

A large crowd of people, seen from behind, with their hands raised in a church setting. The background is filled with warm, out-of-focus lights, suggesting a large gathering or worship service.

“Can I Love the One I Love, Pastor?”:

Exploring Possibilities for Affirming Evangelicals in Indonesian Pentecostal Churches

Teguh Wijaya Mulya
University of Surabaya, Indonesia

Overview

- SOGIE Debates among Indonesian Christian Communities
- The Aims of the Study
- Literature Review
- Initial Findings

SOGIE Debates among Indonesian Christian Communities



PERSEKUTUAN GEREJA-GEREJA DI INDONESIA (PGI)

COMMUNION OF CHURCHES IN INDONESIA (CCI)

Jalan Salemba Raya No. 10, Jakarta Pusat (10430)

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Alamat Kawat / Cable Address OIKOUMENE JAKARTA

Email : pgi@bit.net.id

17 Juni 2016

No : 360/PGI-XVI/2016
Hal : Pengantar Pernyataan Sikap PGI

Yang terhormat
Pimpinan Gereja Anggota PGI
Di seluruh Indonesia

Salam sejahtera!

Sebagaimana kita ketahui bersama, sejak tahun lalu masyarakat Indonesia sangat ramai memperbincangkan perihal LGBT. Berbagai silang pendapat mengenai hal ini, tiba-tiba saja mengemuka, yang potensial membelah masyarakat kepada posisi pro dan kontra. MPH-PGI menerima begitu banyak pertanyaan dari berbagai kalangan tentang sikap PGI mengenai hal ini. Oleh karena beberapa pertimbangan, MPH-PGI memilih untuk lebih dahulu mempelajarinya secara komprehensif sebelum memberikan pandangan dan pertimbangan mengenai isu itu. Memang sudah ada pandangan beberapa gereja mengenai hal ini, sebagaimana terungkap dalam rekomendasi Konsultasi Teologi Nasional 2013 dan Sidang Raya 2014, tetapi masih sebatas pada himbauan untuk tidak mendiskriminasi LGBT dalam pelayanan dan ajakan untuk memperjuangkan hak-hak mereka sejalan dengan perlindungan HAM.



SEKOLAH TINGGI FILSAFAT TEOLOGI J A K A R T A

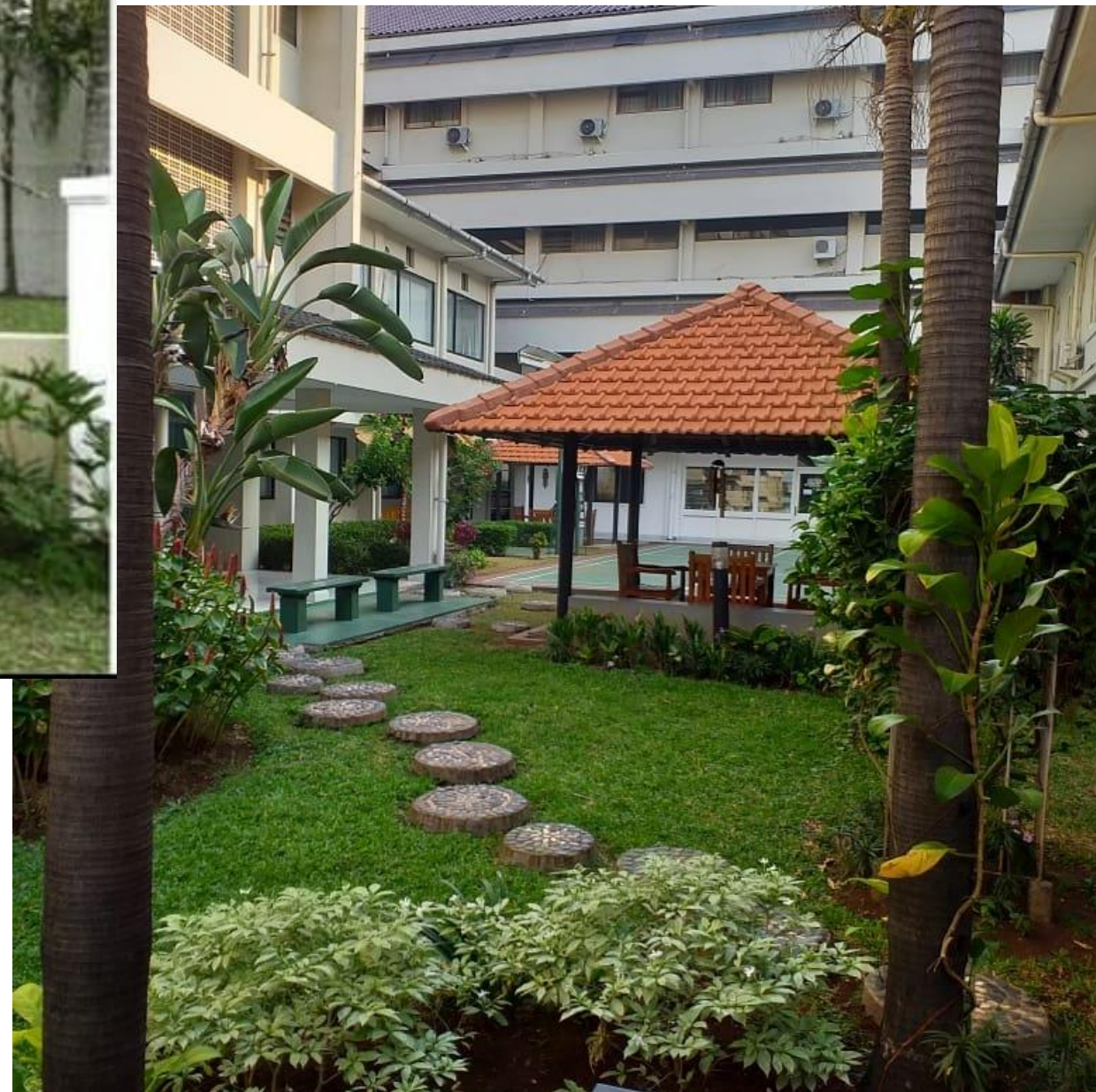
[Beranda](#) [Tentang STFT Jakarta](#) [Program Studi](#) [Dosen & Karyawan](#) [Unit & Pusat Kajian](#) [Penerimaan Mahasiswa Baru](#)

