



# PROCEEDINGS

## INTERNATIONAL CONFERENCE ON THEOLOGY, RELIGION, CULTURE, AND HUMANITIES

*"Re-Imagining Theology, Religion, Culture,  
and Humanities Studies for Public Life"*

Yogyakarta-Indonesia, March 28<sup>th</sup>-29<sup>th</sup>, 2023

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Faculty of Theology, Universitas Sanata Dharma  
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International Conference on Theology, Religion, Culture, and Humanities  
"Re-Imagining Theology, Religion, Culture, and Humanities Studies for  
Public Life"

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## **Preface: Greetings from the Chair**

Traditional religious dynamics in the public sphere no longer appear black and white, but rather as a richly colored reality that invites further interpretation. In the western hemisphere, various sociological studies show convincing predictions about the decline in affiliation with traditional religions, particularly among young people. Religion is no longer “the sacred canopy” and the final reference for interpreting human life’s struggles. However, in some other parts of the world (particularly Asia) religion appears to be very dominant, if not to say it is intrusive. Religion remains the main reference when people talk about *res publica*. When religion is still valued as the dominant reference, the challenge is to figure out how religion can avoid falling into internal debates about focusing on individual yet personal piety. The richness of religious traditions should be reinterpreted so that religion can contribute to the growth of collective determination to answer pressing public issues, such as the environmental crisis, conflict and migration, the dominance of economic sphere on the dynamics of politics and communal life, corruption, the widespread demand to recognize personal rights that have not been recognize in traditional societies.

This international conference focused on interdisciplinary reinterpretation of traditions – both religious traditions and religious traditions in encounter with local traditions – so that religion can emerge as a positive force for various life projects involving all people with good will.

The committee would like to express its gratitude to the plenary speakers, parallel session presenters, and all participants for their profound enthusiasm in the 1<sup>st</sup> Theo-iCon. The discussion, ideas, and thoughts in this online conference have engraved a beauteous mark in the history that our yearning for the meaning of religious life in the midst of a plural society is continuously sought after.

Yogyakarta, 28 March 2023

**Nikolas Kristiyanto S.J., S.S., S.T.B., S.S.L.**

Committee Chair



## Address of The Dean

On behalf of the academic community, Faculty of Theology, Sanata Dharma University, I would like to dedicate many thanks to the important individuals involved as speakers and motivators in this International Seminar:

1. First, my gratitude goes to His Eminence, Dr. Luis Antonio Gokim Cardinal Tagle who gave the opening words for this International Seminar.
2. thanks to the Rector of Sanata Dharma University, Rev. Fr. Albertus Bagus Laksana, Ph. D who gave the opening remarks
3. thank you Prof. Dr. Felix Korner, SJ, Berlin Germany
4. thank you Dr. Joel Casimiro Pinto, Instituto Superior de Filosofia e De Teologia Dom Jaime, Timor Leste (member of the Franciscan Order)
5. thanks Dr. Dominic S. Irudayaraj, SJ, Instituto Pontificio Biblico, Rome-Italy
6. I would also like to thank Dr. Rogel Anecito L. Abais, S.T.D, Loyola School of Theology, Ateneo de Manila University (Philippines).
7. My dear Zorica Maros, Ph.D, Catholic Faculty of the University of Sarajevo (Bosnia and Herzegovina).
8. Next, I welcome my colleague, Dr. Dionesius Bismoko Mahamboro.

The theme of our Seminar is Re-Imagining Theology, Religion, Culture, and Humanities for Public Life. This theme illustrates the concern of the faculty of theology of Sanata Dharma University to contribute to the development of human quality from a theological perspective with an interdisciplinary approach. This seminar is designed as a starting point to develop an academic climate imbued with the spirit of collaboration, creation and contribution to humanity. We will hold similar seminars every March. We invite lecturers, academics, students and all individuals who are committed and open to working together in developing the quality of life together.

Thanks to Father Niko Kristiyanto, SJ and all the committee members who worked diligently to prepare and organize this Seminar.

Congratulations on conducting the Seminar. May your involvement in this International Seminar move many people to work together in developing collaborative works that contribute to society. .

