RETHINKING ON PAROCHIAL MINISTRIES TODAY[1]

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Abstrak:

Karya pelayanan Gereja tampak paling jelas dalam pelayanan teritorial yang secara tradisional disebut "Paroki". Di banyak Keuskupan di seluruh dunia, pelayanan paroki menjadi karya andalan tetapi sekaligus juga menjadi lembaga pelayanan yang lama kelamaan membeku dalam suatu model pelayanan yang seragam. Paradigma pelayanan parokial yang dihidupi di banyak paroki dan menggantungkan pada satu figur "pastor paroki" menjadikan karya pelayanan itu terasa mandeg. Tulisan ini – yang dilengkapi dengan sharing pengalaman pastoral di Keuskupan Agung Semarang- mengajak pembaca terutama yang sudah berkecimpung dalam karya-karya parokial untuk berfikir ulang sekaligus kreatif demi menjaga agar karya parokial tidak stagnan dan membeku dalam pelayanan yang stereotip. Salah satu ide pokok dalam tulisan ini adalah berpastoral dengan menggunakan data. Data yang dimaksudkan di sini adalah segala macam informasi yang diperlukan oleh petugas pastoral (baik pastor maupun partisipan pastoral lainnya) untuk mengembangkan karya pastoral secara kontekstual. Kontekstualisasi pelayanan yang dimaksud di sini terkait dengan keadan hidup sosial dan budaya orang-orang Asia yakni: isu kemiskinan, kondisi multikultural dan plualitas agama. Dalam konteks semacam itu, sudah saatnya para pelaku pastoral, terutama mereka yang terkait dengan paroki sebagai basis teritorial umat beriman, berpikir lanjut mengenai karya pelayanan pastoralnya.

Keywords:

pastoral, data, parochial, pastor, context, community, social, Church, Diocese of Semarang, Asia.

1. Contextual Ecclesiology: Asian Context

It is reasonable that, rethinking on our pastoral services we should recall in mind the ecclesiological reality as *locus theologicus*. I begin bravely with reading the post synodic Apostolic Exhortation *Ecclesia in Asia (EA)* or *Church in Asia* written by Pope John Paul II. This document that was published in 1999, was a precious reflection on being the Church in Asia following a special assembly. It was a Synod of Bishops for the Church in Asia taken place in Rome in 1998. In the background of the end of the second millennium and precisely momentum of preparing third millennium, the Synod has – it seems to me – a particular

importance. The choice of the theme of synodic reflection has showed us and opened our mind to look forward our being of the Church of Jesus Christ in our continental context. The theme of the Synod was: *Jesus Christ the Saviour and his Mission of Love and Service in Asia:"That they may have Life and have it abundantly"* (*Jn* 10:10).

Let me ask you to pay a special attention to the apostolic exhortation as far as relevant to our topics! *First*, the document is characterized by christological point of view. It is a meditation on mystery of God's love through Christ and His Church, who was historically born in an Asian context. The moment of synodic gathering was considered as a precious moment of faith in Lord Jesus Christ and the same time it was a moment of the Church to renew her commitment of mission. About this topic, the Pope wrote:

> As well as a remembrance and a celebration, the Synod was *an ardent affirmation of faith in Jesus Christ the Saviour*. Grateful for the gift of faith, the Synod Fathers found no better way to celebrate the faith than to affirm it in its integrity, and to reflect on it in relation to the context in which it has to be proclaimed and professed in Asia today. They emphasized frequently that the faith is already being proclaimed with trust and courage on the continent, even amid great difficulties. In the name of so many millions of men and women in Asia who put their trust in no one other than the Lord, the Synod Fathers confessed: "We have believed and come to know that you are the Holy One of God" (*Jn* 6:69) (EA no.4).

Second, the apostolic exhortation put in its first part a reading on Asian context, particularly the cultural and religious realities:

> Asia is also the cradle of the world's major religions—Judaism, Christianity, Islam and Hinduism. It is the birthplace of many other spiritual traditions such as Buddhism, Taoism, Confucianism, Zoroastrianism, Jainism, Sikhism and Shintoism. Millions also espouse traditional or tribal religions, with varying degrees of structured ritual and formal religious teaching. The Church has the deepest respect for these traditions and seeks to engage in sincere dialogue with their followers.

