
THE SHIFT IN THE ECUMENICAL CHURCH PARADIGM A HISTORICAL STUDY OF THE SHIFT IN THE ECUMENICAL PARADIGM IN GMIM FROM 1934 TO 2016

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ABSTRACT

Global changes occur in all aspects of human life. The church as a community in the midst of society is also not spared from the impact of change due to changing times. The Evangelical Church in Minahasa is a church that grows and develops in the midst of Minahasa society which is also experiencing changes. Change gave birth to a new paradigm in the church. The problem is whether the change is a synthesis of the old and new paradigms or really gives birth to a new paradigm? Perhaps even a return to the old ecclesiological order adapted to the current context? GMIM has historically tried to answer its calling in the midst of a changing world. GMIM is the largest church in North Sulawesi that has influenced the development of the region. Ecumenism in the local church is strongly influenced by the ecclesiology set by the church. In this paper, the author uses a qualitative method and uses a historical research approach to dissect changes in the ecumenical paradigm from 1934-2016. The author compares ecumenical theories from several Indonesian and foreign figures and theories about paradigm shifts. The results show that there was a shift in GMIM ecumenical ecclesiology through the discussion of sessions, seminars, discussions among theological experts.

KEYWORDS Ecclesiology, Ecumenism, Paradigm Shift, GMIM



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INTRODUCTION

The shift in ecumenical understanding and movement will always be related to the ecclesiology of the church. For mainstream churches, these two things are closely related to one another. There are various responses when there is a shift in ecumenical

How to cite: Riedel Christian Gosal (2024). The Shift In The Ecumenical Church Paradigm A Historical Study Of The Shift In The Ecumenical Paradigm In GMIM From 1934 To 2016. *Journal Eduvest*. 4 (8): 6574-6589
E-ISSN: 2775-3727
Published by: <https://greenpublisher.id/>

ecclesiology. There are groups that feel that it is a normalcy in the space of change but there are also groups that feel that the situation seems to betray the commitment of the church. The ecumenical paradigm shift as revealed by C.S Song is analogous to the shift in wind direction from north to south and from west to east, top to bottom and even moving towards orthopraxy and not stopping at orthodoxy (Sopacuaperu, 2019). Hope S. Antone sees the shift of ecumenism in Asia as follows; first, the shift from competition to cooperation among church denominations, second, from blaming each other to joint dialogue, third, from isolation, exclusivism and closedness to openness in collaboration, between church denominations, fourth, moving from disintegration to the wholeness of creation.

Hans Kung's paradigm is "An entire constellation of beliefs, values, techniques, and so on shared by the members of a given community" (Kung, 2011). He argues that paradigm shifts are a reality in an evolving world. Shifts can occur in a community as a result of changes in society. A paradigm shift is a change in the basic assumptions or paradigm of science. According to Hans Kung, paradigms are what community members believe. Paradigms are not limited to existing theories but also worldviews and their implications. He argues that in the postmodern era there are four dimensions that must radiate, namely the biblical, historical, ecumenical and political dimensions (Husin, 2009).

Paradigm shifts in theology according to David Bosch are similar to art. Old paradigms can live on because sometimes there is a revival of old paradigms that were almost forgotten. He cited examples such as the rediscovery of Paul's letter to the Romans by Augustine in the 4th century, Marthin Luther in the 16th century and Karl Barth in the 20th century (Bosch, 1991). He also emphasized that the old paradigm rarely disappears because it is still embraced by churches in the 20th century such as the Orthodox church, the medieval Catholic tradition is still embraced in contemporary times, the Reformation tradition is still embraced by Protestants until the 20th century. This means that in theology the old traditions remain as a guide even though they have adopted new patterns. Regarding this, Bosch asserts that there is no higher standard than the agreement of the relevant community.

Evaluating the views of experts on the Gerit Singgih paradigm shift, C.S. Song's approach to the paradigm shift rests on contextual dogmatics in Asia, while Hope Antone bases the paradigm shift on the praxis of theology built on the contextualization of Christian education. Hans Kung, a theologian with a philosophical approach to theology, sees a paradigm shift based on science and the times. David Bosch's approach to paradigm shifts is based on the foundation of church missiology. While this article is explored using a descriptive historical approach in a local church experience, namely GMIM.