Thank you

Dr. Carolus B. Mulyatno

Dean of Faculty of Theology

# Welcome Speech

Your Excellency, Luis Antonio Cardinal Tagle,

Distinguished international speakers,

Respected presenters and participants,

The dean and faculty members of the Wedabhakti Pontifical Faculty, the School of Theology of Sanata Dharma University,

The members of the Conference committee,

Good evening or morning

On behalf of Sanata Dharma University, I welcome you to this important and timely international Conference, The Theo-iCon International Conference, with a very stimulating theme: “Re-Imagining Theology, Religion, Culture and Humanities for Public Life.”

I am happy to be here with you. I myself am a theologian, and I want to place the significance of this Conference within the dynamics of religions and society in our world today.

As we all know, our contemporary world is witnessing the changing and dynamic role of religion. In my view, there are at least three most important phenomena or trends in the changing role of religion in our contemporary world that we need to pay attention to:

- 1) There has been the phenomenon of privatization of religion, not only in the Western world, but also in different segments of Asian societies, where religion is practiced within the confines of private and inner life of the individuals, severed from its social and political connections. What is lost as well is the cosmic dimension, since religion tends to be understood mainly as purely spiritual that occurs in the inner life of the individuals. God’s presence in the innermost part of the individual is prized, while the presence of God in



the cosmos and the community tends to be forgotten or neglected. In this regard, religion tends to be “internalized.” Part of this privatization of religion is the popularity of “spirituality of success” and “feel good spirituality” where religious doctrines and practices are turned into a mere psychological technique geared toward a private sense of being happy that too often proves to be fleeting.

- 2) Ironically, this privatization of religion goes along with the politicization of religion in different parts of the world, especially in the Middle East that also spills over to some radical groups in South and Southeast Asia. In this regard, religion has become part of extremely narrow identity politics. As a result public and political life is “imbued with religion” without the presence of real spirituality, morality and public theology. Religious identity tends to morph into a mere activism, marked by tribalistic communalism without real and inclusive community.
- 3) The third phenomenon to reckon with is the iconoclastic religious ideology, a militant understanding of religion against culture, resulting in the loss of a real sense of history and connection to the past, as well as to materiality, including culture. In this framework religion tends to be understood as a “pure entity”, purified from the larger and rich culture, both locally and globally. Religious life is impoverished since deeper religious attitudes are often rooted in culture. This rootedness makes the practice of religion firmer and long lasting.

Over against these clusters of challenges, we need to re-imagine religion, theology, and culture for the common good, for our public life. Thus, our conference is very timely.

Here I want to stress the importance of public theology, a kind of theology that has been drawing our attention the last few years. Generally speaking, public theology is a name for a theology that retains its confessional character to a certain degree, yet is done and geared explicitly and largely toward the common good. In the Christian context, “public theology refers to the church reflectively engaging with those within and outside its institutions on issues of common interest and for the common good”<sup>1</sup> Public theology exists in many diverse forms and varieties. And our Conference will enrich this further.

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<sup>1</sup> Sebastian Kim and Katie Day (eds.), *A Handbook of Public Theology* (Leiden, Boston: Brill, 2017), 2.

Harold Brietenberg understands public theology this way:

Public theology is thus theologically informed public discourse about public issues, addressed to the church, synagogue, mosque, temple or other religious body, as well as the larger public or publics, argued in ways that can be evaluated and judged by publicly available warrants and criteria.<sup>2</sup>

Furthermore, public theology is interdisciplinary, self-critical, constructive, and done in a socially interactive manner, as to engage with the public and with citizens who have agency in the creation of the common good.