This Asian multi religious and cultural traditions leads the Church in Asia to live in a coexistential way. So, the words: dialogue, tolerance, mutual respect and working together should be the key words to build peacefully Asian communities. These key-words, however, are the authentic dreams of Asian people. In many pastoral cases in Asia, we are obliged to pass through a long road and complicated ways to realize the dreams. Nevertheless, we believe that the true and sincere dialogue and tolerance are the only way of being a healthy and peaceful society.

Third, the Pope recalled in mind the problem of poverty. FABC as an assembly of Asian Bishops, has several times discussed the economic and social realities in Asia with poverty as a main issue. The poverty of Asian people is not an isolated an independent problem. It is an impact of inter-related social, political and cultural conditions. It is also a negative result for those who lose in an economic global competition. This complex social and economic reality in Asia has created a new style of personal and social life. In one side, modernization of economics system gives to the Asian people a promise and progress of *bonum comune* or communal well beings and prosperity; in other side, unfortunately, many cases show us that modernization and globalization has brought forth the 'victims' and multi-dimensional crisis.[2] And poverty, primordial discrimination, corruptions and dangerous global warming process are the real side-effects of sosio-economic and cultural distortions. It is understandable when the pope wrote about rapid changes that cause not only positive aspects but negative ones such as: *urbanization and the emergence of huge urban conglomerations, often with large depressed areas where organized crime, terrorism, prostitution, and exploitation of the weaker sectors of society thrive* (EA no 7). The phenomenon of migrant and marginalized groups caused by pressure of poverty, primordial discriminations and war remains a huge problem in Asia. The pastoral concern in Asia, was presented too in *Lineamenta* of Synod of Bishops. And responding to the Lineamenta no 35 and 39, the pope gave his strong words:

> The persistent reality of poverty and the exploitation of people are matters of the most urgent concern. In Asia there are millions of oppressed people who for centuries have been kept economically, culturally and politically on the margins of society. Reflecting upon the situation of women in Asian societies, the Synod Fathers noted that "though the awakening of women's consciousness to their dignity and rights is one of the most significant signs of the times, the poverty and exploitation of women remains a serious problem throughout Asia" (EA no.7).

Long time before this Synodal gathering, in the plenary assembly of Asian Bishops in 1990, the pastoral issues has been discussed as emergence pastoral topics. And the Church in Asia could not be ignorant to this things. We can note some words of the Final Statement of the plenary assembly:

> We regret that there are many situations and structures, groups an persons in Asia where justice and peace, love and compassion, equality and brotherhood and religious freedom do not always find a sufficient place for existence.

It could mean that during the last decade of the past millenium, the Asian issues is focused on the same themes: poverty, religious freedom and challenge of changing cultures[3]! Even, if we go back to the era of 1970 - short after the closing of Second Vatican Council- when FABC was born, the issues were emerged as actual pastoral topics. The word of *Gaudium et Spes* no.1 echoes as an inspirative

pastoral jargon: *The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ*.

Theme of the 5th plenary assembly closed in July 27th 1990 in Bandung (West Java), was " *Journeying Together Towards The Third Millennium*". Beyond the theme, the Church in Asia renewed her missionary commitment, as the John Paul II address:

> *On the Third Christian Millenium, an ever greater commitment to evangelization is imperative for all Churches in Asia which, though small, have shown themselves to be dynamic and strong in their witness to the Gospel. Their special challenge is to proclaim the Good News where different religions and cultures meet, at the very crossroads social, political and economic forces in today's world.*[4]

Being a Church in Asia who proclaims the Good News founded in Jesus Christ means: to be a contextual and responsive community of faith which is able bring - internally- a significant meaning, and – externally- a relevant contribution to the process of transformation of society. In the tranformative process the Church offer to the asian people her own richness: faith in Jesus Christ and Gospel. These are our special contribution for the promotion of humanity in Asia. The Church which presents herself as announcer of Good News in Asia , therefore, should be a "credible community" as Professor Peter Phan said: *the primary task of the Church is to become a credible "prophetic sign" of the coming reign of God*[5].

The word "credible" of Peter Phan applied to the Church could be something important to reflect. The word may be an autocritic of the Asian Church and of our pastoral activities! We can ask ourselves: if our pastoral services could present the Church as a credible community? Only when the Church becomes a credible sign, she is able to present herself as a prophetic one! But, how do we understand the word "Credibility" and what is the pastoral impact of it? Below I would like to share my pastoral experiences relating to my diocese in strives to be a credible particular Church. The attribut "credible" could be explained in some levels:

1. *Mystical Aspect*

According to *Lumen Gentium*, the most fundamental factor of the Church is her relation to the mystery of divine will and salvific plan of the Father (LG no.2), the sending of Jesus Christ to accomplish the will of God proclaiming the coming of Kingdom of God (LG no 3), and the pouring out of the Holy Spirit to guide and to keep people of God in communion. It is the very fundamental identity of the Church. Nevertheless, it is not an amorf Church; it is a visible and tangible community! So, we could underline the *Lumen Gentium*'s teaching:

> Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with

> visible delineation through which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element. (LG no.8).