RESEARCH METHOD

Method comes from the Greek word Methodos consisting of two words Meta (through or over) and Hodos (Way) which also means way (Webster, 1993). In this paper, researchers use a qualitative-descriptive method approach because in this paper researchers will describe and gain a deep understanding of the shifting patterns of the ecumenical movement in the history of GMIM. The type of qualitative research with a historical research approach, the researcher will look at ecumenical information and data and write it in historical periodization to find patterns of GMIM ecumenical shifts.

History means discussing events or stories in the past. Historical method is a way of systematically investigating events or stories of the past. Research in the field of history contains three important aspects. In the philosophy of science, they are called ontological, epistemological, and axiological. First, what already exists and wants to be known and what drives us to find out because it will be valuable if what we want to know can be realized (ontological). Second, efforts to find out must be done correctly, efficiently and effectively in various ways in order to obtain the expected results (epistemology). Third, after the results are obtained, what are the benefits for oneself, others, for humanity (axiology).

In this paper the author puts emphasis on efforts to reconstruct history, describe and explain the history of the GMIM ecumenical paradigm shift from 1934 to 2016 through historical periodization, finding the meaning of the event or story for the church today. Qualitative research methods with a historical approach will help researchers to explain, describe, and find the meaning of the history of the GMIM ecumenical paradigm shift 1934-2016. In an effort to explore data and reconstruct the history of ecumenism, researchers use approaches in historical research, namely:

Historical research aims to reconstruct the past systematically and objectively, the steps in this research are to collect, evaluate, verify and synthesize supporting evidence that will support the facts in order to obtain a strong continuity.

The same opinion also H. Moh. Kasiram argues that historical research is a research model that examines historical events by collecting, assessing, checking, and summarizing events to form facts and reach conclusions. Usually in relation to certain hypotheses.

RESULT AND DISCUSSION

The Paradigm of the Oikumene Movement 1934-1941

The churches in Minahasa were handed over by the NZG to the Protestant church in the Dutch East Indies called the Indische Kerk around 1875-1882. At this time the churches resulting from the sending evangelism in Minahasa were governed by the Indische Kerk. The Protestant congregations in Minahasa became part of the Indische Kerk. These congregations were served by hulpprediker (assistant pastor), the pastor of the Dutch congregation in Manado became Predikant-Voorzitter (chairman

of the pastors), Minahasan personnel called penlong / penulong (hulp-zending), and native teachers (Inlands Leraar).

In the sending environment, the idea of establishing churches as a result of evangelistic outreach also developed after the Edinburg conference in 1910. One of the main concerns at this conference was evangelization areas. Some of the points discussed included attention to evangelistic areas, churches in the evangelistic field, native workers involved in the work of the gospel, native churches led by native workers. This conference is considered the starting point of modern missions as well as connecting evangelism with the modern ecumenical movement. The spread of information and the influence of the ecumenical movement became stronger for the young churches due to the visit of Dr. John Mott as the initiator of the Edinburgh conference and chairman of the IMC along with Dr. Rutgers (treasurer of the WSCF) to Indonesia, especially in Sumatra and Java. His presence has also been a strong driver of engagement and change in the ecumenical thinking of Indonesian churches. The involvement of Indonesians in the conference in Jerusalem from March 23-April 8, 1928 attended by T.S.G. Mulia encouraged new thinking towards self-reliance or independent churches among the churches in Indonesia (de Jonge, 1989).

The important point about the awareness of the call to mission to work together and the close relationship between the older and younger churches received much attention. This situation also affected the churches of the gospel message under the auspices of the Indische Kerk, including the young churches in Minahasa. In 1933 a clause in the GPI on the establishment and acceptance of independent young churches was established (Holtrop, 1982). Ds. A. Z. R. Wenas became the leader of STOVIL (School Tot Opleiding Voor Inlands Leraar) in Minahasa. This school became the center of education for local leaders in the churches in eastern Indonesia. Wenas supported the establishment of churches in the regions but he also showed a strong ecumenical attitude by making the school the basis of the ecumenical movement. From this school Wenas prepared church leaders and even through this school, he also prepared church leaders towards the independence of GMIM.

