MULTILINGUAL LITURGY IN PENTECOSTAL SERVICE AT JAVANESE CHRISTIAN CHURCH PURWOKERTO

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Abstract
Inspired by the day of Pentecost as written in Acts 2 of The New Testament, the weekly conventional liturgy at Javanese Christian Church Purwokerto was organized multilingually expressing several local cultures of Batak, Betawi, Banyumas, and Sulawesi. Held during the 2014 Pentecost Period, this liturgy concept did raise various comments and expectations from the members of the congregation. Despite the difference of age and generation, some members showed their soft-yet-significant disclaimer towards the church policy on this liturgy, while others decided to support it through special preparations such as mass service, outfits, as well as songs and hymns.

Keywords: Pentecost, multilingual, liturgy, Javanese Christian Church

A. INTRODUCTION
Pentecost is one of major events celebrated in both Christians and Catholic churches in the whole world beside Easter and Christmas. During the event, churches make and provide a lot of interesting mass preparations and decorations mainly in red symbolizing those common icons of Pentecost Period such as the Holy Spirit, flames, wind, the breath of God and a dove. As the one of the members of the Synod, Javanese Christian Church Purwokerto always follows its regular rules and policies in organizing special mass services for celebrating Pentecost. The mass services themselves last for 4-6 weeks culminating on the last weeks with the celebration of Harvesting Time or Riyaya Undhuh Undhuh. In this period, the church uses specific liturgy that consists of Bible verses and hymns mostly focusing on the Gifts of the Holy Spirit. As it adopts Javanese culture in every service, one of the four Sunday services in Javanese Christian
Church Purwokerto is given in Javanese and this apparently provides a kind of comfort zone for most of the senior church members. Both preaching and lectionary reading in Javanese and the sounds of *gamelan* are very much appreciated as well as slightly criticized when it is done inappropriately. Therefore, when several distinguished cultures and languages are included in the liturgy on particular reasons, somehow they show their significant changes during the preaching process. There are ethnocentric responses indicating that they are not ready for something new dealing with the languages used in the mass despite the announcements on the newsletter every Sunday. However, other church members do show their readiness in welcoming new cultures and languages through their appreciation towards the church efforts in describing how the situation and the condition in the Upper Room, as written in Acts 2:1-47, when the 12 apostles suddenly spoke different languages due to the gift of the Holy Spirit.

### 2. Pentecost

Pentecost is the second prominent feast in the calendar of ancient Israel after Passover or Easter. The word *Pentecost* itself comes from the Ancient Greek: Πεντηκοστή [ἡμέρα], *Pentēkostē [hēmera]*, literally "the fiftieth [day]." Based on The Old Testament (or the Hebrew Bible) in the recent Christian Bible, this feast is still celebrated in Judaism as a Jewish harvest festival called *Shavuot* or *Shevuot*. The festival can be referred to Festival of Weeks (Hebrew: השבעה והשבועות, haShavua’ veShavuot, as seen in Exodus 34:22 and Deuteronomy 16:10); Festival of Reaping (Hebrew: הרVEST, ha-Katsir, as seen in Exodus 23:16), and Day of the First Fruits (Hebrew: יום הביכורים, Yom ha-Bikkurim, as seen in Numbers 28:26).

According to another Judaism source, the Talmud, Shavuot is also called as *Atzeret* (Hebrew: עצרת, literally, "refraining" or "holding back"). It refers to the situation in which all people are strongly prohibited to work on this holiday and to the conclusion of the holiday and season of Passover. Hence, since Shavuot occurs 50 days after Passover, Hellenistic Jews gave it the name *Pentecost* (πεντηκοστή, "fiftieth day"). In addition, based on the Jewish tradition, Pentecost commemorates God giving the
Law of **Ten Commandments** at **Mount Sinai** just fifty days after the **Exodus**.