So, if we talk about the credibility of the church, we must begin with her mystical identity. The nature of the Church is characterized by her participation to divine communion of Holy Trinity through Jesus Christ. Thanks to baptism, the sign of union with Christ (Rom 6,3-5), the people of God in spirit of sonship, call "*Abba, Father*" to the Almighty God (Rom 8,15-16). Thence, the sacramental nature of the Church is being possible and understandable. Accordingly, our pastoral activities in the light of mystical character of the Church should strengthen the people to have a significant progress in relationship with God (spiritual life).

2. Sacramental Identity

It is refered to the teaching of *Lumen Gentium* on the vocation of the Church in the world: "*Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth*" (LG no.9). This doctrinal statement -seems to me- has the same meaning with the words: *universal sacrament of salvation* in LG no 48. We need to look for an update and contextual implementation of the sacramental identity. Parish communities, thence, are able to play a particular roles and to realize the sacramental identity in a special way. So, pastoral services are considered as a being the living and dynamic Church. Asian problems which are dominated by poverty, multi cultural conditions and religion's coexistence, need a special response from the Church. In front of the se problems we ask: could our pastoral services realize the sacramentality of the Church in Asia?

3. Apostolic Identity

Among His numerous disciples, Jesus chose the 12 and founded them a group of apostles with a special task: to be "Good News preacher" and for this purpose, they must, "stay with Him" (cf Mrk 3,13-16). Indeed, preaching the Gospel is the nucleus of the vocation of The Twelve. Analogue with this arguments, we could say that, being an apostolic Church – in a special way – means a prolongation of the apostolic tasks. The urgency of Good News proclamation in this continent is strongly underlined in the ecclesiological reflection of Asian Bishops in the last Synod for the Church in Asia. If decree *Ad Gentes* no. 2: "*per natura sua*" is missionary, it should be clear that parish community is "in strategic position" for it! So, in the sake of missionary character of the Church, our pastoral activities

should be in balance: *ad intra* and *ad extra*. 'Ad intra' we deal with –it's so called- *cura animarum;* and ad extra we deal with transformation of the world and humanity. That is the "opened pastoral strategy". In a certain mode, pastoral activities carried out by parishes are in "front line" position of Good News' proclamation in daily life and social interactions. And recalling to our mind the Asian issues about the coexistence with religions, the fact of the poor and the various cultures, the proclamation of Gospel should be completed by threefold religious dialogues, expelling the poverty and inculturations.

4. "Credibility" of the Church should be measured by some indicators!

In pastoral levels, the main indicator is our capacity to manage our pastoral tasks according to guide lines of diocese. The pastor should have a managerial compentences like as competence of planning, organizing, leading and controlling his pastoral services. In the pastoral governance, the pastor should apply the principles of transparancy and accountability. In short word: the pastor should be professional leader and steward! In personal levels, the indicators of credibility is measured by: knowledge, skill, attitudes and –last but not least- spiritual life of priest!

2. New Challenges

2.1 In the year 2004, Indonesian Bishops Conference promulgated a Pastoral Notes which is entitled *Justice for All*. It was a pastoral notes following the serial ecclesiological discussions amongst the Indonesian bishops with contributions of a numbers of lay peoples. The Pastoral Notes was intended to give a special response to the need for justice. The misery caused by poverty, violence, discriminations, religious fundamentalism and damage of ecosystem has its radix in unjust attitudes, egoism and lack of humanity's sense ! It is also an indicator of *crisis of faith* when the faith is no longer an inspiration of life! There is gap between: the teaching of religions and human attitude; between dogma and praxis. Pastoral concern against the corruption, collusion an environmental damage is a sign of preferential option for the poor and the victims. But the Church through her pastoral choices does not work alone. There many groups and peoples which offer an opportunity to work together with the Church. They show always a good will to build a peaceful and prosperous society where every person and group can live in harmony. Thanks to God that many priests as the ecclesial leaders take the opportunity and integrate it with their daily pastoral activity. In that way they present the christian faith itself as an inner power which gives them a moral imperatives.

