

A young girl with dark hair is lying down in a dark environment, looking intently at a doll on a wooden tray. The doll is wearing a white outfit and a dark hat. The scene is dimly lit, with a soft light source highlighting the girl's face and the doll. The background is mostly black, with some faint blue light patterns on the left and right sides.

Indonesia

COSUMA 2021

Covid-19

How we are?

1. Our Communities

2. Mission

5. What are we doing?

4. Three munera and Digital Pastoral

3. Vocation and Formation

1. COVID

- The second wave of Covid explosions occurred from mid-June to mid-August 2021, each area classified in a Zone to determine the level of PPKM. The islands of Java and Bali are the most affected areas. In our parishes, many people were exposed, not a few died and were afraid to leave their homes. The condition at the end of August is gradually recovering.
- We describe the impact of covid as follows.

OUR COMMUNITY

- About our community: 31 xaverian confreres, 9 people over 75 years old, 8 confreres in formation, 1 confreres in animation and convents, 3 confreres in prokur, 19 confreres in 8 parishes.
- Several confreres in several communities affected by COVID: Rantau Prapat (1), Pekanbaru (1), Padang (1), Brother Scholasticate (3). Our health protocols are strictly enforced: provision of facilities and infrastructure, vaccines for all, community zoning (red is a dangerous zone for quarantine, yellow is a mandatory mask area and green is a safe zone for personal), antigen / PCR for visiting other communities (also travel procedural requirements). rapid test, antigen or PCR for symptomatic. Now there is an additional requirement to have been vaccinated, at least the first vaccine to be able to travel.
- From an economic point of view, the acceptance of donations and donations from the people has decreased. Nonetheless, communities and parishes have channeled social funds for those affected by the pandemic, coordinated assistance for health workers and puskesmas - small clinics, first aid and emergency for those affected by covid 19 and for those who lost their jobs, prepared parish facilities for quarantine place.

MISSION

- Church activities follow Government policies and regulations that are constantly changing based on actual conditions faced. Only those who are healthy and have received Communion can participate in the Eucharistic celebration
- Our mission asks us to proclaim the kingdom of God wherever it is still unknown (Const. 7; RMX 6).
- Thus, 2020 Regional Chapter No. 19 "We need to establish a Center for the Development of Missionary Spirituality with the aim of strengthening the identity of Xaverian's work in Indonesia and responding to the needs of the local Church in preparing agents for proclaiming Xaverian works of evangelization, ad gentes and ad extra"; and No. 33 "Maximizing the function of the Xaverian Monastery in Padang as a place for retired confreres, a center for spirituality and missionary animation as well as ensuring close relationships with our donors".
- In addition, by allowing ourselves to be evangelized, we are evangelizing others (RMX).

. VOCATION AND FORMATION

- Candidates who join the formation are quite numerous and vary from where they come from Live in calls in the community for young people are run with strict procedures.
- In basic development, media pastoral courses have been created for formandi using digital means along with several social media applications for reporting and animation purposes.
- In further development, the young confreres who have attended the online Church course have started to work and apply their skills in the parish.
- 31 xaverian confreres, 9 over 75 years old, 8 confreres in formation, 1 confreres in animation and convents, 3 confreres in prokur, 19 confreres in 8 parishes.

. TRIA MUNERA AND PASTORAL DIGITAL

- Sacramental services: online eucharist, more communion service, the sacrament of the sick and services for the dead continue, online preparation courses for the reception of the sacrament
- Preaching ministry: catechetical meetings (catechumen teaching, online seminars), scripture teaching and catechesis for young people and general catechesis
- Pastoral ministry: migration from the physical world to the digital world, Digital revolution 4.0, improved pastoral media for various activities in parish meetings, learning to use gadgets and social media applications for catechesis, call animation.

WHAT ARE WE DOING?

- A Short term reaction
- Management of confreres who are delayed in their departure to International Theology, or to missions.
- Implementation of health protocols for all: mandatory vaccines (except those with comorbidities), procurement of protocol facilities in each community (community zoning, masks, hand sanitizers, sinks, quarantine rooms).
- It is planned to open a parish facility as a place of quarantine

MEDIUM TERM REACTION

- Continued the priority on call animation and formation as outlined by DG in its letter to the Province of Indonesia.