[Pusat Unduh](#)

Pusat Kajian Gender, Seksualitas, dan Trauma

SEKOLAH TINGGI FILSAFAT TEOLOGI JAKARTA > UNIT & PUSAT KAJIAN > UNIT PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT > PUSAT KAJIAN GENDER, SEKSUALITAS, DAN TRAUMA

1. Pusat Kajian Gender, Seksualitas, dan Trauma (PKGST) adalah bagian integral dari pelaksanaan Tridharma Perguruan Tinggi dan secara khusus berada di bawah UPPM yang membidangi kajian gender, seksualitas, dan trauma.
2. PKGST bertugas bertugas mewujudkan peran STFT Jakarta dalam mengembangkan pemahaman dan pengarusutamaan gender, kajian feminis, dan studi trauma, baik secara akademis maupun secara sosial.
3. PKGST memiliki sejumlah fungsi:
 1. Fungsi Pendidikan: sebagai sumber belajar sivitas akademika akademika, alumni, dan masyarakat melalui berbagai bahan pustaka yang disediakan untuk mendukung pencapaian tujuan pembelajaran setiap program studi.
 2. Fungsi Penelitian: menghasilkan publikasi dan menyediakan sumber bahan-bahan primer dan sekunder mutakhir untuk bahan penelitian sivitas akademika dan masyarakat.
 3. Fungsi Pengabdian: menyelenggarakan konferensi internasional maupun nasional terkait tema gender, seksualitas, dan trauma.
 4. Fungsi Informasi: menyediakan sumber-sumber informasi bagi sivitas akademika dan masyarakat luas tentang gender, seksualitas, dan trauma.





SIAPAKAH SESAMAKU?

Pergumulan Teologi dengan Isu-isu Keadilan Gender

Editor

er dan Seksualitas

Buku ini memberikan analisis yang memadai secara teologis dalam perdebatan tentang LGBT, khususnya elaborasi biblis tentang masalah itu. Hal ini tentu proporsional dengan kepakaran penulisnya sebagai guru besar biblia.

Kita jangan langsung memvonis bahwa kaum LGBT itu adalah kaum pendosa. Kita perlu menelaah persoalan ini berdasarkan Alkitab. Gereja-gereja bisa menggunakan buku ini sebagai pematik diskusi teologis agar gereja-gereja bisa merumuskan sikap pastoral yang tepat terhadap isu LGBT. Perdebatan tentu tidak bisa dihindari, tetapi tentunya tetap berada dalam kerangka ilmiah-akademik dan keinginan untuk mengedepankan sikap kasih yang bertanggung jawab bagi sesama.



Emanuel Gerrit Singgih (lahir 1949) adalah pendeta GPIB, guru besar di Fakultas Teologi Universitas Kristen Duta Wacana (UKDW) Yogyakarta. Mengajar Hermeneutik Alkitab, Teologi Kontekstual Indonesia, dan Filsafat Ilmu. Menulis banyak artikel dan buku, yang paling mutakhir adalah "Voind": Perang Rusia-Jerman 1941-1945.