In a particular context of Archdiocese of Semarang, the question about faith in Christ is the most fundamental one! Since 1984, when for the first time we had

the diocesan pastoral guide lines we have been dealt with the faith as a base of our ecclesial and social being! In that moment, we reflected on the maturity and depth of faith. And at the same time we were aware of a need of bearing fruits of faith in our daily life as a testimony of Christian discipleship. In the light of the pastoral guidelines, all parishes in the diocese and comunities were encouraged to have new pastoral planning and organizing concerning with progress of ritual involvement, intellectual involvement (knowing religious teachings), experiential involvement (religious experiences) and consequential involvement (ethics and conducts). "Back to basic" that means: return to the main resources of Christianity should be spiritual and ecclesial movement.

Related to the pastoral goals the diocese give a special treatment for the empowerment of basic ecclesial communities (BEC) which traditionally have been existed. BEC in Semarang is community of catholic people (relatively small group) based on territory. For years, BEC is a spiritual, ecclesial and social gatherings. A number of families (about 8 – 50 families) formed an ecclesial community. Weekly, each community organizes a spiritual event such as praying, Bible reading and at least once a month they celebrate the Eucharist. BEC, indispensably, needs a concrete contributions and involvement of lay people. BEC needs an active and functional leadership as an organizer, motivator and facilitator. For it, the formation of lay people in various disciplines would be a serious pastoral choice. Let me give some examples as a pastoral sharing. The first, recently Pastoral Council of diocese through its Missionary Commision is organizing a formative program for lay people's leader named *Sekolah Ketua Lingkungan* (School of BEC's Chairman) . The assumption is that a strong BEC would be an effective instrument for the formation, communion and solidarity amongst the people as a part of society. The second one, let me share about a new awareness of pedagogy on faith. Indonesian Catholics - historically speaking - were introduced to the Christianity by European missionaries. What St Paul has written in Rom 10,14-18, it was also a historical process of Indonesian Christianity:

> But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard comes by the preaching of Christ. But I ask, have they not heard? Indeed they have; for "Their voice has gone out to all the earth, and their words to the ends of the world."

The pedagogy of faith is good pastoral practices of catechesis. This activity is the most important pastoral program in Indonesia. Catechism is not only given to the catechumen but to all people as a continuous catechesis. Some parishes in

Yogyakarta and Semarang have initiated it with a new spirit and belief what John Paul II taught in *Catechesi Tradendae* no 5:

> Catechizing is in a way to lead a person to study this mystery in all its dimensions: "to make all men see what is the plan of the mystery...comprehend with all the saints what is the breadth and length and height and depth ...know the love of Christ which surpasses knowledge...(and be filled) with all the fullness of God."(11) It is therefore to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by Him, for they simultaneously hide and reveal His mystery. Accordingly, the definitive aim of catechesis is to put people not only in touch but in communion, in intimacy, with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.

Regarding to this topics, I think this modern age as a *chairos* for building a new way of rethinking on our formation of spirituality. And it is also precious opportunity for religious and congregations to give a concrete contributions according to its own charisma and spirituality. We are now able to put in question whether the specific spirituality of congregation could be implemented in our pastoral services and programs? How can we do it?

2.2 Another modern challenge for our pastoral activities is sense of community! Traditionally, the sense of community is signed by active participation to services for whole community! So, *sentire cum ecclesia* is not only a theological concept, but it is an ecclesial experience too! That is the real Christian fellowship and togetherness described as "first community of believers" in the Acts of Apostles (Acts 2,41-47). The globalization and modernization for the Asian people, especially in Indonesia, have been totally changed the mindset, culture and behavior of the people. The modern technology of communication has been offered a new way of "being together" and a new way of building community. We live within a 'facebook' and "twitter" generation! A modern community can be built without actually physical presence, because it sometimes spend much times and distances. We live within a mobile generation where primordial bound is passed over! What we call "local wisdom" (in Javanese traditional culture) such as: *gotong royong* system (working together) as symbol of togetherness and collectivity -slowly but sure- now is disappearing. But in another side, we are able to observe a real need of fraternity and solidarity presented in various forms which sometimes –unfortunately- show us as exclusive communities and groups. So, we must theologically explain what does it mean: *sentire cum ecclesia* (sense of ecclesiality) in the modern society?