LONG TERM REACTION

For personnel, we are following the results of the 2020 Indonesian Provincial Chapter.

- 1) We strive for consistent manpower regeneration and personnel rotation according to the provincial statutes and the Local Church (Cap. Region XVII 28).
- 2) In order to ensure the continuity, stability of the work, vision-mission and programs of the Province of Indonesia, we formally request through dialogue with the Directors General to assign at least one new confrere (Cap. Regio XVII, 30).
- 3) We ask the Board of Directors General to send back to Indonesia confreres who have worked abroad for about 10 years or those who are needed by the Province (Cap. Region XVII, 31)

Refleksion

The crisis in the late
1940s in china

The Courage to read
the signs of the times

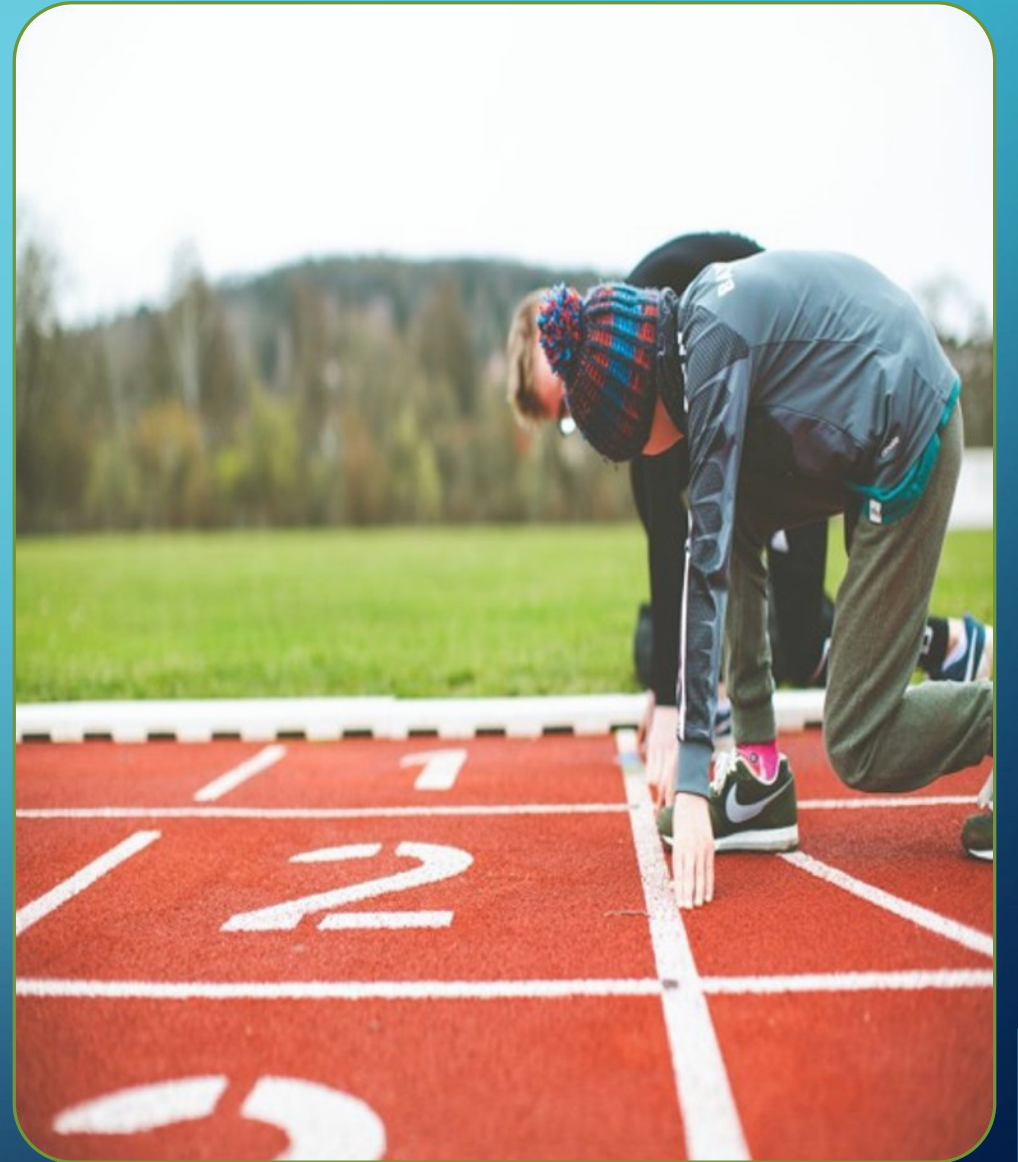
Innovation
and creativity



REFLECTION

- 1) The events of the late '40s in China created a great crisis because the xaverians had to step aside and leave this mission area. But they can survive, because they are able to adapt to the actual situation at that time.
- 2) With innovative creativity, they went on to open another mission area that is now showing fruit in abundance. If we see Covid-19 as an experience of the cross, then in this uncertainty, we are asked to take a stance that reflects our identity, like our predecessors. The affirmation of this attitude is necessary as a guide in making every decision and action based on reading the dynamics of the signs of the times that are constantly moving.
- 3) The theme of the 70th anniversary of xaverian presence in Indonesia: Towards an Innovative Pastoral Ad Gents.

Basis for repositioning



