

## ABSTRAK

Misi pelayanan pastoral seperti apa yang sekiranya cocok untuk Papua saat ini? Pertanyaan ini dilatarbelakangi oleh beberapa temuan masalah dan keprihatinan pastoral di Papua (Keuskupan Agung Merauke/KAME). Sejak Papua menjadi bagian dari Negara Kesatuan Republik Indonesia (NKRI), masyarakat asli menghadapi berbagai aneka macam persoalan kemanusiaan. Aneka persoalan tersebut, meliputi, aspek budaya, aspek sosial ekonomi, aspek politik dan aspek kepercayaan lokal. Masalah-masalah yang dihadapi masyarakat asli Papua saat ini adalah tindakan ketidakadilan, kekerasan, pelanggaran HAM, kemiskinan struktural, krisis identitas, ketersingkir dan keterasingan di tanah sendiri. Aneka persoalan kemanusian, tidak hanya berdampak pada kehidupan pribadi bermasyarakat tetapi juga dalam kehidupan menggereja. Menanggapi masalah-masalah aktual ini, pemimpin Gereja lokal KAME dalam surat Gembalanya dari tahun 2000-2016, terus menekankan upaya untuk memperjuangkan keadilan, perdamaian dan kesejahteraan bagi seluruh masyarakat.

Aloysius Pieris mengemukakan gagasan dan pemikirannya bahwa, teologi Asia tidak bisa terpisah dari partisipasi dinamis dalam perjuangan membela kaum miskin demi hidup layak manusawi. Gereja lokal di Asia dapat menjadi sungguh-sungguh lokal atau pribumi dengan berpartisipasi aktif dalam budaya Asia yang dihidupkan oleh mayoritas agama-agama *non* Kristen. Gerak keterlibatan itu didasarkan pada paradigma dua langkah profetis Yesus yakni, kerelaan penuh kerendahan hati untuk dibaptis dalam Yordan agama-agama Asia dan salib kemiskinan Asia. Dengan demikian proses lahirnya teologi Asia bersamaan dengan lahirnya Gereja lokal Asia yang sejati.

Pemikiran Aloysius Pieris amat relevan bagi Gereja-Gereja lokal di tanah Papua (KAME), karena wawasannya semakin mempertajam visi, misi dan spiritualitas Gereja-Gereja lokal Papua yang senantiasa berupaya untuk berpartisipasi dalam pembangunan manusia seutuhnya dalam rangka mewujudkan Kerajaan Allah. Partisipasi itu diwujudkan dalam solidaritas dengan kaum miskin dan memandang mereka sebagai subyek pelayanan pembangunan. Partisipasi dalam perjuangan kaum miskin mengarah pada pembangunan manusia seutuhnya baik secara individu maupun secara bersama demi tercapainya praksis pembebasan.

Salah satu tantangan Gereja-Gereja lokal Papua (KAME) ke depan adalah Gereja mesti menjawab kebutuhan-kebutuhan umat sesuai dengan konteks dan budaya mereka. Melalui tugas-tugas Gereja yang terdiri dari; bidang liturgia, bidang koinonia, bidang diakonia, bidang kerugma dan bidang martiria, misi pastoral Gereja diharapkan membawa praksis pembebasan dalam kehidupan masyarakat asli Papua.

## ABSTRACT

What kind of pastoral missionary work is suitable for Papua today? This question stems from the discovery of a number problems and pastoral problems in the Archdiocese of Merauke, Papua. Since Papua became part of the Republic of Indonesia, the local inhabitants have encountered various humanitarian problems. They include cultural, socio-economic, and political problems, as well as issues concerning their local beliefs. The problems faced by Papuans today include injustice, violence, human rights violations, structural poverty, identity crisis, marginalization. These problems occur in personal, societal, and ecclesial spheres of life. As a response to these problems, the leader of the local Church at the Archdiocese in Merauke, in his pastoral letters from 2000 to 2016, has continually called for the need to work together to fight for justice, peace, and welfare for all the people of Papua.

Aloysius Pieris asserts that Asian theology cannot but could be dynamically involved in the struggle to defend the lives of the poor, so that they have a more decent life. The local Church in Asia can only become truly local by actively participating in the culture of Asia, which is marked by the presence of non-Christian religions as a majority. The ground of such involvements is the two prophetic steps made by Jesus, namely the humility to be baptized in the Jordan river of Asian religions and the Cross of Asian poverty. These steps will give birth to both Asian theology and authentic local Asian Churches.

The thought of Aloysius Pieris is very pertinent for the life of the local Churches in Papua, including the Archdiocese of Merauke. The relevancy of his thought lies in the ability of his ideas to sharpen the vision, mission, and spirituality of local Papuan Churches, which are called to participate in the holistic human development for the sake of the Kingdom of God. This participation materializes in solidarity with the poor and in seeing them as the subjects of development ministry. Participation in the struggle of the poor is oriented towards the full development of human, both at the individual and the collective level, so that the praxis of liberation can be attained.

One of the challenges of the local Churches in Papua, including the Archdiocese of Merauke is to answer to the needs of the local people according to their context and cultures. Through the fulfillment of the duties of the Church, which include *leitourgia*, *koinonia*, *diakonia*, *kerugma*, and *martyria*, it is hoped that pastoral missionary work of the Church can deliver the praxis of liberation in the lives of the local Papuans.