2.3 Recently the diocese of Semarang is talking about "*being significant and relevant Church*". Beyond this ecclesial slogan we think about simultaneously identity and vocation of the Church today. We need a dynamic understanding

of being a living Church. We need also to reformulate our contextual mission without neglecting the theological identity. In this line, we get our pastoral frame of reference which enlarges a new pastoral horizon. The spirit beyond the ecclesial slogan is a pastoral mission and vision statements which put in light our pastoral activities. We need, accordingly , to re-organize our pastoral ministries with a new spirit, commitment and professionality. All pastoral agents should sincerely evaluate and put in question if their pastoral planning and actions are in *these tracks*!

The words "*significant*" and "*relevant*" have been inspiring all parishes in Semarang to look for a new way of "being a catholic community". Some parishes with rural and agricultural area develop a new pastoral networking programs dealing with agricultural matters (i.e. back to organic farming, a movement against a agricultural chemical products). The ecclesial jargon inspired numerous catholic people, religious, clerics and students of catholic schools joining with a "go green movements" i.e planting trees in Merapi districts which were damaged by last volcanic eruption. These words are also enlightening the movements of solidarity such as "*five loaves and two fishes movement*" (cf Jn 6,9) which was few years ago initiated by students of catholic schools collecting a part of pocket money and give it to support the other students. Preferential option for the poor as a spirit of Social Teaching of the Church is creatively interpreted in various ways to improve and to empower those who are week, poor and diffable. The people believes that signIficandy and relevancy of the Church could be measured by her ability of 'being together' or 'existing with' the people as "companion in journeying".

2.4 The number of Catholics in Asia is less than 3% of population. It is relatively a small number among the majority. This demographical condition leads the Church in Asia to be aware of her limitation and opportunity to be a sign and mean of the unity with God and with all the people (cf LG no. 1). In the same time, the Church in Asia should be a creative being! The Asian needs of dialogue, inculturation, liberation, justice and welfare for all people should be seriously responded! Pastoral responses to these problems according to *Gaudium et Spes* lead us into new pastoral horizon which touch an pastoral actions *ad intra and extra*. Pastoral activities with ritual approaches should be balanced with social ones! The image of parish is no longer a ghetto community but an opened one! So, our pastoral activities are not only centralized in the "actions of pastor" but the actions of whole community. New pastoral goals in our days are community building (ecclesial and society), spiritual building, human promotions and concern with the ecological issues. Key success factors for these goals are solidarity, compassion and net-working.

Pastoral responsibility in this perspective is opened to the participation of lay people. *Lumen Gentium* underlined the special vocation of lay people in

terrestrial affairs. The world of economy, politics, social affairs, culture etc. are the specialization of laity or "world of lay people" (cf LG 31)! The empowerment of laity and promotion of their pastoral contributions would be a strategic approach. The laical movement, nevertheless, and their pastoral participation have its source and foundation in spiritual and ecclesial maturity.

3. Pastoral Based on Data

Let me now share my own pastoral experience. I am going to start this topic by offering an example. Pastoral planning in Semarang Diocese is recently provoked and challenged by boom of technology and social sciences. A few years ago, in a gathering of priests in diocese, we talked about "being a happy, commited and professional priest". These three attributes put in light a new priesthood identity! Bravely I could say: a "happy" priest is connected to his internal vocation, since the priesthood is a choice of way of life. Happiness is a sign of genuine vocation from God. A "committed" priest deals with his pastoral attitudes and his commitment to the people of God and diocese! Each priest in the diocese should show his readiness to serve the Lord and His Church though the direction of Bishop. And a "professional" priest means a priest which knows how to improve his pastoral services. In the light of professionalism let me share a pastoral based on the data!