In response to the efforts of the young church's independence, the Dutch East Indies government also immediately formed a state committee that examined the Indische Kerk's relationship with the government. The results of this committee were also influenced by the Edinburg conference, among whose reports to the government was that the government should form independent tribal churches in Indonesia (Lengkong, 1987). The Indische Kerk felt that the independence of the tribal churches was premature as they considered the young congregations to be immature. This attitude eventually changed as it was influenced by the thinking that developed in the evangelical organizations. An important aspect of the independence of the churches in Minahasa to become one synod was the hope of centuries of evangelism, the influence of the ecumenical movement among zealots and the Dutch East Indies government, and nationalism. The nationalism that developed in Minahasa was the great desire of indigenous leaders to be given space to lead in the church and society. Minahasa congregations through their leaders, both Minahasa and Dutch pastors, worked together

to prepare for independence. The drafting of regulations for the Minahasa church was the first step of the independence effort. These regulations were also followed up by the session of the prospective synod which was held on June 25-30, 1934. These two institutions were formed to design the independence of GMIM. On September 30, 1934 in an event at the GMIM SION Tomohon Church building. This event was also designated as the day of the GMIM synod until now. The ceremony and service of the establishment of GMIM as a synod within the Indische Kerk.

The Paradigm of the Oikumene Movement 1942-1950

Education that prepares ministry personnel in the Minahasa church was given attention in connection with the ecumenical movement. At this meeting it was decided that the STOVIL in Minahasa would be merged with the STOVIL in Makassar. In this meeting it was also considered that the establishment of a Theological school according to Ds. A. Z. R Wenas not only answered the need for the availability of workers in the church but this Theologie school would also be a forum that united tribes and churches in the Dutch East Indies.

The outbreak of World War II brought problems for the young church in Minahasa. Since then the churches in Minahasa had difficulty getting Bibles from Dutch soil because the Netherlands was involved in this war. At the request of the NBG (*Nederland Bijbel Genootschap*), GMIM took part in financial aid to support the translation of the Bible. At the meeting of synod and chassis administrators on December 9, 1940 at the GMIM synod office. This collection movement was carried out on December 31, 1940 and January 1, 1941.

The Japanese expansion certainly brought new changes to the Minahasa people including the existing churches. This landing caused prejudice in the community including GMIM congregations that the Japanese did not recognize Christianity. Since its arrival in Indonesia, including in Minahasa, Japanization has been intensively carried out by the Japanese for the Minahasa people. Facing the Japanese invasion, the step taken by the board was to transfer the leadership to the Minahasa people. H. van Herwerden said at the introductory meeting of the congregation on June 24-27, 1940 that if another government would come to Minahasa then the European deliverers would be forced to leave work here. Furthermore, the work for the church would be handled and continued by the existing preachers with the *inlandsche leraar*.

Facing this situation, a meeting was held to elect the chairman of the synod who was elected as Ds.A.Z.R Wenas. During the Japanese rule in Minahasa religious affairs with the government were conducted through the Minseibu or office of worship and teaching in Tomohon on March 24, 1942. This office was moved to Manado on May 8, 1942 and became part of the civil office of the Japanese navy. W. J. Rumambi worked in this Office at the request of K. Kodama to the synod board (Lengkong, 1987). The organization was formed with the intention that all religions in North Sulawesi would be united in this body. Kodama was also the head of the Office of Worship and Instruction. Through these bodies the government sought to utilize GMIM leaders as propaganda tools. This situation was addressed critically by GMIM leaders

such as Ds.A.Z.R. R Wenas who was asked to deliver a speech at the formation of the *Persatoean Agama Keristen Selebes Oetara*. He was asked to read the speech at the opening. This speech had been prepared by the Japanese government through Rev. J. Hamazaki. Wenas took the initiative to make his own speech in his speech Wenas emphasized the true attitude of the church because the church was not a Japanese propaganda tool but had a mission to be the salt of the earth in the great East Asian unity.

The Majelis Keristen and Perkoempulan Agama Selebes Oetara or *Kita Selebes Kyuu Kyodan* were bodies formed by the Japanese government to handle religious affairs, on August 22, 1943 these two bodies were dissolved. After these two bodies failed in their duties because they were considered no longer in line with the government, a new institution was formed on June 26, 1942 called Menado Syuu Kirisutokyo Kyookai (MSKK) or Persatoean Agama Keristen Selebes Oetara (PAKSOE).