BASIS FOR REPOSITIONING

- 1) Indonesia is the most actual mission area for xaverian charisma Catholics are a minority, 2.9% of the 248 million population. In many places people who already have a religion can't be bothered at all.
- 2) Jesus Christ is not really known by many people.
- 3) The priority of the missionary work of the confreres in the past in Indonesia was to work for the parish.
- 4) The character of dialogue in Asia is dialogue with religion, with poverty and with culture

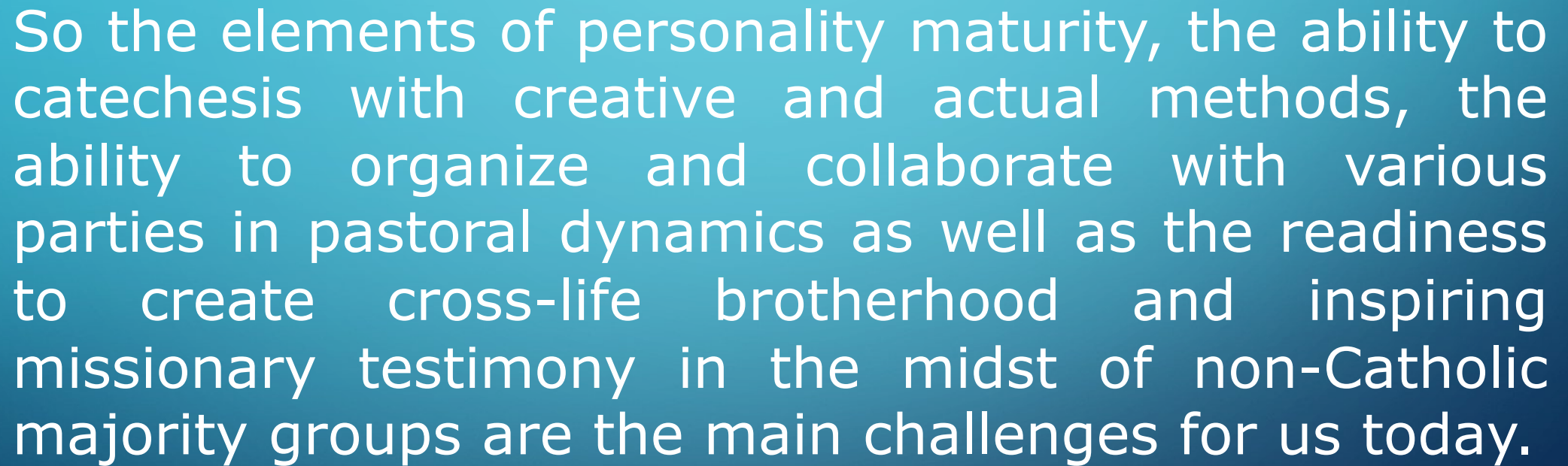
5) In 1969 one of the extraordinary events that occurred in the history of the Church

- a) The change is a change from *ius commissionis* (certain areas entrusted to the jurisdiction of certain orders) to a new situation *ius mandatum* (missions are entrusted to the bishop's mandate). Can be seen in: Instruction *Quum huic* December 8, 1929, Propaganda Fide regulates the relationship between the ecclesiastical superior and the superior of the congregation in the mission area
- b) So, there are no longer areas called mission areas, because all areas have been included in the ecclesiastical map. The main challenge, then, is to be missionaries where we are, introducing Jesus to those around us who don't know him.
- c) Our founder was a missionary, an enlightener. He has a long reach, even though he lives in Parma. So missionaries are not about going and not going (to do, *il fare*), but about identity (to be, *l'essere*). The missionary must have a missionary heart and horizon to which he is assigned. Thus, being a missionary does not mean having to have a passport to go abroad, but where we are, there we present Jesus.