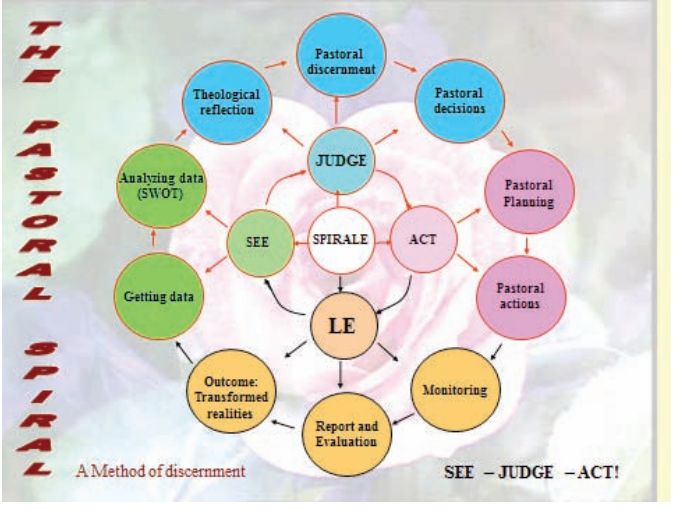
3.1 Finding an Pastoral Concept

Traditionally, the pastoral approach has its starting point in implementation of the doctrinal and moral teachings of the Church. The pastoral organization is based on *Codex Iuris Canonici*. For this reasoning, pastor is "the main pastoral agent" in the Church since they were "professionally" prepared with intellectual, personal and pastoral formations.[6] Leadership and managerial speaking, the pastoral decision making process and the execution of pastoral programs are the task of pastor. The question is: how do the pastors take a pastoral decisions? What is that pastoral planning based on? During last decades, pastoral activities in the Catholic Church were designed as an applications of theological and philosophical principles. The pastoral task of priesthood is linked to the theological teachings on: *participation to tria munera Christi: sanctificare, docere et governare!* For this ministerial task, the priests should grow in themselves a strong tied with Christ and hire the *caritas pastoralis of Christ* as the Good Shepherd. Indispensably, these theological principles of ministry are important as a spiritual and personal formation of the priest. This is our pastoral frame of references; it is theoretical principles of priesthood and ministerial services. [7]

Remain one thing to discuss: pastoral deals with the people of God as *a reality beings*! So, Pastoral has its specific character: *practical,* that is both reflection

and action in response to problem of the people. Pastoral does not merely present God to the people, but brings also people with all their success, sufferings, hope and their anxiety to God. The priests with their pastoral actions should ensure that this salvific encounter is happening amidst of the people. At this point, the pastoral task needs a comprehensive understanding of reality. And this is a real question for the priest with his pastoral task: do the priest sincerely know and understand his people and their needs? Do his pastoral planning and activities respond to the people's need? How do the pastor able to know his flock?

Data is a way to know closely the people. It helps us to reflect on our pastoral responsibility. In a certain sense, data shows us a new pastoral challenges and perspectives, and it guides us giving pastoral choices and possibilities. Data is an empirical informations and leads us into pastoral creativity. It refers to a methodological pastoral approach that we called " The Spiral Pastoral"[8]:



This diagram shows us a pastoral discipline that we should follow. This is a pastoral circle that takes as its starting point in the data and its analysis. It is a contextual methodology because its starting point and goals. Let me explain this concept quoting the words of Archbishop Orlando Quevedo:

> A method of discernment is generally adopted by BEC (Basic Ecclesial Communities). This is the method of the Pastoral Spiral. It begins with an analysis of situation, moves on to a reflection of faith, followed by decision making and planning the implementation of the decision. The Pastoral Spiral ends with action (implementation of the decision) and evaluation. A new situation emerges from the process, and a pastoral spiral begins. In many BECs, this method of community discernment is done regularly by the members and their leaders. It ensures that their faith response is rooted both in prayer and in the actual situation." (January 2000, *FABC Papers*, No. 921, p. 25)

The words of the Archbishop Orlando could be inspired by the teaching of Pope Paul VI (*Octogesima Adveniens* no 4) in social context of the Church and her social responsibility:

> It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and for action from the social teaching of the Church.

Pastoral work is a fruit of a theological discernment of whole people of God in front of their sociological realities. Pastoral services, nevertheless, are not merely kind of social activities as if a NGO's one! The pastoral decisions and actions are fundamentally the decisions in the light of faith. It should be an implementation of the Gospel's values what we must believe and announce!

3.2 The Data

I could roughly say that data is basically information. Pastorally speaking, data is all information that we need to improve our ministerial services. Information are collected from the people as the main source with a certain pastoral point of view and special purpose. Before collecting the data, therefore, we should put in question: what will we know and why do we need it?

Let me share with you what I have been joining in a pastoral movement of diocese what we call: "*pastoral based on data*". *Firstly*, *Pastoral based on data* begins with providing a *map of the people*. Last year (2011) we brought about a pastoral census with a special design. This pastoral census was designed to put the people of God in the diocese in four categories: a). Demographic/ethnic profile, b). economical profile, c. Intellectual and pedagogical profile, d). health profile. With many difficulties but also with total participation of the census' teams and supported by the pastors, we are able to finish 86% of 90 parishes in the diocese. The pastoral task is: how should the profiles of the people be pastorally responded? What is the meaning of the information for a pastoral strategy?