In the context of building up Asian public theology, Felix Wilfred argues:

Asian public theological reflection needs to be open-ended and should begin from the world. It will endeavour to respond with others to the question and issues thrown up from the life-situation of the people and societies. Such a theology can be characterised as public theology which needs to be promoted increasingly.<sup>3</sup>

Furthermore for a public theology to emerge, Wilfred argues for a change in the Asian theological method:

This methodology can be characterised as dialogical and open-ended, experimental and transformation-oriented. The integral character of Asian theologising has come out also in the fact that it does not rely simply on reason. The reason is not the sole instrument. Theology involves other faculties and dimensions of human life. The sources of this Asian theologising include the religious traditions of the neighbours of other faiths, the riches of cultures as well as the new forces at work in the life of the Asian peoples.<sup>4</sup>

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<sup>2</sup> E. Harold Brietenberg, Jr. 'To Tell the Truth: Will the Real Public Theology Please Stand Up,' *Journal of the Society of Christian Ethics*, 23:2 (2003), 66; quoted in Kim and Day, *A Handbook of Public Theology*, 4; for an interesting discussion on public theology, interfaith perspectives and religious education, see Manfred L. Pirner, Johannes Lähnemann, Werner Haussmann, and Susanne Schwarz (eds.), *Public Theology, Religious Diversity, and Interreligious Learning: Contributing to the Common Good Through Religious Education* (Routledge, 2018).

<sup>3</sup> Felix Wilfred, "Asian Theological Ferment (For Doing Theology in Contemporary Indonesia: Interdisciplinary Perspectives)," *International Journal of Indonesian Philosophy & Theology* 2020, Vol. 1(2): 79.

<sup>4</sup> Wilfred, "Asian Theological Ferment," 78.

So, echoing all these important features of public theology, I wish you a stimulating Conference. I am sure this Conference will enrich the process of reimagining religion, theology, culture and humanities for our troubled world.

Thank you very much. God bless us all.

Albertus Bagus Laksana, SJ., Ph.D.

President of Sanata Dharma University

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# **New Ministerial of Lay in Catholic Church A Case Study in Congregation of Our Lady of Charity of The Good Shepherd Regarding Lay Mission Partner**

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## **Abstract**

*In fact, there so many services inside the Church cannot be hold by itself. That's why Church has to open His self to many collaborations with the others especially with lay. Also, it was happened to many congregations. In the context of the decline number of vocation, and also there is no enough person to work, collaboration becomes a good way for some congregation to be able to carry out their mission and work. Lay becomes one of the collaborators who support religious in carrying out the work and mission of the congregation. This collaboration is reflected very clearly in Vita Consecrata (especially, art. 54-56) as an effort to renew the Church, especially religious in facing the challenges increasingly complex time. In this writing, we would like to share our research regarding collaboration between Lay and a famous congregation in Indonesia, namely Congregation of Our Lady of Charity of The Good Shepherd, Indonesia Province. The sister build collaboration with the lay, which is called Lay Mission Partner. By their ability, it is possible for lay to take a role that is quite important in term of work and mission of congregation. The presence of lay give a new face in presenting the Good Shepherd Spirituality. The spirituality now is not only inherited by the sisters, but also inherited and live by lay.*



**Keywords:** *Lay, Religious Good Shepherd, Collaboration, Lay Mission Partner.*

## Background

There is a group of people who offers their life for God in the Church, namely consecrated life. Eventually, there have been many congregations or institute of consecrated life established by their characteristic, charism, and spirituality according to their founders. Each congregation have work and mission according to their spirituality and the heritance of their founder. Its work sometimes requires them to break the boundaries of their religious life. But, as they are called a religious who offered their life for God, they “...*splendid and striking testimony transformed and offered to God without the spirit of the beatitudes...*” (LG. 31). Exactly, that there is a narrow for religious to live out their mission and work in this earthly problem. It is not because they cannot do that, but it is because sometime or somehow their life is rooted with their life and status as religious. In the other issues, however, currently, there is a decline in the number of people who wants to join any Institute of consecrated life both men and women. That’s why, nowadays, religious must think, how to continues their mission and work as congregation in the limitation that they are a religious and also the limitation of member of congregation.