6) The mission's main challenge is not the mission itself, but the missionaries.

So the elements of personality maturity, the ability to catechesis with creative and actual methods, the ability to organize and collaborate with various parties in pastoral dynamics as well as the readiness to create cross-life brotherhood and inspiring missionary testimony in the midst of non-Catholic majority groups are the main challenges for us today.



Action

- Missionary Parish Reposition
- Ad Gentes cadre

Strategic Planning

- Dialogue Opportunity
- New mission opening opportunity
- More effective further development opportunities

Reflection

- Mission challenge is missionary
- So, actual and contextual further development is very important and urgent

ACTION

The repositioning action is directed at the work of ad gentes

1. Missionary parish reposition

- a. Strengthening our parish communities as places for missionary animation and vocations.
- b. The leadership rotation where the young confreres began to be trusted as the main people in charge of the apostolate. They adapt more easily to the cultural logic and function of digital technology as a place for pastoral governance, missionary proclamation and animation.
- c. Pastoral vocations have been under increasing emphasis in our parishes in recent years. The results have begun to appear in houses of formation with community involvement, both for xaverian vocations and for priests of dioceses or other congregations.

2. *Ad gentes cadre*

- a. Encouraging people to occupy strategic positions in local government.
- b. Prepare cadres who are open to ad gentes mission work in dialogue with other religions, with poverty and different cultures. Initiatives that are already underway include establishing HAAK in Parish, interfaith collaboration in FKUB, seminars and thematic discussions with religious institutions and adherents of traditional beliefs, mentoring and teaching for new catechumens, interfaith meetings or activities and beliefs and social services in the form of polyclinics. and Blood Donation regularly in the parish.
- c. In the formation community, this is attempted through the introduction of mission areas through confreres who are on leave from the mission area, cultural and foreign language lessons.
- d. Organizing catechesis in the parish for catechumens and baptized people, preaching and deepening of faith.

STRATEGIC PLANNING

I. Unrealized opportunities

1. *Dialogue opportunities*

- a. The dialogue of life is still a priority of choice. The first background relates to the inner disposition of our confreres who are still reluctant to “get out of the house” and are more comfortable living in their safe zone; second, related to religious and cultural radicalism, which is still widely found in the places where we work, especially the West Sumatra zone.
- b. It is still necessary to underline the study of the local culture and language in which we work, for example the Mentawai, Malay, Batak, Minang, Betawi, Javanese and Chinese cultures.

2. Opportunity to open a new mission area

- a. The classic difficulty is personnel. Opening new mission areas with ad gentes characters always appear and passionately, but fall automatically because they are hit by the question «who will be sent»?

3. More effective further development opportunities

- a. There is a need to evaluate and rearrange the further development program, both at the provincial and congregational levels, given that some of the life testimonies of some of the confreres are immature and have limited capabilities.

REFLECTION

1. Further development is very important for the consistency of the ad gentes mission.
2. Difficult person... unfinished formation... reluctant to learn... Missionaries themselves are often the biggest challenge in realizing ad gentes missions

Basic repositioning presence of ad gentes



BASIC REPOSITIONING « PRESENCE OF AD GENTES

1. In West Sumatra where we are already present, Catholics are a very minority and discrimination is very strong. The number of Christians is only immigrants from the Batak, Javanese, Chinese and a little Flores. There are no local people (Minang) who become Catholic in their own area. Several congregations also left this mission area.
2. Let's talk about opportunities that are still hidden, the criteria for realizing those opportunities and the Indonesian region's steps for repositioning.



