by Norea, Norwegian Mission Agency that is a partner in service to neglected tribes. Studio Sentosa is also partnering with local church synod of GEPSULTRA to spread the Good News to Tolaki tribes with their indigenous language and missions for the unreached people in Sulawesi area. IMF is also partnering with local radios who broadcast radio programs produced by Studio Sentosa in terms of technical maintenance of antenna and transmitter equipment.

Government

Nationally, the IMF's presence in Batu, and East Java-Indonesia, have good relations with the local, provincial and central government of the Republic of Indonesia. The existence of an institution that has been around for a long time involves and gets special attention from the government. Local governments are often involved as well as IMF involvement in program events that aim to inspire the community to do something better for the standard of living of the region, both in the fields of health, economy and for environmental conservation. The good and well established relations between the government and the foundation, can lead the government to listen to the voices and opinions of the the leaders from IMF for a better quality of life as children of the nation in a country that is rich in culture and diverse in interests. The Covid-19 pandemic has caused disruption around the world, but it could also be an opportunity to make some much needed social and environmental changes as countries try to adapt and recover from this crisis.

In the space of just few months, the world has seen drastic changes. People who commuted to work and had vibrant social lives have found themselves confined in their homes. The entire industry have paused production and many business have shut their doors permanently. What should we do to be in the mission and how to continue doing the "Great Commission"? Can the world that will emerge from the pandemic be a better place? As the country tries to recover from the crisis, IMF together with the local government try to navigate tricky questions about transforming society through mission for the better quality of living by providing a shelter for those who are in need. IMF becomes a place for Covid-19 patients in Batu and for East Java area.

When the big waves of pandemic hit Indonesia and hit the city of Batu, amongst the fear of the shocking danger of the Covid virus, God put His heart for the city of Batu through IMF which opened its area and provided buildings to care for the sick. The newly completed building which was previously facilitated by the government for school facilities is used for the purpose of accommodating and caring for sick people. With medical personnel obtained from the collaboration with the Muhammadiyah Hospital. the place itself became a place of healing since the year of 2020, and has accommodated more than 1000 people and it became a good witness of God's work through the presence of the institution.

The high healing rate, clean atmosphere and environment, good service, became special testimonies of love, care and salvation from the Lord Jesu Christ for the people who mostly are unbelievers. The service provided is a testimony to God's love. Therefore, the institution has received special visits from ministers for several times, because of the attention from the central government.

CONCLUSION

When Christians talk about mission, what they really mean is to serve. When we say we would like to join in the mission, make sure we are ready to serve. For mission is to do God's works through God's people. Let us depend on God. When Christians talk about partnership, what they must have in mind is fellowship. Our partnership with Christ is a fellowship which demonstrates his life and reality by following His Word. He strenghtens us and gives us spiritual gifts so that we are better able to serve Him. Every believer has spiritual gifts when we join in the fellowship, it will make us stronger. We have learned that partnership is an association of two or more autonomous bodies who have formed a trusting relationship and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal. Clearly by this definition, we cannot gather in fellowship without the necessary elements of trust, expectations, sharing responsibilities, and having the same purpose. Thus,

in terms of partnership in missions, we need to rely and depend on God, what God wants us to do in mission and with whom we make partnership with; what strategies to use to reach the unreached, link together and pray. We must be able to read what are the main needs in today's missions. IMF is ready to join hand in hand in missions. Time can change with the various challenges that exist but by remaining faithful to the original vision given by God to each of the churches, missions organizations, and others, we will be able to adapt to changes, we will be able to make us keep moving to fulfil the "Great Commission".

ABBREVIATIONS

GPIB, Gereja Protestan di Indonesia Bagian Barat (The Protestant Church in Western Part of Indonesia)

GKMI, Gereja Kristen Muria Indonesia

GMIT, Gereja Masehi Injili di Timor (Timor Evangelical Christian Church)

HKBP, Huria Kristen Batak Protestan (Protestant Batak Christian Church)

GEPSULTRA, Gereja Protestan di Sulawesi Tenggara (South East Sulawesi Protestant Church)

GKJW, Gereja Kristen Jawi Wetan (East Java Christian Church)

KINGMI, Gereja Kemah Injil Indonesia

GKLB, Gereja Kristen Luwuk Banggai (Christian Church in Luwuk Banggai)

GKJTU = Gereja Kristen Jawa Tengah Utara (North Central Java Christian Church)

GEKISUS= Gereja Kristen Injili di Sumatera Bagian Selatan (Evangelical Christian Church)



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