In this paper, researchers offer a new service of religious by making and building **collaboration** with lay in the Church as a way to continue their mission and work in the problem of earthly issue and (for some congregation) decline in the number of members of congregation. Based on this issue, the writers in concerned about a congregation of Sister of Our Lady of Charity of the Good Shepherd (RGS). In Indonesia, RGS is considered as a small congregation. There are 39 sisters, consist of 32 active sisters, and 7 are elderly.<sup>1</sup> Although they are small groups, but the congregation significantly has big contribution for the Church in Indonesia and the people. RGS tries to present the face of the Church that is merciful and carrying by empowering people, especially for women and children as Good Shepherd Service for Woman and Children (GSSWC Indo), Anti-Trafficking Programs, Empowerment Programs-Prevention of Trafficking, Rural Ministry.<sup>2</sup> In the case of decline of number of members of congregation and also the big work and mission that they had. RGS tried find out the “new wineskins” to deal with the complexity of their works and mission and also to behold realistically the new situation

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<sup>1</sup> Statistic Data of Congregation of Sister of Our Lady of Charity of The Good Shepherd, 2018, archives of Congregation of Sister of Our Lady of Charity of The Good Shepherd Indonesia Province.

<sup>2</sup> <http://www.goodshepherd-asiapacific.org.au/country/indonesia>, accessed January 2, 2019.

now.<sup>3</sup> It is **collaboration with lay**, that they called as Lay Mission Partner. The lay join in refreshing and doing the mission of Good Shepherd. Sister of Good Shepherd entrust some of field of works to lay who is expert in this or her field (example: psychological issue, economic issue, public social issue).

In this collaboration, sister does not become the center of the work. And also, the lay not work undepressed by the sister. But, in the name of work and mission, all the participant, either sisters or lay, have same status and right to build and live out the mission of the Good Shepherd. It is worth to appreciate that the sister of RGS wants to be flexible for responding the challenges of works<sup>4</sup> by received and open their mission to be lived out by lay. This collaboration has been given a bid impact for this congregation, especially in Indonesia. The presence of lay in their mission make RGS still exist in Indonesia. For RGS, lay were gifted by God with the same charism as Good Shepherd sisters<sup>5</sup>. Moreover, they are gift for the congregation, the church, and the world in...” *living their live in the ordinary circumstance.... exercising their proper function and may work for the sanctification of the world from within as a leaven...*” (LG 31).

Lay Mission Partner becomes a new evangelical<sup>6</sup> by an empowering people method, by taking part in doing Church mission through the religious or congregation mission, that is the mission of Good Shepherd. It is also a presenting a kind of relation and presence obviously by bringing and sharing Good Shepherd charism to the lay. It is a sign of openness in making new way and build synergy together in works and mission of Church, Good Shepherd mission.<sup>7</sup> Lay Mission Partner is kind of creativity and innovation that made by sisters of Good Shepherd. It does not mean to blot out the identity of congregation, founder, or lay itself. But it is a renewal effort for shoeing an initiative, creativity, and the holiness of founder by new way as a response according to symbols in current times.<sup>8</sup> A renewal that adapted to the modern physical and psychological circumstance (PC 3).

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<sup>3</sup> Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 5 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).

<sup>4</sup> Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 1 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).

<sup>5</sup> Good Sheperd General Chapter Direction Statement 2003.

<sup>6</sup> Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 4 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).

<sup>7</sup> Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 55 (translated by R. Hardawirjana, SJ, Jakarta: Dokpen KWI, 2016)

<sup>8</sup> Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 37 (translated by R. Hardawirjana, SJ, Jakarta: Dokpen KWI, 2016)

Based on this phenomenon, the writers wish to find out the new way of service and ministerial of lay through the congregation of RGS. What kind of theology they are using by inviting the lay in their ministerial, especially in Indonesia? The limitation of this research is what is happened in the RGS congregation during they had been done collaboration with lay.

## Research Methodology: Case Study Research

In this research, writers use case study method. Case study method focuses in questions about “how” and “why” of a phenomenon.<sup>9</sup> John W. Creswell, said that;

*Case study research is a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observation, interviews, audiovisual material, and documents, and reports), and reports as case description and case themes. The unit of analysis in the case study might be multiple cases (a multisite study) or a single case (a within-site study).<sup>10</sup>*

There are two types of study case. They are distinguished by the size of the bounded case. They are instrumental case study and collective case study<sup>11</sup>. Instrumental case study, the researcher focuses on an issue or concern. Researcher will describe it well and deeply. Collective case study (or multiple case study), the researcher will select on issue, but the researcher needs to collect some of several research to describe the issue well. It does to show different perspective on the issue. On this case, I will use the instrumental case study.