From the census, the pastors know the profiles and map of potential resources of their people! With credible accuracy of the data and its analysis, the pastors and their pastoral teams now have enough and necessary information to make a pastoral decision and its planning. In this way, our pastoral planning move from a charismatic, personal and subjective approach to a systematic, communal and objective ones! It is a professional approach. This professional approach, however, needs a strong leadership which is able to manage the pastoral services.

Secondly, there are two ways at least to get a data for pastoral services. First, we can get the data what we need by our personal initiatives: doing a pastoral notes, collecting informations as much as possible, doing a pastoral researches. It's are our primary data! Second, we are able to get data by accessing to various

sources of data such as web-sites, the publications of research and surveys, the information of government's offices or we can use another informations as a secondary data!

Thirdly, we need a research body for pastoral purposes! Let us give a chance for the people which with their intellectual ability and competence voluntarily give a special contribution to the pastoral works of the Church! I may give you an example: The diocese of Semarang established a Pastoral Research and Development Team. In the same purpose, each parish in the diocese do the same thing according to its own possibilities. The function of the team is a support system to the pastoral's decisions makers! Its main job is: providing accurate informations (and recommendation) for pastoral decisions! In these teams many lay people join themselves. And fortunately, they do this contribution voluntarily! For it, we appreciate them and are very grateful to them.

Finally, we think about the management of the data. The data should be clean, update and "ready for use". That is a valid data! It is another task of the team we have mentioned above! For this purpose, we need sufficiently both hard and soft wares! We need also a well- prepared human resources! And last but not least, we need also a financial support, because pastoral based on data could be, sometimes, something expensive!

4. Traditional Parochial Services in Question

The new approach and understanding on the pastoral style mentioned above may lead us to refresh our parochial services. We ask if the modern age brings us pastoral problems which we do not able to ignore. Or we can put in question: are our pastoral activities really update? I think, we need an innovative way to improve our pastoral service based on parish.

Codex Iuris Canonici (Roman Catholic ecclesiatical law) defines parochial communtiy as assembley of believers with – usually- a territorial bound (CIC cn. 518) with its own parish priest as a pastoral minister (CIC cn. 519) It is possible according to CIC to establish parochial commnunity based on the other categories such as rite, language, tribe, etc. Here I will talk about parish with a territorial category. Just for very long long times, throughout the history of the Church, the existence of parish with the parochial community has been a meaningful for the christians to obtain the benefits of *cura pastoralis* and *cura animarum:* catechese, sacramental services, guidance and counseling, and communal experiencing. We acknowledged also – relating to parochial services – the numeorus priests and lay peoples who have dedicated themselves to serve God and His Church serving His People. All of these things make sure that the parish remains an unreplaceable role, as written in the *Instruction* for the parish priest:

> The parish is a privileged place to announce the Word of God. It includes a variety of forms and each of the faithful is called to take an active part, especially with the witness of a Christian life and the explicit proclamation of the Gospel to non-believers to lead them to the faith, or to believers to instruct them, confirm them and encourage them to a more fervent life.[9]

Is there something new the parochial ministries to day? Let me call in mind an Indonesian priest dealing with this topic. In 1999, Rev. Y.B. Mangunwijaya published his famous *Gereja Diaspora* (Diasporic Church)[10]. He offered an idea to think about parish and its pastoral services witn a new understanding and perspective. From a modern civilization point of view he compared two kinds of way life that is a rural style with agricultural background and the urban way of life with industrial one. The rural style with its homogenous society is an ideal condition to establish a parish based on territory. The urban with an industrialized society, however, need a new way of being a parishioner and of living a *sentire cum ecclesia* (sense of ecclesiality). The difference style of life of the modern people leads us also to rethink about way of serving the people, of pastoral planning and goals, and of building an ecclesial community.

We can, here, talk about "mobile generation", those who are not be able to tied in one place with certain community! For them, a parish could not be more than an administrative body. They can with a special way to access any kind of pastoral services using the modern facilities and taking advantage a networking system. "Community" is a personal relation and does not necessarily an establishment. This is a new entry point to rethink about modern ecclesiology 50th after Vatican II. Could the modern parish with its pastoral services reach to them and give them a place in the Chruch to find their christian identity and to play their role for the good of whole community?

Recently, the Church finds herself as a part of globalizition process with a digital culture dominated by boom of technology of Information. But in this atmosphere the Church as community of believers should survive. This rapid cultural changes provides to the Church new possibilites for exploring her pastoral services. In the same time, we find a new demands of updated pastoral formations to educate the future pastoral ministers.

