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Aachen, 01.09.2015
G20- SV

**Network Pastoral Asia – Fourth Meeting
24 – 29 November 2015, Colombo**

Dear Fr. Dr. Yohanes Boy Lon,

Our most Cordial Greetings from Aachen. We are very happy to invite you to the fourth meeting of Network Pastoral Asia.

As decided last year in Ho-Chi-Minh-City our meeting will take place at the National Catechetical Educational and Biblical Centre, Lankarama 19, Balcombe Place, Colombo 8, Sri Lanka, from 24 to 29 November 2015. We are looking forward to a fruitful meeting and we are happy to welcome new members as well!

missio Aachen will refund your travelling expenses for the flight and for your stay in Sri Lanka. Information about the refunding as well as some general travel information will be sent to the participants later.

We would like to focus mainly on the topic “Lay Leadership”. Further we would like to consider how the encyclical letter “Laudato Si” and the jubilee of mercy announced by Pope Francis can inspire our work. And finally we will start to work on a vision-mission for the Network Pastoral Asia.

Attached you find the agenda of our meeting. Regarding your contribution: We would like you to prepare a short presentation of 10 minutes on your success stories in fostering and forming lay leaders. Please send your presentations via Email (stefan.voges@missio-aachen.de) in advance (until 11 November 2015) or save it on a memory stick, so we may share the documents in Colombo. A data project for a power point presentation will be provided.

We will welcome “new” members, in some of the Pastoral Institutes the director has changed, new projects have been initiated and other processes have been completed. That is why we start our meeting by

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shortly introducing each other. Unfortunately, there is not enough time in this session to start again introducing all the Pastoral Institutes. But during the meeting there will be time to familiarize with the group. You can find information on the Pastoral Institutes on www.pastoral-global.org or in the documentation of the last two meetings (we will send the documentations to the new members separately).

Again: It is not necessary to prepare a (power point) presentation, but it would be nice, if you could give some information about your best practice examples. In addition it is possible to discuss new projects – but this is up to you!

Please note: If you want to present books and materials, feel free to bring them along, especially if you provide them as a present. It is also possible to offer them for a small amount – unfortunately we won't be able to refund them. Thank you for your understanding.

Please send the Response Sheet until 14 September 2015 via e-mail or fax to stefan.voges@missio-aachen.de – thank you in advance for all your support.

Please feel free to contact us at any time, if you have any questions or problems.

Yours faithfully



Prof. Dr. mult. Klaus Vellguth

Dr. Stefan Voges

Encl.

- Draft Agenda
- Response sheet

NETWORK PASTORAL IN ASIA – FOURTH MEETING

LIST OF PARTICIPANTS

24 – 29 November 2015, National Catechetical Educational and Biblical Centre, Colombo

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18	Ruth D'Souza		
19	Nimal Ignatius Perera		
20	Fr. Laily Fernando		

NETWORK PASTORAL IN ASIA – FOURTH MEETING

AGENDA

24 – 29 November 2015, National Catechetical Educational and Biblical Centre, Colombo

Tuesday, 24 November: Day of Arrival

Arrival expected before 7.30 p.m.

08.00 p.m.: Supper – Informal Exchange

Wednesday, 25 November

08.00 a.m.: Breakfast

09.00 a.m. – 10.30 a.m.: **Session 1**

- Opening Prayer – Sri Lanka Group
- Welcome to Sri Lanka – Fr. Piyal Yesnaka Fernando
- Introduction to the meeting – Klaus Vellguth
- Indications about the venue (logistics) – Fr. Piyal Yesnaka Fernando
- Brief Review of the last meetings at Manila, Bangalore and Ho Chi Minh – Fr. Cleophas Fernandes
- Welcome to the new participants

10.30 a.m. – 11.00 a.m.: Tea/Coffee break

11.00 a.m. – 12.30 p.m.: **Session 2**

- Theological Perspectives: Role of laypersons in the Church and in the world – Michael Amaladoss SJ

01.00 p.m.: Lunch

02.30 p.m. – 04.00 p.m.: **Session 3**

- Theological Perspectives: Lay Leadership, its challenges – Michael Amaladoss SJ