In the first steps of this research, we have to determine one of interested phenomenon. According the meaning of this research, we would like to do the research about Lay Mission Partner which is introduced by RGS. It is about how they make a collaboration or associate work or cooperation with lay in doing their works and missions. It is undoubtedly, that in our research and observation, lay has an important role in RGS works and missions. We want to deepen about “why Sister of RGS build Lay Mission Partner?” and “How is Lay Mission Partner done?” by using study case.

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<sup>9</sup> Robert K. Yin, *Studi Kasus, Desain & Metode* (Jakarta: Rajawali Pers, 2002), 1.

<sup>10</sup> John W. Creswell, *Qualitative & Research Design Choosing Among Five Approaches*, 3<sup>rd</sup> ed. (United States of America: SAGE Publication, 2013), 129.

<sup>11</sup> John W. Creswell, *Qualitative & Research Design Choosing Among Five Approaches*, 3<sup>rd</sup> ed. (United States of America: SAGE Publication, 2013), 129.

In the second steps, we have to collect the data by extensive, drawing, on multiple sources of information, such as observation, interviews, documents, and audiovisual materials. There are kinds of data that we have like document of congregation, transcription of interviews with some of sisters and Lay Mission Partner members, and direct observation. For the informants, we have eight persons. The interview process was divided into two forms. First, direct interview with the informants (face to face), and second, interviewed by email (by sending questions to some informants). Interview process tries to ask and deepen concerned to facts and phenomena,<sup>12</sup> being RGS in context of collaborating with lay mission partner.

### Lay Mission Partner

Lay Mission Partner of Good Shepherd is cooperation or collaboration between Sister of RGS with lay-as working-partner, official employee, staff, volunteer, benefactors, colleague, friends, and Good Shepherd family- which share love and the spirit of Good Shepherd missions. Everyone receives responsibilities and collaboration for the effectivity, development, and continuity of Good Shepherd missions.<sup>13</sup> There is no exact time when lay exactly becomes part or official group. But, sometime later, lay partner was generally called as Lay associate inside RGS, in Indonesia it is called “friends of Good Shepherd” (Sahabat Gembala Baik). Henceforth, in General Chapter 2003, Congregation of Sister of Good Shepherd was aware and admitted that lay has important roles in the mission of congregation. *Recognize that the laity who live the Good Shepherd charism are a gift for the Congregation, the Church and the world. In partnership with them, find new paths; with reciprocal confidence find the means to share information and mutually enrich each other.*<sup>14</sup>

As the time pass by, at some moment there was imbalance between works-mission and number of Sisters. From this consideration, Sister of RGS open themselves for collaborating and invite lay joining Good Shepherd works and mission. This collaboration gives opportunity and entrust the lay (which has more competence and appropriate to needs of congregation), organizing services or works which cannot be organized by sister itself. Collaboration becomes a choice for the congregation for continuing Good Shepperd’s missions and services. Openness in services and missions which is offered by Sister of RGS become medium for professionalism of works and continuity of Good

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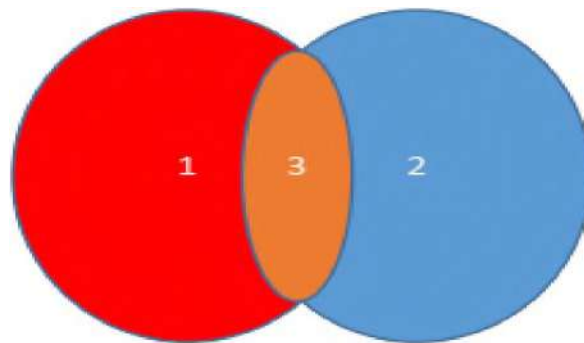
<sup>12</sup> Robert K. Yin, *Studi Kasus, Desain & Metode* (Jakarta: Rajawali Pers, 2002), 109.