Opportunity

Criteria

Step

1. OPPORTUNITY

- There are many opportunities to open new areas. The bishops also offered, for example, the province of Aceh, the area of Dairi and Natal (North Sumatra), the Bugis area (South Sulawesi), the island of Borneo.

2. CRITERIA

Criteria for unlocking new mission areas:

- a. Based on the value of xaverian charism and ad gentes mission and not only based on needs (lack of priests, many scattered Catholics, conflict areas, few Catholics).
- b. A buffer system for opening new areas must be provided in advance. This includes an animation community that seeks a source of calling, a formation community that will ensure the availability of personnel and a community of works that will testify to missionary life and a stable Christian community to become a support for funds.
- c. Missionary parishes must be re-opened in areas that have lost their Christian roots due to poor missionary vocations, living testimonies that are contrary to the Gospel and Christian communities that do not testify to the life of Jesus in their daily activities (RM 32.36).

UNDERLINED:

The criteria for merging and/or changing the regional structure should take into account

- a. The presence of a community that supports the work of the mission: the animation community, the education community and the work community.
- b. This takes into account the independence and continuity of the congregation's presence in a country.


3. STEP

Step Region for reposition

1. The Regional Chapter has decided the home of the Xaverian Monastery Padang as the center for missionary animation activities and vocations with youth (Regio Chapters No. 19 and 33). The Indonesian province continues to serve existing parishes that are «missionary in nature» (Kap. Region No. 27)
2. We need our presence in other dioceses regarding the animation of vocations, because the bishops' policy is to put the brakes on the promotion of a congregation in the seminary if the congregation is not working in that diocese.
3. Dialogue with the General Board of Directors to meet personnel needs in the field of formation and call animation, as well as the possibility of opening new mission areas.
4. Missionaries cannot work alone. We have been engaged in social networking, cadre, coordinating and mobilizing the public to be more daring to be involved in our ad gentes missionary work, in the triple dialogue in Asia.

NOTE

- Hood. Reg XVII, no. 19: We need to establish a Missionary Spirituality Development Center with the aim of strengthening the identity of Xaverian's work in Indonesia and responding to the needs of the local Church in preparing agents for proclaiming Xaverian evangelization works, ad gentes and ad extra"; and No. 33 "Maximizing the function of the Xaverian Monastery in Padang as a place for retired confreres, a center for spirituality and missionary animation as well as ensuring close relationships with our donors".



Charismatic and professional preparation?

REASONS

- ...and fellow Muslims are also actively preparing themselves!
- Serious preparation for the confreres is very important and urgent:
- **The development** of the people who are increasingly diverse, the economic level is getting better, their quality is getting more superior in many ways, the challenges of ethnic and religious radicalism and indifferentism are increasingly complex. So it is not enough just to have a missionary spirit without specialization and the right methodology to face and live the mission from within.
- **Being an evangelist** missionary for non-Catholics presupposes that missionaries have catechism skills, the ability to give missionary animations and vocations to minorities and to give live testimony that appeals to all people, both Catholics and non-Catholics. In the basic formation, this ability should be a priority.
- **The formation** of the brothers was held in a place where Catholics were a minority group, so that from an early age the young xaverians could breathe the atmosphere of challenge and hope in proclaiming the Gospel among those who did not know them.

THAT HAVE BEEN DONE

- 1. Prior to serving**, the confreres participated in a pastoral introduction program, preparation for cultural and language studies at the mission site, prioritizing triple dialogue in Asia.
- 2. Assisting young confreres** in further development: for example, a digital pastoral course for pastors of toddlers, a spiritual mentoring course for confreres in need.
- 3. Utilize assemblage**, zone meetings, commission meetings (Ad Gentes Parish Commission, Education Commission, Economic Commission, Missionary Animation Commission and Vocations) and monthly online recollections in the province on a regular basis for further development.
- 4. Adjusting the posts of sections** in the Parish according to the need to respond to the requests of the parishioners.
- 5. The live-in program** for young people is in the form of recollections or catechesis in stages, as well as to prepare lay cadres.

NOTES

1. Specialization studies should begin after a confrere has had a prior experience of missionary missions in the mission land (eg five years). This is useful to get a little picture of the orientation, related to the needs of the mission, the field of study to be taken and its capabilities and readiness.
2. Urgent specialization: needs in the field of formation, lecturers and triple dialogue.

THANK YOU