MENAFSIR LGBT DENGAN ALKITAB

Emanuel Gerrit Singgih

MENAFSIR LGBT DENGAN ALKITAB

Tanggapan terhadap Pernyataan Pastoral Persekutuan Gereja-gereja di Indonesia (PGI) mengenai LGBT

Emanuel Gerrit Singgih

CHANGING HEARTS AND MINDS

Queer Identities in Religions and Cultures
6th International Conference on Gender, Sexuality and Queer Theology
Conference Proceeding



Penyunting:

Stephen Suleeman & Amadeo Devin Udampoh



Forum Keberagaman Sumatra Utara (FKSU)

Seksualitas Queer & Gereja

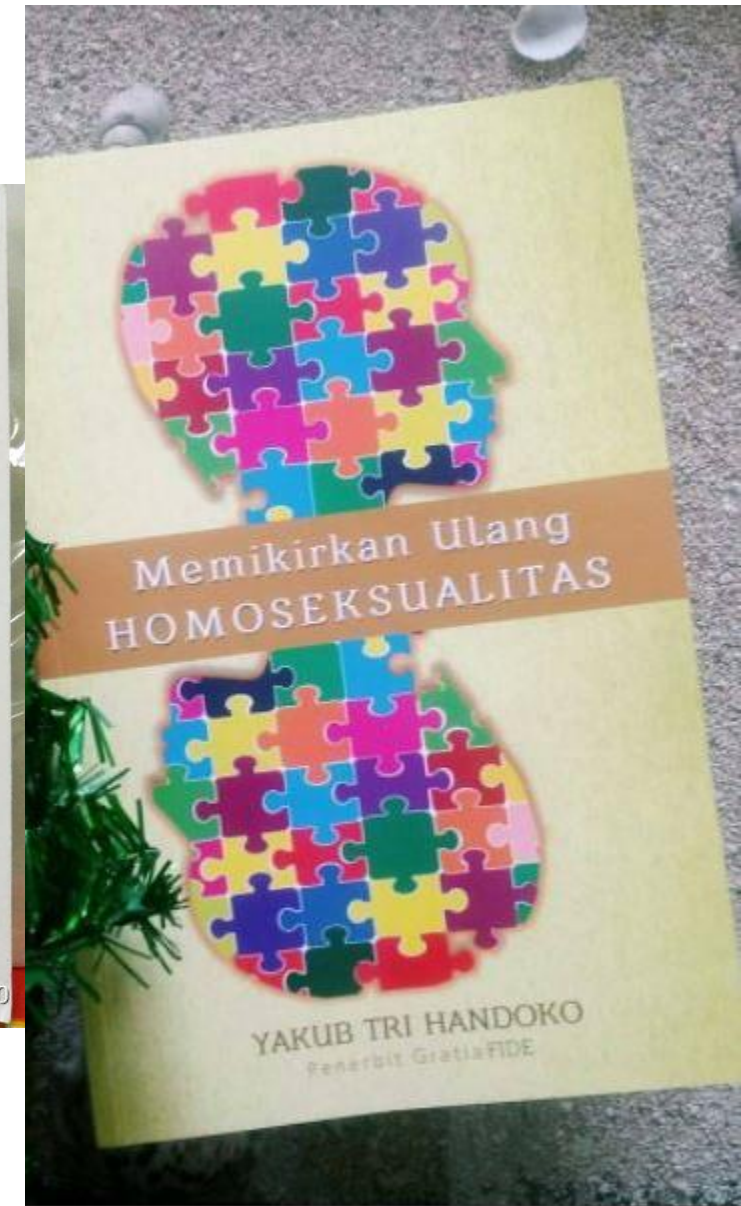
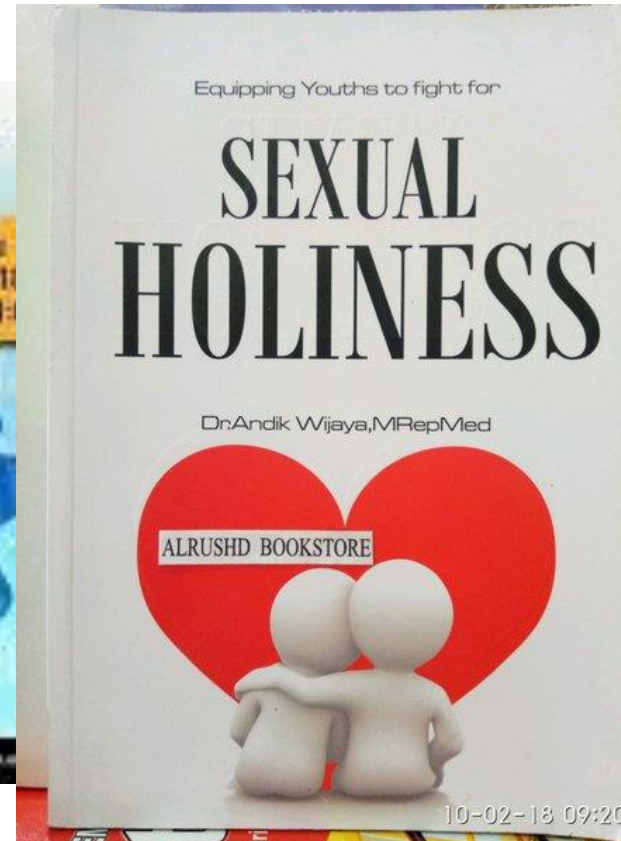
Eksesialogi yang Membebaskan dan Mentransformasi