<sup>13</sup> Sr. Chatarian, RGS, Interviewed Lay Mission Partner, recorded, May 23, 2019.

<sup>14</sup> Kongregasi Bunda Pengasih dari Gembala Baik, *General Chapter Direction Statement 2003*.

Shepherd missions. Sharing mission to lay enable Sisters of RGS to see the of the Good Shepherd mission will develop and there will be new services, initiative, and works.<sup>15</sup>

The collaboration with Lay Mission Partner is illustrated like this;



Part *one* (red circle) is lay, and part *two* (blue circle) is Sister of RGS. From the point view of way of life, they are different as lay and religious consecrated in Catholic Church. Lay generally has live as a Christian, and Sisters have a way of life as religious life according to their statute or constitutions. The *third* circle (orange) is Good Shepherd mission/Spirits that is possessed and lived by Sisters and the lay. They are mercy, forgiveness, peace, solidarity, courage, justice, relation, co-responsibility, thanks giving, zeal, innovation, “Good Shepherd” attitude.<sup>16</sup> Theses missions become part of their responsibilities and live by Sisters and lay. Sisters and lay can be considered equivalent in works and mission. Lay also have authority and right in the development and continuity of mission (*co-responsibility*). Lays have possibility to hold a center position in Good Shepherd works and missions. Example; a lay followed General Chapter and have choice inside the chapter regarding works and missions of Good Shepherd,<sup>17</sup> a lay leads RGS service work, a lay holds finance concerned works and missions.<sup>18</sup>

## Lay and Religious

Religious life is a lifestyle that is devoted to God who is loved by professing the evangelical counsels; chastity, poverty, and obedience. *The evangelical counsels joint religious to the Church and her Mystery* (LG, 44). Religious choose evangelical counsels for

<sup>15</sup> Kongregasi Bunda Pengasih dari Gembala Baik, *Partnership Gembala Baik Indonesia*, 31.

<sup>16</sup> Sr. Chatarina, RGS (RGS Provincial at that time), Interview Lay Mission Partner, recorded, May 23, 2019. According to *Partnership Gembala Baik Indonesia* book.

<sup>17</sup> Kongregasi Bunda Pengasih dari Gembala Baik, *Partnership Gembala Baik Indonesia*, 32.

<sup>18</sup> Gabriela Pipit Rina, Interview with Lay Mission Partner, recorded, August 24, 2019.

following Christ freely and more following Him faithfully (PC 1). The Holy Spirit works in the heart of religious to make possible the conformation to Christ.<sup>19</sup> By this special life style, religious may grow on and strengthen the Kingdom of God in every human heart and spread it widely to the world (LG, 44) by the heritage and charism belongs to all congregations. Religious life become an instrument of God in representing the Kingdom of God which is beyond of worldly life by responding to divine call (PC 5). They becomes the narrower path toward holiness (LG, 13), so that the will stimulate other Christians toward holiness.<sup>20</sup> It is realize by leaving all things behind for the sake of Christ, listening to His word, and being “solicitous” for his concerns.<sup>21</sup> Religious become a sign and an image of heavenly life in last day.<sup>22</sup> Religious life has objective superiority, namely calling for sanctification of humanity.<sup>23</sup> The primary reason is they live out and express the evangelical counsels for the purpose of the Kingdom of God and the Church itself. By their way of life, religious try to wake up the world and to illuminate it through prophetic and countercultural witness that they have.<sup>24</sup> So that, it can help the world to open a new horizon, and to bring hope for a better future, which is different from the kingdom of this world.<sup>25</sup> Sisters of Good Shepherd is one of many congregations. Their presence, vows, works, services (especially for women and children) become a sign of the presence of Church in proclaiming Christ in the world and Christians (EN 65).