Meanwhile, the other part of the Christian Bible namely the New Testament also provides a noted biblical narrative in the Book of Acts. It is stated in Acts 1:15 that around one hundred and twenty followers of Christ, including the Twelve Apostles (i.e. the Eleven first disciples and Matthias who replaced Judas Iscariot) (Acts 1:13, 26), His mother Mary along with other women disciples and His siblings (Acts 1:14) gathered together in the Upper Room after leaving Mount Olive to witness the accession of Christ. They were blessed with the Baptism of the Holy Spirit as it is presented in the following renowned narrative of Acts 2:1-47:

1. And when the day of Pentecost was fully come, they were all with one accord in one place.
2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.
3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
5. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.
6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.
7. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans?
8. And how hear we every man in our own tongue, wherein we were born?
9. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia
10. Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes
11. Cretes and Arabians, we do hear them speak in our
tongues the wonderful works of God.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel;

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, that whosoever shall call on the
name of the Lord shall be saved.
22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:
24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.
25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:
27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.
29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.
30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;
31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.
32 This Jesus hath God raised up, whereof we all are witnesses.
33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.
34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
35 Until I make thy foes thy footstool.
Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Later, in the Christian liturgical year, Pentecost becomes a feast commemorating the descent of the Holy Spirit upon the Apostles and other followers of Jesus Christ. For this reason, Pentecost is sometimes described by some Christians today as the "Birthday of the Church" and the start of the church's mission to the world.
3. Pentecost Liturgy of Javanese Christian Church

As one of the protestant churches with Reformed traditions, Javanese Christian Church follows the liturgical celebrations of Pentecost in Western churches that are as rich and varied as those in the Eastern Orthodox churches. The main sign of Pentecost in the West is the color red that symbolizes joy and the fire of the Holy Spirit. Priests or ministers, and choirs wear red vestments, and in modern times, the custom has extended to the lay people of the congregation wearing red clothing in celebration as well. Doves and red banners are often hung from walls or ceilings to symbolize the blowing of the “mighty flames or wind” and the free movement of the Spirit. Red flowers at the altar or preaching area, and red flowering plants are also typical decorations for Pentecost masses or services. These symbolize the renewal of life, the coming of the warmth of summer, and the growth of the church at and from the first Pentecost.

During usual common services, Javanese Christian Church Purwokerto will use usual common liturgy as well. In this case, liturgy refers to the prescribed form for a public religious service. The liturgy consists of sections signaled by a specific type of songs and the posture of the faithful, who may be unambiguously asked to stand up or sit down. The contents of liturgy in Javanese Christian Church Purwokerto present the points as follows:

1. Opening Song
2. Salutation and Adoration
3. Song 2
4. The Golden Rules Reading
5. Song 3 (Confession of Sins)
6. The Good News Reading
7. The New Life Guidance Reading
8. Song 4
9. Sacramental Service (if any)
10. Epiclesis Prayer
11. Song 5
12. Lectionary Scripture Reading
13. Song 6
14. Weekly Sermon
15. Quiet moment
16. Intercession Prayer and Our Father Prayer
17. Offering Invitation and Verse Reading
18. Song 7
19. Offering Prayer
20. Song 8
21. 12 Confessions of Faith
22. Invocation and Blessings
23. Closing Song

The all four Sunday mass services in Javanese Christian Church Purwokerto use the above usual common liturgy. The only difference is the use of language, either Indonesian or Javanese. Even though the whole second service on 08.00 A.M. is done in Javanese, the other Indonesian services on 06.00 A.M., 16.00 P.M., and 18.00 P.M. still maintain the use of Javanese in some of the songs.

Dealing with the Pentecost Period, Javanese Christian Church Purwokerto had organized special Sunday mass service with a unique combination with different cultures. As firstly stated in the weekly newsletter (Berita Jemaat) on May 4, 2014, there were 6 mass services done multilingually.