In MSKK or PAKSOE, cooperation between churches is formed, for example, conducting worship, leadership training, singing and praying together, conducting evangelism and humanitarian activities together. Some Christian leaders in Eastern Indonesia are of the view that this period is the ideal ecumenical period because all church denominations are united in one forum of communication without having to lose their identity. During this period GMIM affirmed that the church stands for all races and colors but this decree and statement did not help the Dutch pastors much from being arrested to become Japanese prisoners. GMIM faced a period of hardship, facing this the congregations in Minahasa tried to support the ministry of the church by promoting in-kind offerings for the church and the Pastors. Wenas continued to encourage congregations who were experiencing difficulties, in his sermon he said that GMIM is strong if the clasis is strong, and the clasis is strong if the congregation is strong.

After the Japanese surrendered to the Allies the Dutch pastors were released from captivity. This thanksgiving service had a special impression because it brought together Dutch, Japanese and Minahasa pastors in a joint service. Some ministers did not give full attention to the service because of their condition and some even resigned. This included the Dutch pastors who had been released from captivity.

Wenas emphasized to *Kerkbesktuur* during a meeting in Betawi when there was a question about the presence of European carriers in Minahasa. It was also the subject of discussion that the European carriers would serve the European people in Minahasa. In this session it was also discussed that the European carriers in Minahasa would be regulated by the synod. At this time GMIM was increasingly active in exploring its involvement in the ecumenical movement both regionally, nationally and internationally. In its first session after the Japanese occupation GMIM made an important program on the ecumenical movement that *Oecumenische Beweging* should be realized immediately. The presence of European personnel in Tomohon has influenced the birth of a commission that encourages the ecumenical movement in GMIM, this was clearly conveyed by chairman Ds. A.Z.R. Wenas at the trial held on

July 19, 1946, that the synod gave room for the development of the ecumenical movement in the GMIM service area, especially the north and south, even though it was still dominated by Dutch pastors (de Jonge, 1989).

Some Minahasa pastors have also taken part in the evangelization work done during that time. They were sent out of the Minahasa territory to serve and assist the work of the ministry. In 1947 GMIM sent Rev. H. Daandel who was appointed as the General leader of Gorontalo zending, Rev. Kawulur who was assigned to conduct visitation in Gorontalo, Rev. W.F. Makapedua was placed as a pastor in Donggala, Rev. F.H. Mandey was assigned to serve in Gorontalo, at the celebration of GMIM synod on September 30, 1947, J.P. Runtukahu was sent to Palu.

GMIM's attention to the ecumenical movement was realized by sending several delegates to the Malino conference. This conference was held on March 15-25, 1947. Matters related to the Malino conference had previously been discussed at the GMIM Synod Working Committee meeting on March 5, 1947. The discussion focused on the status and duties of the assembly that would be formed in Malino. These points became the material for GMIM's proposal at the Malino conference. The decision of this conference appointed one of the GMIM delegates, namely Ds. W. J. Rumambi as secretary of the Madjelis Oesaha Bersama Geredja-geredja Keristen (MOBGK). MOBGK was later shortened to Madjelis Keristen, this name was the result of a conversation between Bergema and Rumambi. In the same year, through his involvement in MOBGK, he took part in a conference on evangelism in Whitby, Toronto. A year after the Malino conference at the level of the GMIM international ecumenical movement and the World Council of Churches conference on August 22-23, 1948 in Amsterdam.

In 1950 new conditions occurred in the relationship with the government in the financial field. A new policy was issued by the government by establishing financial separation between the government and the church. This new policy affected the GMIM ecumenical program, because since then the GMIM financed itself, meaning that ecumenical programs both regionally, nationally and internationally were financed from its own coffers. Although it had been discussed since 1949 this policy was later realized on August 1, 1951. With this situation GMIM as a whole became an independent church.

In this part, even though the congregation and the community experience certain tribulations and limitations in service, the leadership truly realizes its prophetic calling. The GMIM ecumenical movement is also related to the preaching of the gospel to the surrounding areas. Realizing the new situation, the GMIM synod leadership formed a new order kerk commission to revise the church order. This commission was chaired by Ds. M. Sondakh. Internally, GMIM maintains its ecumenicalism by making procedures that guide congregations in worship.