04.00 p.m. – 04.30 p.m.: Tea/Coffee break

04.30 p.m. – 06.30 p.m.: **Session 4**

- Lay leadership in the Church in the context of Sri Lanka –
Presentation by Mr. Nimal Ignatius Perera and Fr. Laily Fernando

07.00 p.m.: Eucharist animated by the Korean Group (Bibiana to coordinate)

08.00 p.m.: Dinner

08.45 p.m.: **Session 5**

- Presentations by Pastoral Institutes on their success stories in fostering and forming lay leaders (5 groups, 10 minutes each)

Thursday, 26 November

08.00 a.m.: Breakfast

09.00 a.m. – 10.30 a.m.: **Session 1**

- The malaise of clericalism and the challenge of lay leadership – Resource person from Sri Lanka

10.30 a.m. – 11.00 a.m.: Tea break

11.00 a.m. – 12.30 p.m.: **Session 2**

- Lay ministries in the Church, fostering, formation and functioning – Michael Amaladoss SJ

01.00 p.m.: Lunch

02.30 p.m. – 03.30 p.m.: **Session 3**

- (Continued) Presentations by Pastoral Institutes (5 more groups)

03.30 p.m.: Leave by Bus for the Eucharist and Cultural Evening at Gampaha

05.30 p.m. – 06.30 p.m.: Eucharist animated by Sri Lanka

07.00 p.m.: Cultural Evening

08.00 p.m.: Dinner

Friday, 27 November

07.15 a.m.: Eucharist animated by Indian Group, Pakistan and Bangla Desh
(Frs. Saghaya John and Joy Thomas to coordinate)

08.00 a.m.: Breakfast

09.00 a.m. – 10.30 a.m.: **Session 1**

- A good working model of formation and empowerment of lay leaders – Ruth D'Souza

10.30 a.m. – 11.00 a.m.: Tea break

11.00 a.m. – 12.30 p.m.: **Session 2**

- Laudato si` and its inspiration for contextual pastoral formation in our institutions – by Korean Group (Presentation and discussion)

01.00 p.m.: Lunch

03.00 p.m. – 04.30 p.m.: **Session 3**

- (Continued) Presentations by Pastoral Institutes (final presentations)

05.00 p.m.: Exposure to a pastoral situation of Sri Lanka connected with lay leadership

08.00 p.m.: Dinner

Saturday, 28 November

07.15 a.m.: Eucharist animated by Philippines, Indonesia, China and others

08.00 a.m.: Breakfast

09.00 a.m. – 10.30 a.m.: **Session 1**

- The Year of Mercy and its inspiration for contextual pastoral formation in our institutions – by Indian Group – S. M. Michael (short presentation and discussion)

10.30 a.m. – 11.00 a.m.: Tea break

11.00 a.m. – 12.30 p.m.: **Session 2**

- Working towards a vision-mission for NETWORK ASIA – animated by Arthur Leger

01.00 p.m.: Lunch

03.00 p.m. – 04.30 p.m.: Visiting Sri Lanka and Dinner out

Sunday, 29 November

07.15 a.m.: Eucharist

08.00 a.m.: Breakfast

09.00 a.m. – 10.30 a.m.: **Session 1**

- (Continued) Working towards a vision-mission for NETWORK ASIA – animated by Arthur Leger

10.30 a.m. – 11.00 a.m.: Tea break

11.00 a.m. – 12.30 p.m.: **Session 2**

- Concluding Session – tie up and future plans

01.00 p.m.: Lunch

After lunch: Departure or departure the following day

THE ROLE OF ST PAUL COLLEGE IN FOSTERING AND FORMING LAY LEADERS IN INDONESIA

INTRODUCTION

Before Second Vatican Council, Mgr. Wilhelmus van Bakkum, SVD initiated to open a theological lay institute in Ruteng Diocese. His idea was considered as extra-ordinary in Catholic Church because clericalism was very strong. For him, the existence of this institute was not only to overcome the lack of priests but mainly to promote the lay leadership in the Church. Lay people should have a proper place in the Church and not only as substitute of clergy. And this seems to be the true theological concept of laity.

In Indonesia, people use the word "Awam" for a laity. Originally the word "Awam" refers to common people or to those who are uneducated or stupid or have no knowledge; it is different from or even opposite to the word "Ahli" meaning an expert who knows well about something. In the vocabulary of catholic Church, the word "awam" refers to those who are not ordained as clergy and not considered as religious (Canon 207). The questions: does the concept of "Awam" influence the concept of and the role of laity in the Catholic Church in Indonesia? Does it mean that lay people in Indonesia are uneducated?

