

**AMP 7-10-16 | 9:00 - 9:30am**

**Today's Service**

- That God would draw unsaved people to our service and into his kingdom. Pray especially for those that reached by Robert's tract ministry.
- That Pastor Jon would preach in God's power as he starts a series on friendship.
- That God's presence would be palpable and that all in attendance would be changed by the godness, power, and love of God.

**RPC Outreach**

- That we the people of RPC would desire to be a word and deed church. (Pray for Christiana Nieves)
- That God would open up great and lasting opportunities of community service for RPC. (Street Life work day)
- That God would build the community of RPC: baptisms, prayer meetings, bible studies, etc.

**Regional Church**

- Pray for the other churches of our presbytery: Westminster Orthodox Presbyterian Church, Jonathan Holst (Hamden, CT); Orthodox Presbyterian Church in Bohemia, Meindert Ploegman (Bohemia, NY); Orthodox Presbyterian Church in Franklin Square, (Franklin Square, NY), Trinity Church, Ben Miller (Syosset, NY), Westchester Orthodox Presbyterian Church, Dan Osborne (retiring August) (Mt. Vernon, NY), Regional Home Missionary, William Shishko (Starting September 2016).

**Indonesia | Basic Country Facts:**



**Operation World Denomination Statistics**

Christians	Deno ms	Pop %	Affiliates	Ann Gr
<b>Protestant</b>	243	10.17	25,651,000	2.3%
<b>Independent</b>	10	0.65	1,507,000	3.1%
<b>Anglican</b>	1	<0.01	4,000	0.6%
<b>Catholic</b>	1	3.04	7,058,000	1.9%
<b>Orthodox</b>	1	<0.01	<1,000	3.6%
<b>Marginal</b>	10	0.12	283,000	1.8%
<b>Unaffiliated</b>		1.87	4,348,000	-3.7%

**Ethnic Breakdown:** Javanese 40.1%, Sundanese 15.5%, Malay 3.7%, Batak 3.6%, Madurese 3%, Betawi 2.9%, Minangkabau 2.7%, Buginese 2.7%, Bantenese 2%, Banjarese 1.7%, Balinese 1.7%, Acehnese 1.4%, Dayak 1.4%, Sasak 1.3%, Chinese 1.2%, other 15% (2010 est.)

**Major Languages:** Bahasa Indonesia (official, modified form of Malay), English, Dutch, local dialects (of which the most widely spoken is Javanese)

note: more than 700 languages are used in Indonesia

**Religions:** Muslim 87.2%, Christian 7%, Roman Catholic 2.9%, Hindu 1.7%, other 0.9% (includes Buddhist and Confucian), unspecified 0.4% (2010 est.)

**Population:** 255,993,674 (July 2015 est.)

**Life Expectancy:** male: 69.85 years female: 75.17 years (2015 est.)

**Government:** presidential republic

**Economic Conditions:** Indonesia, the largest economy in Southeast Asia, has seen a slowdown in growth since 2012, mostly due to the end of the commodities export boom. During the global financial crisis, Indonesia outperformed its regional neighbors and joined China and India as the only G20 members posting growth. Indonesia's annual budget deficit is capped at 3% of GDP, and the Government of Indonesia lowered its debt-to-GDP ratio from a peak of 100% shortly after the Asian financial crisis in 1999 to less than 25% today. Fitch and Moody's upgraded Indonesia's credit rating to investment grade in December 2011.

Indonesia still struggles with poverty and unemployment, inadequate infrastructure, corruption, a complex regulatory environment, and unequal resource distribution among its regions. President Joko WIDODO - elected in July 2014 – seeks to develop Indonesia's maritime resources and pursue other infrastructure development, including significantly increasing its electrical power generation capacity. Fuel subsidies were significantly reduced in early 2015, a move which has helped the government redirect its spending to development priorities. Indonesia, with the nine other ASEAN members, will continue to move towards participation in the ASEAN Economic Community, though full implementation of economic integration has not yet materialized.