*Lay is understood to all the faithful except those in holy orders and those in a religious state sanctioned by the Church (LG, 31). By their baptized, they have joined to take a part in the Body of Christ and to do their function of Christ in the priestly, prophetic, and kingly and their vocation to holiness in love, it is fulfilled through their secular character or presence in the world.<sup>26</sup> They are joined in the mission and command of Christ, go into the world and preach the gospel to the whole creation (Mrk 16:15).<sup>27</sup> By baptism, a Christian, his existence as the lay faithful, can live the responsibilities which*

<sup>19</sup> Amando Trujillo Cano, TOR, “Theology Consecrated Life: The Christological and Existential Nucleus” (Paper on Franciscan School of Formation for Formators in Africa, 2018), 9.

<sup>20</sup> Amando Trujillo Cano, TOR, “Theology Consecrated Life: The Christological and Existential Nucleus”, 6.

<sup>21</sup> Amando Trujillo Cano, TOR, “Theology Consecrated Life: The Christological and Existential Nucleus”, 9.

<sup>22</sup> Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 32 (translated by R. Hardawirjana SJ, Jakarta: Dokpen KWI, 2016)

<sup>23</sup> Yohanes Paulus II, *Vita Consecrata*, art. 32.

<sup>24</sup> *Message of His Holiness Pope Francis for the Opening of the Year of Consecrated Life*, Vatican, Sunday, 30 November 2014

<sup>25</sup> Amando Trujillo Cano, TOR, “Theology Consecrated Life: The Christological and Existential Nucleus”, 12.

<sup>26</sup> Yohanes Paulus II, *Christifideles Laici* (March 12, 1989), art. 64. (Translated by Marcel Beding, Jakarta: Dokpen KWI, 1995).

<sup>27</sup> Yohanes Paulus II, *Christifideles Laici* art. 64.

received from God.<sup>28</sup> The special character of lay is a secular quality. By their special manner, laity seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God (LG, 31). This statement means that lay lives in their reality life, their concrete family life and social life, according to their status themselves. In their reality of life or secular life, laity becomes "...salt and light..." (cf. Matthew 5:13-16) that gives witness and service to God and others, and also called to be servant of The Kingdom of God.<sup>29</sup> They serve God and His Kingdom in and by his natural engagement in this worldly activity.<sup>30</sup> Laity has as special task to illumine and organize these affairs in such a way that they may always start out, persist, and develop according to Christ's mind, to the praise of the Creator and the Redeemer (LG, 31).

Laity, because of their vocation, has special mission in proclaiming Gospels in temporal sphere<sup>31</sup> and by this manner they achieve holiness. This particular rule has been deeply reflected in Apostolic Exhortation *Gaudete et Exultate* by Pope Francis in 2018. By experiencing our own rule (especially laity) in our daily life, the people of God direct their self to become holy men or women.<sup>32</sup> As people of God, laity has a central role in representing Church's face in their daily life (secular sphere). Every lay person is *the witness and the living instrument of the mission of the Church* (LG, 33). Their filed in evangelization are politic, society and economy, culture, internationality, social media (EN 70). In my study case, Lay Mission Partner is an example of lay actualization of their mission for the Church through spirit, works and service of congregation of sisters of Good Shepherd. By their presence in the congregation works, lay try to take responsibility in mission of the Church by serving women and children that become services focus of sister of Good Shepherd. This collaboration enriches each other and creates a new characteristic and rule of lay in joining and doing Church mission through the mission of sisters Good Shepherd.

## Collaboration Between Lay and Religious

If we look at the phenomena that I found in case study research regarding Lay Mission Partner, so it is very interested that lay take apart in works and missions from a congregation (I mean Sisters of RGS), Whereas, this is a development and a new effort in

<sup>28</sup> Yohanes Paulus II, *Christifideles Laici* art. 10.

<sup>29</sup> Cesar Kuzma, "Mission and Identity of People of God: An Outgoing Church Called to Service of the Kingdom," *Concilium International Journal of Theology* (2018): 23-31.

<sup>30</sup> Yves M. J. Congar, "My Path-Finding in the Theology of Laity and Ministries," *The Jurist* 32 (1972): 172.

<sup>31</sup> Yohanes Paulus II, *Vita Consecrata*, art. 32.