To certain extend there is no doubt that some laypeople in Indonesia put themselves as the ones who don't know anything about the church or catholic teachings; most of them prefer to be passive in the Church's life; they claim to have only two obligations: to pray and to pay (give collection). No wonder if they, very often, misunderstand their role and don't take part in the Church's activity. They think that the role of the laity is to help out around the parish and that they are not called to play an integral part in the mission of the Church (cfr. The Diocesan Synod in Ruteng Diocese).

Some of the more common reasons in misunderstanding the role of laity in the church are: firstly, they view the lay apostolate as a participation in the apostolate of the clergy; for many of them, there is a notion that the only real vocation in the Church is the ordained or vowed priesthood and religious. Secondly, they regard the clergy as the Church and the laity as their helpers; they believe "the Church" is the ordained office and only people in collars are called to serve. Thirdly, they restrict the lay apostolate to cooperation with the clergy in "inner-Church affairs", such as to work in the parish council, in the diocesan council, in Church financial matters, in catechetics, or as extraordinary ministers of Holy Communion. All this is important, but is not the high point of the lay apostolate.

THE SPIRIT OF BAPTISM

In the Apostolic Exhortation *Evangelii Gaudium*, Pope Francis calls all the members of the Church, especially the laity, to have courage for ongoing missionary renewal. There is a need for laity to take initiative so that the demands of the Gospel permeate temporal realities. Hence, the laity is on the front lines and must have a clear consciousness of actually being the Church (Pope Pius XII). In 1998, Pope John Paul II ever reminded the laity about their identity and their calling; He said: “There is so much need today for mature Christian personalities, conscious of their baptismal identity, of their vocation and mission in the Church and in the world!” (May 30, 1998, Message for the World Congress of Ecclesial Movements and New Communities).

For these popes, it seems, to be catholic means firstly to be a laity because the requirement to be catholic is same as for a laity. Everyone has to receive the sacrament of baptism in order to be officially catholic. By the same sacrament one is also qualified as a laity in Catholic Church. By Baptism, they are incorporated into the People of God, share in Christ's office, and have their own part to play in the Church's mission, especially by directing temporal affairs according to God's will. Cardinal Arinze says that the term “Church,” refers to all the baptized, that is, the laity (who are 99.9 percent of the Church), the clergy and the religious. So, the majority of the catholic are lay-people.

Further Cardinal Arinze underlines the unique role of the laity; the essential feature of their role is the vocation to bring the spirit of Christ into the arenas of secular life from within, i.e. into the family, work and profession, trade and commerce, politics and government, mass media, science and culture and national and international relations. It is different from the role of the clergy, which is to celebrate the sacred mysteries, to preach the Word of God and to gather the people of God together. Meanwhile, the role of the religious is to show, by living the three vows of chastity, poverty, and obedience, that the attraction of the grace of Christ is more powerful than the attraction of earthly realities.

In the words of the Catechism, lay people are needed 1) to permeate social, political, and economic realities with the demands of Christian doctrine and life; 2) to be in the front line of Church life in building the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him; and 3) to bring Christ's message to the whole world especially in the place where the apostolate of the pastors cannot be fully effective without them.

According to John Paul II, the ‘world’ becomes the place and the means for the lay faithful to fulfill their Christian vocation (Christifideles laici, 15). Therefore, it is necessary for them to have a clear concept and good consciousness that they not only of belonging to the

Church, but of being the Church; they are full member of the community of the faithful on earth under the leadership of the Pope, the common Head, and of the bishops in communion with him. They are the Church and the Church is the animating principle of human society. They are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people not only that they may offer spiritual sacrifices in everything they do, but also that they may witness to Christ throughout the world.

Some canons in The 1983 Code of Canon Law clearly states that because of Baptism and Confirmation, lay people have the right and duty (individually or grouped in associations) to preach the Gospel to all (900), to produce the Spirit's fruits in their works, prayers and apostolic (901-902), to be a good Christian spouses and teachers of their children (Canon 835), to fulfill certain offices such as to read the Word, confer Baptism, or distribute Holy Communion (903), to be Witness of Life and Word (904-905), to be Christians who are specialized in catechetical, in the sacred sciences and in the mass media, etc (906-907), to change the world with Christian moral values (908-909), to cooperate in the power of Church governance such as diocesan synods, parish finance councils, and parish pastoral councils (910-911), to be a living instrument of the Church's mission (912-913), etc.