**GDP Per Capita:** \$11,100 (2015 est.)

**GDP - composition, by sector of origin:** agriculture: 13.6% industry: 42.8% services: 43.6% (2015 est.)

**Education:** Education in Indonesia is compulsory for twelve years. Parents can choose between state-run, non sectarian public schools supervised by the Department of National Education (Depdiknas) or private or semi-private religious (usually Islamic) schools supervised and financed by the Department of Religious Affairs. The enrollment rate is 94% for

## **AMP 7-10-16 | 9:00 - 9:30am**

primary education (2011), 75% for secondary education, and 27% for tertiary education. The literacy rate is 93% (2011).(wiki)

**Religion:** While religious freedom is stipulated in the Indonesian constitution, the government officially recognises only six religions: Islam, Protestantism, Roman Catholicism, Hinduism, Buddhism, and Confucianism. Indonesia is the world's most populous Muslim-majority nation, at 87.2% in 2010, with the majority being Sunni (99%). Seven percent of the population was Protestant Christian, 2.9% Catholic Christian, 1.7% Hindu, and 0.9% Buddhist or other. Most Indonesian Hindus are Balinese, and most Buddhists in modern-day Indonesia are ethnic Chinese. Though now minority religions, Hinduism and Buddhism remain defining influences in Indonesian culture. Islam was first adopted by Indonesians in northern Sumatra in the 13th century, through the influence of traders, and became the country's dominant religion by the 16th century. Roman Catholicism was brought to Indonesia by early Portuguese colonialists and missionaries, and the Protestant denominations are largely a result of Dutch Calvinist and Lutheran missionary efforts during the country's colonial period. A large proportion of Indonesians—such as the Javanese abangan, Balinese Hindus, and Dayak Christians—practice a less orthodox, syncretic form of their religion, which draws on local customs and beliefs. (wiki)

### **Prayer Points:**

- Indonesia's vast diversity is both its strength and its peril. With 17,500 islands strewn across nearly 10 million sq km of ocean, 33 provinces, 722 languages, even more ethnic groups, myriad religious expressions and deeply divided political agendas, holding this nation together is a monumental task. Pray for political strength for the maturing democracy to stay balanced between national unity and regional identity. Pray also for the government to act with righteousness in honouring all peoples and communities; Indonesia's history, especially recently, is characterized by discrimination, exploitation and favouritism. (OW 1)
- The creeping Islamization of Indonesia is eroding religious freedom and the long prevailing communal tolerance. Islam itself is remarkably varied – the santri puritanical Islam; the abangan, a more Sufist interpretation heavily influenced by pre-Islamic Javanese mysticism; the Islam of modern secular-moderate Muslims. However, it is generally the more conservative, aggressive, fundamentalist groups that continue to grow in power, partly by intimidating other Muslims into acquiescence. There are many reasons to pray:
  - Domination by presence. Massive mosque-building programmes – paid for through petrodollars – introduce a Muslim presence on every corner of the nation and are usually associated with the more radical, aggressive splinters of Islamic practice. Transmigration programmes deliberately relocate Muslims into traditionally non-Muslim areas. This is ostensibly due to overpopulation, but demonstrably includes religious colonization.
  - Domination by eradication. The aim is the complete elimination of Christianity in the country. An orchestrated Islamic jihad against Christians destroyed thousands of churches in the last decade, and some areas with large Christian populations (such as parts of Maluku) are subject to attacks. A Christian presence has been eradicated from whole towns and regions, with great loss of life and property. (OW 5A)
- The challenges within the Church are no less serious than those outside it. While praising God for Christian growth, pray also for the overcoming of these weaknesses:
  - Nominalism has blighted the Church in areas that have been Christian for centuries: Manado in North Sulawesi, North Sumatra, West Timor and Maluku. Many denominations are spiritually lifeless and riddled with carnality, internal politics, divisions and active practice of indigenous occultism. These bodies need renewal and revival with many having a true conversion experience.
  - The failure of discipleship. For those seeking the Lord and for new believers, there are too few teachers and disciplers. Many traditional Churches have little idea how to adequately disciple those in their midst. Rapid growth of newer Pentecostal and charismatic churches often outpaces the capacity of leadership to put in place good discipleship principles. The availability of Scripture and teaching in a language ordinary people understand will make a huge difference in the area of discipleship.
  - Theological error in the Church. Beyond forms and structures that encourage nominalism, inadequate teaching has led to a multiplicity of errors, to syncretistic Christianity loaded with occultism and animistic thought patterns and to controversy over “prosperity” theology. (OW 6)