

ABSTRAK

Menyinggung dan membicarakan perihal kemiskinan dalam konteks Indonesia, Propinsi Nusa Tenggara Timur (NTT) selalu disebutkan. Prosentase kemiskinan yang tinggi itu, menyebabkan NTT diplesetkan dengan “**Nasib Tidak Tentu**”. Lebih sayang lagi nasib tidak tentu ini dialami oleh orang-orang Kristen (Katolik dan protestan) karena memang mayoritas penduduknya adalah penganut agama Kristen. Maka, mencuatlah keprihatinan dalam tanya: Bukankah Gereja berpreferensi opsi untuk kaum miskin? Bagaimanakah peran Gereja hingga umatnya identik dengan kemiskinan?

Mengambil sample keuskupan Agung Ende, salah satu Keuskupan di NTT dengan reksa pastoral Pembebasan dan Pemberdayaannya, penulis coba mengkaji sejauh mana relevansi pelayanan Gereja bagi Kaum miskin di sana. Penulis meneropong melalui lensa pastoral Pengembangan Sosial Ekonomi yang memang berkaitan langsung dengan upaya Gereja meretas kemiskinan bersama umat.

Dari penelitian yang saya lakukan di keuskupan Agung Ende mencermati pola pastoral pembebasan dan pemberdayaan di sana saya menemukan ketegangan antara harapan dan kenyataan, rumusan dan penerapan, arah dasar dan implementasinya.

Mencermati kenyataan ini, Gereja mesti berpikir kembali untuk membangun paradigma berpastoral yang lebih transformatif teristimewa dalam kaitan dengan pastoral di tengah badai kemiskinan. Menurut saya, bukan perubahan perumusan model pastoral dari waktu ke waktu yang membebaskan kaum miskin dari kemiskinan, melainkan tindakan pastoral yang nyata untuk orang miskin. Yang lebih penting adalah bagaimana berpastoral dengan kepedulian terhadap orang miskin setiap saat. Oleh karena itu, yang harus diupayakan Gereja adalah, pertama, berpastoral bagi orang miskin dengan living commitment, yakni kemauan untuk melibatkan diri berjuang bersama dengan orang miskin sebagai perwujudan iman akan Kristus. Kedua, arah pastoral untuk orang miskin harus menjadi arah semua umat beriman. Karena itu harus merubah cara berpastoral dari pelayanan sakramen kepada menjadi tanda/sakramen bagi orang lain. Ketiga, menggugah daya dobrak berpastoral, yakni melihat, merefleksi dan bertindak untuk pembebasan dengan program yang memberdayakan umat miskin.

Kata Kunci : Kemiskinan, Kaum Miskin, Reksa Pastoral, *Living Commitment*, Arah Dasar pastoral, Pemberdayaan dan pembebasan.

ABSTRACT

It is always debatable in touching on and discussing about poverty in Indonesia context, especially the Province of East Nusa Tenggara (Nusa Tenggara Timur = NTT). Because of the highly poverty percentage, it has been made the province always be slipped by the name of “Uncertainty Destiny” (Nasib Tak Tentu). More unfortunately the uncertainty destiny has been experienced by Christians people (Catholic and Protestant), because majority of the people are Christians. Then, it was rouse up a concern by questioning: Wasn’t the church preferential is option for the poor? How did the role of the Church then the people has identified with the poverty?

By using Arch Diocese of Ende, one of dioceses of NTT by the pastoral police of Liberating and Empowering as a sample or case study, the writer wanted to make a research about what extent the relevance of Church servicing for the poor. The writer would like to observe carefully through the lens of pastoral of Social Economy Development which it has the directly relation to the attempting of the Church to overcame the poverty together with the people.

Based on the research which had been conducted at Arch Diocese of Ende and observed the pattern of the liberating and empowering pastoral, it was found the strain between the desire and fact, the concept and application, the general guidelines and implementation.

Paying close attention to the fact, the Church should reevaluated the policy in order to develop a pastoral paradigm that more transformative especially in relating to the pastoral in the central of poverty hurricane. According to me, it was not only the changing of the pastoral model concept from time to time which able to liberate the poor from the poverty, but the real pastoral activities to the poor. The more important was how to make the activity to be more concern to the poor from time to time. Therefore, there were some recommendations that should be conducted by the Church: firstly, the pastoral to the poor by living commitment, that is, the willingness of self-involvement in struggling together with the poor as an implementing of their faith who believe in Christ. Secondly, the pastoral guidelines for option to the poor should become a guiding of all the believers. Therefore it should changed the pastoral manner from a sacramental care to be a sacrament for others. Thirdly, Waking up the pastoral driving force, that is, to see, reflect, and to act for liberating by a program which empowering the poor people.

Key Words: Poverty, The Poor, Pastoral Police, Living Commitment, General pastoral Guidelines, Empowerment.