The Paradigm of the Oikumene Movement 1951-1969

In the period 1951-1954 the chairman of the GMIM synod was Rev. M. Sondakh. During this period, GMIM established the consolidation of classis into

congregations, even though this idea was preceded by differences of opinion between Ds Wenas and Sondakh (Lintong, 2004). This session also affirmed GMIM's stance on political organizations with communist views. Congregationalists are prohibited from joining this political organization. The momentum of ecumenism in the churches of North Sulawesi occurred through the formation of DD DGI North Sulawesi on September 17, 1951, the second day of the meeting as the founding day of DD DGI North Sulawesi. At that time Ds. A.Z.R Wenas became chairman and Ds. R.M. Luntungan became secretary. This meeting was attended by GMIM, GMIBM, GKST

Synod president M. Sondakh understands that the GMIM ecumenical movement continues to grow and develop throughout the ages even during the Japanese occupation in his speech at the 1952 synod assembly clearly described the GMIM ecumenical ". oikumene geredja was born during the Japanese era, starting with the search for church-geredja/bidat2 relationships. In '51 achir ini geredja GMIM continue to stand alone fully. G.M.I.M in 20 years has developed oicumencially. G.M.I.M and Society". The ecumenical movement continues to receive the attention of the GMIM synodical board even in difficult circumstances.

GMIM decided on church messengers on March 13-14, 1953 GMIM internally held a conference for messengers. It was concluded that congregations should take an active part in direct evangelism and budget evangelism programs in the congregation not at the synod level. In the following year GMIM in conjunction with the world ecumenical movement sent two people through the DGI to the World Council of Churches in Evanston, namely J.E. Tulung and Ds. M. Sondakh in accordance with the decision of the BP session on March 24, 1954 (Lintong, 2004).

GMIM paid attention to Theological education since 1886 through a theological school called STOVIL, this school was centered in Tomohon. The theological school in Tomohon was finally closed in 1954 as a consequence of GMIM's support for STT Jakarta and STT Makassar. The attitude was a form of GMIM's participation in the ecumenical movement. The closure of the theological school in Tomohon was a form of GMIM's loyalty to the ecumenical movement even though this was considered detrimental by churches in North Sulawesi. Ds. A.Z.R Wenas played an important role in the peace efforts between PERMESTA and the TNI. The event took place on April 14, 1961 at the Woloan plantation. He was instrumental in pioneering the peace meeting. Since then the synod has called on pastors to accelerate peace efforts in their areas.

An important event in the ecumenical and evangelistic movement in Minahasa occurred after the *Permesta Proclamation*. On March 5, 1957, a world evangelism conference was held in Tomohon. This activity motivated the board and congregation to pay attention to the evangelism program, even in the midst of the upheaval in the Minahasa region. One year earlier GMIM sent several pastors out of the area to carry out the mission of Rev. J. Toreh to Toli-toli, Rev. D. Wenas who moved to Gorontalo, Rev. M.L. Wangkai worked in Palu and Rev. W.R. Rondonuwu worked in Parigi. Radio Sion GMIM continued to grow under the handling of E.H. Lahope Mpd. Parengkuan mentioned that in the decade of the 60s, evangelism was mostly directed

towards ecumenical cooperation (Parengkuan, 2004). At the end of 1961 Ds. A.Z.R Wenas became a member of the mission of the general assembly of the world council of churches in New Delhi. In 1962 in cooperation with World Vision GMIM hosted a conference of pastors throughout North Central Sulawesi. At this time also GMIM evangelism continues to receive attention, especially the Toli-Toli, Palu, Donggala, Gorontalo areas. At the initiative of Ds. A.Z.R Wenas, a network of cooperation with churches abroad was built as a partner.

After the civil war (PERMESTA), attention was focused on restoring the condition of the Minahasa people. Programs were directed at improving education, economy, health. In 1963, a partnership was established with the Bogor Agricultural Institute to guide the congregation and community in Minahasa in agriculture. On March 6, 1963, all levels of society and religious groups were gathered at Sion Church in Tomohon to receive guidance in agriculture, followed by the establishment of an experimental garden to train farmers. On October 28-31, 1963 the meeting paid attention to the desire of the churches in the GMIM evangelization area to be independent as churches in Gorontalo, churches in Donggal, Palu, Kulawi, Parigi and Tinombo.

The GMIM Synod Council on December 16, 1964 decided to establish a Christian University. The establishment of this institution was intended to be a *Christian Center* in the broadest sense. The realization of the Synod Council's decision was carried out on February 20, 1965 with the establishment of the Indonesian Christian University of Tomohon (UKIT). The Faculty of Theology became the main faculty of this university. The establishment of this University also became a place for the formation of ecumenical attitudes for students studying at UKIT. GMIM opened the university to students from Sulawesi and all over Indonesia. In its efforts to strengthen UKIT, especially the faculty of theology, GMIM brought in teachers in the field of religions from abroad including Prof. Dr. D.C.Mulder.

