

ABSTRAK

Perjalanan Gereja Katolik di Indonesia telah menempuh puluhan tahun. Ada banyak peristiwa bersejarah yang dapat disyukuri. Meskipun pasang surut silih berganti, Gereja di Indonesia terus bisa hadir melayani umat danewartakan Injil. Ada banyak Romo, Suster, dan Bruder yang tiada lelah bekerja di ladang Allah. Rudolphus Kurris merupakan salah satu Romo Paroki yang telah mencurahkan seluruh hidupnya untuk mengabdikan Allah dan Gereja.

Beberapa pertanyaan untuk mengarahkan penelitian tesis ini adalah: 1) Apakah peran Kurris sebagai Romo Paroki secara khusus pastoralnya menawarkan cara pandang baru dalam tugas kegembalaannya sebagai seorang Romo Paroki? 2) Bagaimana pastoral Kurris dapat diperkaya dan diperdalam lewat gagasan Teologi Narasi Choan Seng Song? 3) Poin-poin penting apa yang dapat dipetik dari pastoral Kurris sehingga dapat memperkaya Gereja dalam gagasan teologi dan kebijakan pastoralnya? Apa usulan pastoral yang dapat ditindaklanjuti dari pastoral Kurris untuk zaman sekarang? Pertanyaan-pertanyaan ini akan dijawab dengan penelitian pustaka buku-buku Rudolphus Kurris, wawancara umat, dan diperkaya dengan gagasan-gagasan Choan Seng Song.

Sebagai seorang Romo Paroki, Kurris sangat memperhatikan pembangunan gereja dan Gereja. Kurris tidak hanya sibuk membangun gedung-gedung gereja, tetapi juga sangat menaruh perhatian terhadap situasi umat. Kurris telah berkarya di tujuh paroki yang berbeda-beda. Di setiap paroki, Kurris berusaha untuk peka dan menjalin kedekatan dengan umat. Buku-buku, narasi umat, dan narasi pribadi Kurris menjadi saksi sejarah akan jerih payah Kurris dan perjalanan Gereja di Indonesia. Oleh karena itu, jasa-jasa Kurris tidak boleh dipandang sebelah mata.

Kurris berusaha untuk konsisten memperhatikan pembangunan gedung gereja, peduli terhadap umat yang miskin, setia mengunjungi keluarga-keluarga, menulis buku-buku sejarah Gereja, dan menaruh perhatian terhadap kebudayaan umat setempat. Pastoral tersebut diwujudkan oleh Kurris semenjak ia berkarya di Paroki Tanjung Priok sampai masa purna tugasnya di Paroki Purbayan. Choan Seng Song meneguhkan gagasan Kurris bahwa melalui narasi-narasi ada beberapa hal yang dapat digali, antara lain: Gereja sebagai umat Allah, Gereja sebagai sejarah keselamatan Allah, dan relasi Gereja dengan budaya.

Kurris senantiasa mengajak kita untuk memperhatikan dua pilar penting, yaitu gereja sebagai bangunan fisik dan Gereja sebagai kumpulan umat beriman. Meskipun demikian, umat tetap selalu menjadi fokus pelayanan Gereja. Melalui pastoralnya, Kurris sungguh memperlihatkan Gereja yang dekat dengan umat tanpa ada sekat-sekat.

ABSTRACT

Catholic Church in Indonesia has taken decades in its journey. There are many historical events to be grateful for. Time goes by, with its up and down, The churches in Indonesia still continue to serve the people and preach the Gospel. There are so many priests, nuns, and brothers who tirelessly work in the fields of God. Rudolphus Kurrus is one of the Parish Priests who has devoted his entire life to serve God and the Church.

Some questions to guide this thesis are: 1) Does Kurrus' role as a Parish Priest specifically offer a new perspective on his pastoral duties as a Parish Priest? 2) How pastoral Kurrus can be enriched and deepened through ideas of Choan Seng Song's Narrative Theology. 3) What are the important points that can be drawn from Kurrus's pastoralism so that it can enrich the Church in its theological ideas and pastoral policies? What pastoral proposals can be followed up on from the pastoral Kurrus for current situation? These questions will be answered through research of Rudolphus Kurrus' books, people's interviews, and will be enriched with Choan Seng Song's ideas.

As a Parish Priest, Kurrus was very concerned about building the church and "Church". It was not merely about the building but he was very concerned about the situation of his people. Kurrus has worked in seven different parishes. In each parish, Kurrus tried to be sensitive and establish strong relationship with the people. Books, people's narratives, and Kurrus personal narratives are the witness to the history of Kurrus' efforts and the journey of the Church in Indonesia. Therefore, Kurrus' services must not be underestimated.

Kurrus tried to pay attention to the construction of the church, care for the poor, continuously visiting the families, write the history of the church, and pay attention to the local culture. This pastoral was manifested by Kurrus from the time he worked in the Tanjung Priok Parish to his last at the Purbayan Parish. Choan Seng Song affirmed Kurrus' idea that through the narratives there were things that could be explored, including: the Church as God's people, the Church as the history of God's salvation, and the relationship of the Church with the culture.

Kurrus always invites us to pay attention to two important pillars, they are the church as a physical building and the church as a set of the faithful. Nevertheless, the people are always the focus of Church service. Through his pastor, Kurrus really shows a Church that is close to the people without any barriers.