Pandangan Gereja-Gereja Lutheran di Indonesia terhadap Kaum LGBT Seksualitas Queer melalui Pendekatan Hermeneutik Feminis Kritis dalam Kisah Sion dan Gunung (Kajetan 10:1-29)

Darwita Purba



Backlashes



DISKUSI AKADEMIS

Diskusi Akademis
Diskusi Akademis
Diskusi Akademis
Diskusi Akademis
Diskusi Akademis
Diskusi Akademis
Diskusi Akademis
Diskusi Akademis

Menilik Isu Homoseksualitas dalam Perspektif Biblika dan Praktika

*Khusus Dosen, Rohaniwan, dan Mahasiswa STT

RABU 23 OKTOBER 2019 10.00-16.00

RK. IV
Gedung Radius Prawiro Lt. 10

Universitas Kristen Petra
Jl. Siwalankerto No.121-131, Surabaya

CV NARASUMBER:

Nama: Yakub Tri Handoko, Th.M.

Pendidikan terakhir: Sekarang sedang menyelesaikan disertasi di Greenwich School of Theology, London.

Pelayanan: Gembala Senior di Reformed Exodus Community (REC) dan Ketua STT Amadeus, Surabaya

Buku tentang homoseksualitas: **Memikirkan Ulang Homoseksualitas**



CV NARASUMBER:

Nama: Prof. Emanuel Gerrit Singgih, Ph.D.

Pendidikan terakhir: Doctor of Philosophy di University of Glasgow, Scotland, UK.

Pelayanan: Dosen Biblika-Perjanjian Lama Universitas Kristen Duta Wacana

Buku tentang homoseksualitas: **Menafsir LGBT dengan Alkitab**



→ Conservative Evangelical vs Progressive Mainline Denominations

Aims of The Study

- To begin identifying and initiating conversation with Indonesian evangelical Christians and church leaders who hold LGBT-affirming position
- To explore theological, discursive, and congregational resources underpinning their affirming position

→ More specifically within the evangelical traditions:

The (neo)Pentecostal Christians

Pentecostalism

- One of the fastest growing church denominations in the world
- Key characteristics:
 - Biblicism (high view of scripture)
 - Revivalism (renewal of one's spiritual life / born again)
 - Strong emphasis on the work of the Holy Spirit (Neo-Pentecostalism/ Charismatic movement)
 - Baptism in the Holy Spirit
 - Spiritual gifts: word of wisdom, word of knowledge, faith, gifts of healing, miraculous powers, prophecy, distinguishing between spirits (discernment), speaking in tongues, and interpretation of tongues
 - Actively proclaiming Gospel to all people
 - Using contemporary music, motivational sermons, concert-like ambience in the worship → fit for the growing Indonesian middle class, particularly the youth
 - Conservative approach to morality

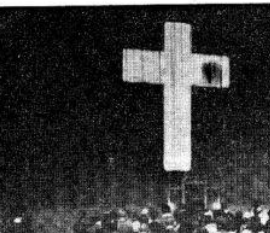


Literature Review: The Affirming Evangelicals

God “Transforms” or God “Accepts”?