This period was also an important time in the GMIM ecumenical movement. GMIM showed its attitude towards loyalty as a loyal church to the ecumenical movement that developed at that time. GMIM pioneered the establishment of GPID on April 4, 1965, GPIBT on April 18, 1965, and GPIG on July 18, 1965. The service areas of these synods were previously the service areas of GMIM. GMIM gave its pastors to be temporary leaders of these young churches until they could be independent. The synod president of the Gorontalo synod was Rev. J.J.Ch Wala, Rev. J. Pondaag in Toli-Toli and Rev. D.Wenas in Donggala (Rudy, 2003).

The Paradigm of the Oikumene Movement 1970-1980

January 1, 1970 the new church order came into effect. The synod structure returned to the level of congregations, regions and synods. During this period GMIM paid a lot of attention to the ecumenical or oneness program. One of the driving factors was that GMIM hosted the Xth DGI general assembly. the implementation was centered at the Bukit Inspirasi Auditorium. At the February 1980 synod session in Motoling, the focus of discussion was the preparation of the IX DGI General Assembly.

In 1971 GMIM collaborated with the DGI to become a distributor of *Food Distribution* to churches in SULUTTENG, in the same year with the approval of GMIM at the proposal of the DGI, Mrs. N. Maluw worked in the GMIM diakonia department. GMIM's cooperation with churches abroad at this time focused on strengthening the world of education, especially the faculty of theology by assigning and placing personnel from abroad to assist as teaching staff. They are Rev. Drs Runia, Rev. Drs Y. Bekker, Rev. P. Bons and Rev. Nj. Bons-Storm as permanent staff at the Faculty of Theology. In addition to bringing in lecturers in the field of theology in 1973-1974, the report states that GMIM also received scholarship assistance from churches abroad to improve the quality of service in GMIM from institutions abroad.

In the field of health GMIM can also cooperate with institutions abroad such as CEMS in London, Raad v.d zending NHK, ICC, Simavi and R.S Bronovo in Nederland, EMS and Brotfur die Welat in Germany, Basle Mission in Sise, Evangelical Covenant Church Center, Church of The Brethren, Japan Overseas Medical Cooperative Service in Japan. These forms of ecumenical cooperation are in the context of improving quality in the field of GMIM health scholarships. Those who received scholarships included Dr. A.A.H Kawatu obtaining a master of public health degree in Amsterdam with an NHK scholarship for one year, Miss H. Tambayong (social Worker) scholarship from LEPKI.

In 1978 GMIM paid much attention to the ecumenical movement program as the decision of the April 5-12, 1978 session. In the oneness program GMIM decided to take the following steps

1. Encourage every ecumenical month (May every year) to organize acts of worship-service and witness, even forming a joint spiritual service among the churches.
2. To realize regional and national oneness, GMIM has a shared responsibility in planning:
 - a. Preparing the Christian Center complex in Tomohon as a church community development building, for the needs of fostering coaches / preparing "ecumenical cadres". Cooperation program with MPG SULUTTENG
The Christian center will serve as an ecumenical skyscraper of the present, the future, in all fields of service.
 - b. UKIT is placed within the framework of preparing ecumenical cadres of scholars, so the Christian Center program has a close and inseparable relationship with UKIT's specific curriculum.
3. In the context of ecumenical strengthening, ecumenical initiating groups were formed in a number of strategic places such as in Manado city, Bitung city, etc.
4. Prepare annually a catechist from each congregation (if possible) to be an informant, correspondent, respondent for oneness activities. Therefore, catechists are required to be readers of the oikumene bulletin magazine and GMIM citizens.

5. Through certain requirements that are selected, the catechists above, they can be nurtured into ecumenical cadres who have dedication or skills that can be prepared in the framework of developing the participation of church life in society and encouraging them to become "agents" of renewal in the church and total renewal in society. fostering ecumenical cadres selected from catechism in the congregation, to become agents of renewal of the church and society where they receive certain special training.

GMIM's attention not only received church delegates from abroad in various fields but also sent missionaries out of the region and abroad (Parengkuan, 2004).