5. Conclusive Words

5.1 Parochial ministry as traditional services of priest is very close to the people. It could be a stagnant with a stereotype way of services. For a long time the kind of services does not move to anywhere! I call it as "entering in a comfort zone". Our time is a moment of rethinking on our pastoral services. The challenges of modern and post-modern era need pastorally a concrete responses. Priesthood ministry should be as Jesus did with two disciples of Emaus, a companion of the

modern people in journeying the happening of life. It means that our pastoral services should be updated.

5.2 Parochial services should be "open minded" and responsive to any changes, especially to the contribution of human sciences. Religious sciences we studied in our Theological Faculty are important, but not sufficient for modern pastoral yet. We should give a compatible and relevant services to the Church and human being without neglecting our theological and spiritual identity! I think we need an ongoing formation that can empower and encourage us to unceasingly look for the proper way to serve. Our pastoral gathering for reflection, praying and communion would be a "magic moment" to empower and encourage each another because we do totally understand that pastoral is communal works! Pastor has indeed a decisive role in the pastoral work, but he is not the "owner" of. So collaboration and solidarity amongst the priest in pastoral field would be something useful!

5.3 Parochial services with its territorial approach, in many places and for many people, are irreplaceable work. But it is not the only pastoral service in the Church. The modern people need a creative way to live their Christianity. The coming of various spiritual movements in the Church like Charismatic Movements, Focolare, St Egidio Community, Opus Dei, etc is a sign of Holy Spirit's gift. Then, they are also a pastoral richness. They should not be confronted with parochial services. Many kinds of pastoral services should be united in the only mission of the Church to be universal sacrament od salvation (Cf LG 9)

From this scientific point of view, the Church which is fundamentally a communion of faith in Christ, she is also a social body! Accordingly, pastoral has double dimensions too: theological and social ones.

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Endnotes

[1] This Paper is presented in an International Pastoral Seminar with OCD Conggregation, taken place in Bali, 31-07- 2013. It was wholly revised for this publication.

[2] In this point, it would be useful to quote what the Lineamenta of Synod of Bishops no.5 : " *In the area of development, situations on the Asian continent are so diverse that they defy classification under a single category. Some countries in Asia are highly developed, while others are still developing through practical economic policies. In some cases, the cost of such development has been at the expense of traditional social and religious values. However, some Asian countries have been able to adapt these principles to Modern economics and political life without adverse effects. Still others have been less fortunate in the area of development and remain among some of the poorest countries of the world. In the process of development,*

materialism and secularism are also gaining ground, especially in urban areas. These ideologies which undermine traditional social and religious values threaten Asia's great cultures with incalculable damage.

[3] Cf Aloysius Pieris, *Berteologi Dalam Konteks Asia*, Yogyakarta: Kanisius, 1996. For Aloysius, doing theology in Asia should deal with problem of poverty and multiculturalism. In the context theology must help the Asian people to encounter with Christ and His liberative power.

[4] The Address of His Holliness John Paul II to the 5th Plenary Assembly of FABC, in : *Spektrum* 2,3&4, XIX (1991)40-41.

[5] Peter Phan, *Ecclesia in Asia: Challenges for Christianity in Asia,* a manuscript Delivered at the Australian Catholic University, McAuley Campus, 53 Prospect Road, Mitchelton, Queensland 4053, 28th June 2002

[6] Cf Jacob Firet, *Dynamics In Pastoring"*, Michigan: Eerdmans, 1986. This book gives us a fundamental idea of pastoral activities. The strength of traditional concept of pastoral is designed in this precious work with pastor as a main agent of pastoral services.

[7] The Sacred Congregation for the Clergy promugated "The Priest, Pastor and Leader of Parish Community", an Instruction for the parish priest in their parochial ministry, 4 August 2002. This pastoral instruction presents the main duty an responsibility of a parish priest as "key leader" of parochial community and its theological dan yuridical background.

[8] Cf Frans Wijsen, Peter Henriot, Rodrigo Mejia (Ed.) , *The Pastoral Circle Revisited*, New York: Maryknoll, 2005. This books has its pastoral horizon in Latin America. Pastoral activities of the Church can not help to deal with social condition of the people as a starting point. So, this books talk about a "Pastoral Circle" as a method of doing a pastoral reflectioan and activities.

[9] Congregation for Clergy, "The Priest, Pastor and Leader of Parish Community", *An Instruction*, Vatican, 2002, no.4 Cfr no.18-19.

[10] Y.B. Mangunwijaya, *Gereja Diaspora*, Yogyakarta: Kanisius, 1999.

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