INDONESIAN CONTEXT

For some reasons, the role of the laity is very essential in accomplishing the mission of the Church in Indonesia. Historically, most of laypeople have strived to embody the teachings of the Church and to share the gift of the Catholic faith to all people. Since the beginning of the Church's existence in Indonesia, there has been lack of priests; so lay minister is crucial for bringing Church's mission. In fact, lay men and women have been active members of their own parishes and in the greater world. They have acted as everyday ministers of the faith, bringing the principles of Christianity and Catholicism to work, school, and home. They have also taken part in some of the sacred rituals of the Church by being altar servers, lectors, and lay ministers who help distribute the Holy Eucharist during Mass and bring Holy Communion to shut-ins and those in hospital.

Kasimo (an Indonesian catholic politician) ever said that all catholic were called to be 100% catholic and 100% Indonesian. Here, the laity has to engage in the affairs of the world and direct them according to God's will by bringing Christ's divine message of salvation to every aspect of life. The statement was very significant in the context of Indonesia as the most populous Muslim nation in the world and the catholic is the minority in the country. According to the data, the population of catholic in Indonesia is only about 2,91%.

No.	Agama	Jumlah	Persentase
1	Islam	207,176,162	87.18
2	Kristen	16,528,513	6.96
3	Katolik	6,907,873	2.91
4	Hindu	4,012,116	1.69
5	Buddha	1,703,254	0.72
6	Khong Hu Chu	117,091	0.05
7	Lainnya	299,617	0.13
8	Tidak Terjawab	139,582	0.06
9	Tidak ditanyakan	757,118	0.32
	Jumlah	237,641,326	100.00

Sumber: BPS, 20110

As a multi-religious country, Indonesia has an ideology called Pancasila (five principles): belief in the one and only God, just and civilized humanity, the unity of Indonesia, deliberation for consensus, and social justice for all of Indonesia's people. Pancasila stresses that Indonesia is neither a secular nor religious-based state. Pancasila assures that every religion can exist in Indonesia. Yet, Indonesia used to recognize only five religions: Islam, Catholicism, Protestantism, Hinduism, and Buddhism. Indonesia's constitution provides for all persons the right to worship according to his or her own religion or belief.

However, many conflicts among religions have occurred in the past. Based on a Tempo magazine report, between March 1996 and August 2005, about 180 churches were destroyed, burned or closed by force. In 2003, in Jakarta and many parts of Java, these incidents were perpetrated by the radical Islamic organization, Islamic Defender Front (FPI) which attacked and forced the closure of more than two dozen churches in West Java, the lockout of believers from the Sang Timur catholic school etc.

Today Indonesia is not only a country with diverse ethnicities, religions and races but also a country with several challenges to issues of religious pluralism. Recently, it has become the scene of attacks or episodes of intolerance against minorities, whether they are Christians, Ahmadi Muslims or belong to other faiths. Just several months ago, hundreds of Muslim men attacked several churches including three Roman Catholic churches in Aceh Singkil district, setting it on fire. Tension in Aceh has been rising amid increasing Islamic conservatism in the

province and Indonesia as a whole. Aceh is the only Indonesian province where Sharia (Islamic law) is enforced, following a peace agreement between the central government and the Free Aceh Movement (GAM). Yet, in many other areas of the country (such as Bekasi and Bogor in West Java), a more radical and extreme vision of Islam is spreading among ordinary Indonesians.

In this kind of situation, the clergy have limited opportunity to bring Christ's message; hence, the laypeople have more chance to live Christian values in dialogue with other people by a. being exemplary husbands and wives, fathers and mothers; b. being model doctors, lawyers, architects, etc.; c. being model politicians and statesmen and women; d. being model pilots, business people, actors, actresses, trade unionists, taxi men, bankers, etc. Clerics may encourage the lay faithful to take on their own distinctive role in secular affairs, supply them with adequate and dynamic Church doctrine, and then allow the laity to take on their own responsibility in those secular areas.