1. Sunday - May 18, 2014 with North Sumatran (Batak) culture
2. Sunday - May 25, 2014 with Betawi culture
3. Thursday - May 29, 2014 with Banyumas culture (The Accession of Jesus Christ)
4. Sunday - June 1, 2014 with Balinese culture
5. Sunday - June 8, 2014 with various Indonesian culture (The Celebration of Pentecost and Riyaya Undhuh Undhuh)
6. Sunday - June 15, 2014 with North Sulawesi culture

In this case, the liturgy on the Celebration of Pentecost and Riyaya Undhuh Undhuh will be discussed further. As not all of the church members were familiar with both the cultures and the languages mentioned above, only the sermon was still preached in Indonesian, while certain parts of liturgy like songs and verses were presented differently.

The following is the summary of the Pentecost Liturgy of Javanese Christian Church Purwokerto on Sunday, June 8, 2014.
1. Opening Song
2. Salutation and Adoration (Indonesian)
3. Song 2  **Suci Suci Suci** (Indonesian)

*Suci, suci, suci Allah Mahakuasa!
Dikau kami puji di pagi yang teduh.
Suci, suci, suci, murah dan perkasa,
Allah Tritunggal, agung nama-Mu!

*Suci, suci, suci! Kaum kudus tersungkur
di depan takhta-Mu memb’ri mahkotanya
Segenap malaikat sujud menyembah-Mu,
Tuhan, Yang Ada s’lama-lamanya.

*Suci, suci, suci! Walau tersembunyi,
walau yang berdosaa tak nampak wajah-Mu,
Kau tetap Yang Suci, tiada terimbangi,
Kau Mahakuasa, murni kasih-Mu.

*Suci, suci, suci! Tuhan Mahakuasa!
Patut Kau dipuji seluruh karya-Mu.
Suci, suci, suci, murah dan perkasa,
Allah Tritunggal, agung nama-Mu!

5. Confession of Sins (Javanese)
6. Song 3:  **Panyuwun Ing Dinten Pentakosta** (Javanese)

*Dhuu Sang Roh Suci ngiyatna mrih kula
mursid nyata
Nggih bekti mring Sang Pamarta welas asih pepadha
Dhuu Gusti Roh Suci nggih andel andel
sanyata
Tumedhaka jroning ati, nganyarken gesang kula
Gusti mugi nganyarken gesang kula

*Mugi tansah nunggil kula mrih kula
tentrem rarja
Sarta pepetenging dosa binirata sadaya*
Dhuh Gusti Roh Suci nggih andel andel sanyata
Timedhaka jroning ati, nganyarken gesang kula
Gusti mugi nganyarken gesang kula
7. The Good News Reading: Psalms 104:24-32 (Betawi)
8. Song 4: Tuhan Aye (Betawi)

Tuhan aye Tuhan aye Babe di Sorge
Tuhan aye Tuhan aye Juruselamet
Tuhan aye Tuhan aye penebus dose
Nyang percaye diampunin dosenye
Nyang percaye kaga’ binase

Ayo kite semue orang nyang percaye pujilah Die
Ayo kite semue orang nyang percaye bersukacite
Ayo kite semue orang nyang percaye pujie nameNye
Ayo kite semue orang nyang percaye sembahal Die
Karne Die kite diberkatin
Karne Die kite dislamatin

9. The New Life Guidance Reading: 1 Corinthians 3:16 (Balinese)
10. Song 5: Sang Hyang Yesus Witran Titiang (Balinese)

Sang Hyang Yesus witran titiang, Sane putus tur darma
Ida wikati ledang kahyun, Nuntun titiang ring suka
Sring pisan dosane menang, Tur degdeg manah ical
Dening neten nunas tulung, Ring Ida Sang Hyang Yesus.

Diastu akeh kakewehan, ngranayang manah ngetor.
Margi parek ring Hyang Yesus, switran ragane darma.
Switran nika ngicen tamba, yening iraga
sungkan.
Tur Ida ngicen kakrengan, yening iraga lesu.