Dilemmas of the Construction of
Identity Among LGBT Evangelicals¹

Marcelo Tavares Natividade²
Leandro de Oliveira³



JOURNAL OF HOMOSEXUALITY
<https://doi.org/10.1080/00918369.2017.1377492>



Sociology of Religion 2014, 75:3 395-417
doi:10.1093/socrel/sru018
Advance Access Publication 30 March 2014

A Religious Identity: of the Gay Evangelical

Evangelical Ambivalence toward Gays and
Lesbians

Scott Thumma
University of

THEOLOGY & SEXUALITY
<https://doi.org/10.1080/13558358.2019.1583959>



Gay Seouls: Expanding Religious Spaces for Non-Heterosexuals in South Korea

Joseph Yi, PhD^a, Gowoon Jung^b, Saul Serna Segura^c, Joe Phillips, PhD, JD^d,
and Jerry Z. Park, PhD^e

^aDepartment of Political Science, Hanyang University, Seoul, South Korea; ^bState University of New York at Albany, Albany, New York, USA; ^cDe National University, Gangwon-do, South Korea; ^dJustice and Civil Liberties Underwood International College, Seoul, South Korea; ^eDepartment Waco, Texas, USA

ABSTRACT

What Protestant congregations offer spaces for worship a dialogue among persons with different sexual orientation. The academic literature finds or assumes that non-heterosexuals are stigmatized or invisible in theologically conservative congregations and are welcomed in progressive, affirming congregations. This article develops an alternative claim that some conservative or evangelical congregations offer attractive spaces for non-heterosexuals to worship and dialogue. I illustrate with an exploratory study of four congregations in South Korea—two theologically progressive, two evangelical whose pastors welcomed everybody regardless of sexual orientation or gender identity. The “inclusive-evangelical” congregations retained conservative theology on sexuality (sexual relations only within heterosexual marriage) but offered more empathic dialogue with non-heterosexuals than did more evangelical congregations; they also provided more resources than conventional religious culture, and ties to traditional affective networks than the affirming-progressive congregations. Inclusive-evangelical congregations offer an institutional venue for non-heterosexual Christians in Korea to potentially reconcile three central values: conservative Christianity, traditional (Confucian) affective networks, and expressive individualism.

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Queerly evangelical: the rhetoric of inverted belonging as a
challenge to heteronormativity in evangelical theology

Community of Counter-Conduct: Politics and Practices of LGBTQ Christian Activism in Evangelicalism

By

© 2018

Jonathan Burrow-Branine

Submitted to the graduate degree program in American Studies and the Graduate Faculty
of the University of Kansas in partial fulfillment of the requirements for the degree
of Doctor of Philosophy.

Metron, NJ, USA

KEYWORDS
Queer; homosexuality;
evangelicalism; evangelical
theology; rhetoric

Evangelical congregations, which promoted certain pro-LGBTQ rhetorical strategy has, in various ways that do not impede them from being more faithful to their parts. Through what I argue, those who have long been evangelicalism are portraying those who exteriorize their faith. In this paper, I illustrate the variety of examples from evangelical individuals through the lens of a demonstrate how the unique challenge to evangelicalism today.

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gays and les-
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if Evangelical

sexuality;



THE REFORMATION PROJECT

Advancing the kingdom, advancing equality.



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Christians!**
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and spread
the word.

ERADICATE CHRISTIAN HOMOPHOBIA.



The Gay Christian Network

Guided by the light and love of Christ, The GCN is transforming attitudes toward LGBTQ people across denominations and cultures.



#gcncon

Participants (so far)

(pseudonyms)

- Yulius (male, gay, church youth)
- Maggie (female, ally, church youth)
- Tony (male, ally, church leader/pastor)
- Nicky (male, ally, church leader/lead pastor)

Initial Findings (1)

A strong sense of personal agency

Maggie (female, ally, church youth):

- Teguh: Is it okay for you to disagree with your Pastors about LGBT?
- Maggie: Pastors are humans (not God). Not all they said are true. Some pastors even do immoral things ... Youth leaders who are seemingly pious do not necessarily walk their talk ... What is true is what my heart says, the Word of God I read, being close to God.

Luke 6: 43-45

- 43 No good tree bears bad fruit, nor does a bad tree bear good fruit.
- 44 Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars.
- 45 A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

Initial Findings (2)

The tight-knit church community

Yulius (male, gay, church youth):

“All accept me, all are tolerant. We have a strong sense of *kekeluargaan* (family-ness). No body accuses LGBT as sinful. Never being mentioned in the sermon ... It’s just an ordinary thing, they all are relaxed about it”

Initial Findings (3)

The self-governed, market-driven church institution

Tony (male, ally, church leader):

“We talk about controversial doctrines in classes, not at the pulpit ... what if people do not want to come anymore ... well, *UUD (ujung-ujungnya duit)*/everything is about money) (laugh).”

Nicky (male, ally, church leader):

“I guess there is an organic move in the congregation ... against dichotomous, black/white ways thinking.

Introducing social justice cannot be top-down, we have to learn and struggle together.”

Q&A