ST PAUL COLLEGE AND LAY LEADERSHIP

St Paul College was founded in 1959 in order to fulfill the need for lay leadership and lay catechists in the Church, especially in Indonesia. At the beginning, it was focused on theology program; by the end of 1990s and mainly in 2000s, the scope of its mission was extended to the important role of other programs in order to have more lay leadership in the wider world and not only in the Church. Therefore STKIP College opened the English program, Elementary Teacher Program, Mathematics Program, Indonesian Language Programs, and Kindergarten Program. At the moment there are more than 4000 students including the Muslim (Islam) students.

Since 1961, this college has graduated thousands of catechists who are working in the whole part of Indonesia, especially in Flores, Timor, Borneo, and West Papua Neuginea. As catechist, they are active members of their own parishes and be lay ministers who can help distribute the Holy Eucharist during Mass and bring Holy Communion to shut-ins and those in hospital. Most of them become the leader of catholic basic communities; they also become the acting leader of parish Council, the leader of the commission of parish council etc. In the diocese level, they work as leader or secretary of pastoral commissions such as Catechetical Commission, Lay Apostolate Commission, Justice and Peace commission, Liturgy Commission etc.

Besides most of alumnae are catholic religious teachers at School, and even the headmasters of school, from kindergarten to university; As a matter of fact, since the beginning of catholicism in Flores, education has been the main means for evangelization and for improving the quality of people's life; here they become everyday ministers of the faith, bringing the principles of Christianity and Catholicism to work, school, and home. Their role has been considered very important for two reasons. First due to the lack of priest; second, as lay people they easily get involved in dialogue with people from other religions, especially the moslems.

Some of the alumnae also become member of political parties, parliament, government, catholic organization such as Wanita Katolik Republik Indonesia(WKRI), Pemuda Katolik, Ikatan Sarjana Katolik Indonesia (ISKA), Perhimpunan Mahasiswa Katolik Republik Indonesia (PMKRI) etc.

Today there are six programs in this college: theology, English language, Elementary Teacher, Mathematics, Indonesian Language, and Kindergarten Teacher programs. Theology program aims at preparing students to be catechists at any level of the church (from basic community to diocese level) and Catholic Religious Teachers at any school; so the focus of the program is for service within the Church itself. While the other programs aim at preparing students to be good catholic and professional teachers who are committed to exercising together their distinctive role in secular affairs and certain Pastoral functions that build the family of God into responsive witnesses of Christ's universal mission of service in charity to all humanity.

To achieve these goals, we have developed curriculum which considers their human, spiritual, academic, and pastoral dimensions; and includes personal competence, social competence, professional competence, managerial competence, and skills needed. The curriculum for theology programs is generally based on the curriculum designed by the Theology Consortium in the country. While the curriculums for other programs generally follow the national curriculum and added by institutional content, which includes Catholic Religious Subject, Spirituality, Christian Ethics, Music in Liturgy, Environment Education, Human Rights Education. The curriculum gives more rooms for several subjects that develop Christian values and spirituality to all the students.

Besides, the institute has established a research and community development centre which functions to conduct research in pastoral and cultural field. So far we have done some inculturation activities such as the translation of liturgical text, scriptures and prayers into local language as well as the use of traditional prayers, songs and dances in the church; the research centre also provides materials or moduls for cathecetical activities in the parishes

In near future the college plans to open some new programs (program of prayer, study, and reflection on the Catholic Faith and on the life of discipleship and service within the Church) to answer the need of the society and the state. The course will be of eight week nights, e.g., every Wednesday for eight weeks, or a series of three Saturdays. It will focus on bringing quality faith formation resources to the faithful for the enrichment of catechists, teachers, catechetical leaders, youth ministers, diocesan administrators, and parishioners. The college is committed to exercising together certain Pastoral functions that build the family of God into responsive witnesses of Christ's universal mission of service in charity to all humanity

CONCLUSION

The Church's missionary renewal demands the lay people to be on the front lines in the Church and in the world. Therefore, guided by the Word of God, the Magisterium, and the Social Teaching of the Catholic Church, and sensitive to specific and local needs, St Paul institute is committed to its original and genuine mission established by its founder that is to empower and enrich the laypeople to be leader in secular world and pastoral agents within the Church.

Yohanes Servatius Lon