Diastu raga kasengsaran, antuk sebet panyeda.
Switran iragane luwih, rawuh nulung digelis.
Yen rereh ring imanusa, nenten ragane mangguh.
Switra sane setia tuhu, sakadi Sang Hyang Yesus.

Yening raga nandang kewuh, miwah gagodan jagat.
Sang Hyang Yesus sane nulung, nunas ja maring Ida.
Diastu katilar ring switra, apti kwanten ring Ida.
Reh Ida panylimur kukuhe, Ida pasti nyayubin.

11. Choir
12. Epiclesis Prayer (Indonesian)
13. Song 6: Ing Wektu Bade Winulang (Javanese)

Nggen kula badhe winulang, mugi paduka paring trang,
Kula sageda mangertos, sarta nglampahi sayektos.

14. Lectionary Scripture Reading
First Reading : Acts 2:1-21 (Balinese)
Psalms : Psalms 104:25-35 (Indonesian)
Second Reading : Romans 8:22-27 (Minahasa)
Gospel Reading : John 15:26-27; 16:4b-15 (Betawi)

15. Weekly Sermon: The Holy Spirit that Unites Us. (Indonesian)
16. Quiet moment
17. Intercession Prayer and Our Father Prayer (Banyumas)
18. Offering Invitation and Verse Reading: Philippians 1:9-11 (Bataknes)
19. Song 7: Blessed Assurance (Bataknes)
4. Multilingual (and Multicultural) Liturgy: A Brief Reflection

As reflected from the above liturgy, ideally, people in multicultural churches realize they need each other to reflect Christ’s body, each doing its part. Practically, worshiping as one takes work, especially when worshipers speak different languages. However, people want to notice what worshipers have in common, talk and serve together, and create worship where everyone understands at least some parts. When a church moves toward an “every tribe and tongue” identity, one may find that long-time members and newcomers share similar Christian traditions. One may also experience change and discomfort.
Again, one may also argue that the condition is like the Tower of Babel.

The present condition of the church members in Javanese Christian Church Purwokerto is quiet alarmed. Up to October 2014, the total number of adult members is 1,142 members comparing to 365 child-members. From those 1,142 members, half of them are elderly ones, approximately aged 95-55 years old. This senior generation can be the key factor in welcoming a new developing multicultural and multilingual church. Unfortunately, they are not that easy to change their fixed mind from the conventional Javanese atmosphere and culture in the church. However, some of these senior members, with their wise social perspective, can also be the agent of change, together with the new members who are usually new inhabitants in Purwokerto. Seeing from today’s mobile generation, many young generations in this church are no longer showing their clear cultural border to each other. What is now in front of the eyes of the church leaders is a congregation mixing with different people from different cultures and even nations, sharing the words of God.

5. Closing Remark

To conclude, it will be soon realized that God want his people to worship in every culture. Those who have become comfortable with multicultural worship have done so by seeing the truth of God's Word through the lens of the Spirit’s activity among them. If God has made people in His image, they will begin to understand more about God's nature when they learn to see God's image in the testimonies and worship of believers different from themselves and their traditions.

Multicultural and multilingual issues are not supposed to be new things anymore for Indonesians and especially for the members of any Christian churches. New forms of culture and language will always be ready to meet any people. The questions to answer are whether any generations are ready enough to witness many changes at their door and how they should be prepared for this. Staying safe inside of one’s psychological block can be a choice, yet to step out of the border and to welcome such
changes can be a better promising decision to live and to stay different-but-united.

The church is called to be both a sign and an instrument of the kingdom of God. It is an instrument in the kingdom of God and it is God's agent in the world showing and sharing the word of Jesus to a broken and hurting world. In addition, it is also a sign in the kingdom of God, a draw to the kingdom, a credible witness to the kingdom, and so on, because people are supposed to look into the church and say, "That's what the kingdom of God looks like." In this sense, the multicultural and multilingual church is a window into the Kingdom that compels others to come be one in Christ.

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