The Paradigm of the Oikumene Movement 1981-1999

Cooperation programs with foreign and domestic institutions are maintained as part of the GMIM ecumenical movement. GMIM has built many triangular ecumenical networks with America and Germany, Indonesia Consultation Group (ICG), NCCC USA, and Eucumindo. In addition to cooperation with institutions and churches abroad GMIM continues to maintain good relations between neighboring churches between GMIBM in Bolaang Mongondow and GPIG in Gorontalo. GMIM also pays attention to its involvement with PGIW including the construction of its building at the Student Center Complex in Kleak Manado. Attention to the cooperation between GMIM and NHK by sending Pastors. Affirmed that it accepted the DGD and DGI study materials on Baptism, Eucharist, Ministry (BEM) and symbols of DGI oneness called LDKG. This decision was then recommended to the IPAIT field to socialize. Bilateral and multilateral cooperation with institutions abroad including NHK in the Netherlands, Disciples of Christ and Presbyterian Church in the US, Bassel Mission in Switzerland, EHKN in Germany.

During this time GMIM received Joachim Schuh to carry out the second phase of the vicariate in Tondano and Bitung. This is a new step where a pastor from abroad conducts a vicarage period in GMIM. This cooperation in preparing a servant of God is the first time in GMIM. In cooperation with Erfurt Germany and GMIM held an exhibition of Johann Frederich Riedel. He is one of the evangelists known by the Minahasa people to bring the gospel in Tondano. He was a Tondano apostle who managed to enter the vulnerable areas of his time in Tondano. The exhibition was held jointly in Tondano followed by Erfurt Germany and Oestgeest Netherlands in October-November 1992. In 1993 it was held at GMIM

EKHN's cooperation with the 7 regions in GMIM. Especially cooperation in the field of education with the deanate at EKHN. Oikumene cooperation with churches abroad also continued in the following year 1994. Sending and receiving Pastors from EKHN, EZE, sending two female pastors in America in order to attend the Tent Quadrennial Assembly of ICRF in June 1994. Cooperation with EKHN to conduct joint and shared discussions. This cooperation between GMIM and institutions abroad was carried out until 1999. In the same year GMIM carried out ecumenical activities with the Pacific Rim ecumenical program.

In 1994 GMIM prepared for participation in the XII DGI General Assembly in Jayapura in October 1994. 1995 Procurement of oikumbikel House and Christian Center. Oneness tours conducted in cooperation with the GBKP church in North Sumatra involved pastors from the region and congregations. This activity aims to re-foster emotional relationships with GBKP as a church that was built on GMIM evangelism and strengthen ecumenical relations with GBKP in North Sumatra. At this time BPMS was assigned to form a Prayer and Evangelism Commission at the synod, region and congregation levels. In the year GMIM opened a new network by building cooperation with Yongcheon Presbyterian Korea in February-March 2005 (planned). In 1997-1998 the program paid attention to the Theological consultation program in relation to ecumenism, training ecumenical cadres. Continuing the TUG program, continuing the Oikumbikel House and Christian Center programs, holding gospel and cultural seminars, publishing Christian literature and bulletins. Implementation of LDKG decisions and decisions of the PGI, WCC, WARC etc. Thought recommendations related to ecumenism that GMIM form a Pacific lip ecumenical forum of GMIM partner churches and discuss issues, ecumenical issues. Related to the provision of preaching materials for GMIM partner churches.

The Paradigm of the Oikumene Movement 1999-2016

The 1999 church order confirms that GMIM is an integral part of the joint efforts of churches to realize the one church at the local, national, regional and international levels (Church Order 1990, chapter 1 article 2:3). Witnessing and preaching the gospel to all creatures (Chapter II article 5:1a). serving for the integrity of God's creation, peace and justice (Chapter II, article 5:1b. This confession is made in communion with the confessions of the church of all centuries, as summarized in the ecumenical confessions. The Apostles' Creed, the Nicene Creed of Constantinople and the Joint Confession of the Churches in Indonesia (Chapter III, Article 6:2a). GMIM together with the members of the fellowship of churches in Indonesia, confess that Jesus Christ is Lord, Savior of the world and head of the church, the source of truth and life, who gathers and grows the church, according to the word of God in the OT and NT Scriptures (Matthew 16:18, Ephesians 4:15; Deuteronomy 7:6, I Corinthians 3:11) Because no one can lay another foundation than the foundation that has been laid, namely Jesus Christ (chapter III, article 6:2b). GMIM is called to establish ecclesiastical relationships both in Indonesia and abroad in all forms of activities as long as they do not conflict with church order (Chapter VII: article 22:1). This shows that GMIM remains in unity with the churches in North Sulawesi, in Indonesia and throughout the world. This is a strong reason when GMIM designs and realizes its programs always taking into account ecumenical cooperation. Even though at this time GMIM certainly has its own struggles and challenges, this church always sees its presence as part of the church in the world.

In this period, ecumenism became one of the areas led by a vice chairman. Oikumene programs were also developed to the level of the Youth and Children's category. During this period, the Oikumene department consisted of two commissions,

namely the Oikumene Cadre and the Church, Religion and Society Commission. The goal of this field was to increase formal and non-formal meetings with other churches / religions in order to increase recognition and understanding of each other. The implementation of the Mission and Oikumene (Misio) field is divided into the recruitment program for church delegates (TUG), learning English, German, Japanese for TUG personnel and cooperation with EKHN. Opening new networks of cooperation with two churches in Korea. Attention to cooperation with foreign countries and training ecumenical personnel and strengthening ecumenical cadres to carry out evangelization became the focus in the 2004-2008 period. During this period, GMIM also paid attention to the PGI member churches that stood in the GMIM area.

The next period of the ecumenical program paid attention to relations with the government and responded to developments and issues that occurred with the activities of the GMIM leaders meeting which discussed issues in the life of the nation and state, as well as the relationship between GMIM, BKSAUA, FKUB, BAMAG. Ecumenical attention also develops in a cooperative relationship with the local government. GMIM realizes that a joint relationship with the government is certainly important because this church is also in a community of society and the territorial area of North Sulawesi.

In this period GMIM used a church system that was still the same as the church system used in the previous period. There are special things that happened in this period, namely changes in the field of ecclesiology. The church order 1999-2012 the name and form of the GMIM church is still the same, namely

The Evangelical Church in Minahasa (GMIM) is a fellowship of people in the land of Minahasa who believe in Jesus Christ to proclaim the great deeds of the Lord God and be a blessing to many people wherever and whenever.

Even though it underwent editorial changes and addendum in 2012, the church order emphasized that GMIM is only in Minahasa. The ecumenical program has not changed because cooperation with churches and institutions in the country and abroad remains even expanded by building networks with the Korean church, America and other countries that previously had cooperation with GMIM.

In 2016 the church system underwent changes. Changes in the form of the GMIM church, open up new space for the implementation of church cooperation programs specifically in the field of ecumenical.

The evangelical church in Minahasa, abbreviated as GMIM, is a fellowship of Minahasan people and other tribes and races, in the land of Minahasa and outside the land of Minahasa, who believe in Jesus Christ to proclaim the great deeds of the Lord God and be a blessing to many people wherever and whenever.

This statement affirms that GMIM is a church that not only sends its people to do ministry but also sends its church as an institution or community.

CONCLUSION

Based on the description of the results and discussion, the following conclusions can be drawn: 1. The shift in ecclesiology and ecumenism is influenced by the changing context in the sphere of society where GMIM exists as a church that serves and develops. 2. The shift was driven by the influence of leadership authority, the cooperative relationship between churches and institutions, the political and social context of war and post-war (Japanese period, Independence, PERMESTA), government policies related to the existence of churches and demands for churches to answer the challenges of congregational services, changing times (globalization). 3. The ecclesiological basis of the GMIM ecumenical movement which is the basis for the shift is the 2016 church ordinance chapter 1 article 1 which reads "The Evangelical Church in Minahasa is a fellowship of Minahasa people and other tribes and other races, in the land of Minahasa and outside the land of Minahasa, who believe in Jesus Christ to proclaim the great deeds of the Lord God and be a blessing to many people wherever and whenever". 4. The shifting process of the ecumenical movement affects the condition of GMIM as a large church, affecting ecumenical relations with domestic and foreign synods and institutions. 5. Due to the impact of change, church leaders and theologians must re-think theology (contextualization of theology) and program implementation. Rethinking the paradigm of ecumenical ecclesiology to answer global struggles and challenges. 6. Ecclesiological and ecumenical changes have occurred in every past period in GMIM. 7. The change in the form of the church and the GMIM ecumenical movement had an impact on GMIM. The internal impact is opening its congregations outside the Minahasa region, the wider GMIM service area and debates about ecclesiology and ecumenism. The external impact of GMIM's wider service area and increasing quantity of congregations, gave birth to debates and tensions with friendly churches and ecumenical institutions in Indonesia.

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