<sup>32</sup> Fransiskus, *Gaudete et Exultate* (March 19, 2018), art. 14 (translated by R.P.T. Krispurwana Cahyadi SJ. Jakarta: Dokpen KWI, 2019).

serving the missions of congregation (that also mission of the Church) nowadays by collaboration. Both of them, either religious and lay, are the complementary aspects of different vocations in the Church that are called together to be witnesses of the risen Lord in every situation and place.<sup>33</sup>

The collaboration that has been doing by Sisters of RGS together with lay was reflected by the Church in Apostolic Exhortation *Vita Consecrata* of the Holy Father John Paul II, especially in some point; no. 54 *Communion and cooperation with the laity*, no. 55 *For a renewed spiritual and apostolic dynamism*, no. 56 *Associates and lay volunteers*.<sup>34</sup> Lay Mission Partner is one of many examples regarding “association” between lay and Sisters of RGS; lay participates in works and missions of congregation. This form of collaboration becomes part of Church reflection in *Vita Consecrata* no. 56,

*...A significant expression of lay people's sharing in the richness of the consecrated life is their participation in various Institutes under the new form of so-called **associate members** or, in response to conditions present in certain cultures, as people who share fully for a certain period of time the Institute's community life and its particular dedication to contemplation or the apostolate...*

The Church invites all religious congregations to establish a communion and collaboration with laity.<sup>35</sup> The Church, especially for the religious congregations, do the collaboration to live all the charisms inside of the Church more effective for the missions of the Church itself. Collaboration together with lay become an effective medium for confronting many challenges nowadays. What Sisters of RGS do by establishing Lay Mission Partner *to true synergy with all other vocations in the Church, beginning with priests and the lay faithful*.<sup>36</sup>

As a congregation that involved apostolate works, Sisters of RGS try to build pastoral cooperation, as written in *Vita Consecrata* no. 54;

*... Contacts with the laity, in the case of monastic or contemplative Institutes, take the form of a relationship that is primarily spiritual, while for Institutes involved in works of the apostolate these contacts also translate into forms of pastoral cooperation...*

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<sup>33</sup> Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan (Februari 2, 1994), art. 70 (translated by R.P. Andreas Suparman, SCJ, Jakarta: Dokpen KWI, 2020)

<sup>34</sup> Yohanes Paulus II, *Vita Consecrata*, art. 35-37

<sup>35</sup> Yohanes Paulus II, *Vita Consecrata*, art. 54.

<sup>36</sup> Apostolic Letter of His Holiness Pope Francis to All Consecrated People on The Occasion of The Year of Consecrated Life, on November 21, 2014, page 7, art. 3.



Lay Mission Partner is an effort in sharing the heritage of Church's charism, by sharing Good Shepherd charism to lay.

It is very important to remember, that the charism of a founder and spirituality of a congregation is a gift for Church, it is not monopoly by a congregation. A congregation is certainly only one of many possibilities that realizing a charism that they have. Sharing spirituality and service to laity is a challenge for many congregations, for joining laity to take apart and to participate fully in spirituality and charism of congregation which is exactly a gift for the Church.<sup>37</sup> The phenomena of collaboration between laity and sisters that I found in RGS, regarding Lay Mission Partner, becomes a guaranty for Church about her services through congregations. Good and harmonious collaboration finally give intensity in Good Shepherd missions.<sup>38</sup> Lay Mission Partner becomes a place for laity apostolate who devoted themselves fully for the works of the Church through works and services of Sisters of RGS.<sup>39</sup>

This collaboration not only gives positive benefit for the sisters or other congregations, as I found in case study research with laity but also give spiritual aspect that very positive for laity in living evangelical counsels through encountering and serving in the missions and works together with sisters. Laity motivated to take apart in living the spirit of Beatitudes.<sup>40</sup>

The positive impacts of this collaboration together with lay or "association" for Sisters itself are it strengthens their missions, they have human resource enough, there are many people who join to take responsibility in missions (co-responsibility), militant lay in the spirit of Good Shepherd, the spirit of Good Shepherd is known and lived by many people.<sup>41</sup> This positive impact has been reflected by *Vita Consecrata*, no. 55,

*...They can in fact give rise to the spread of a fruitful spirituality beyond the confines of the Institute, which will then be in a position to ensure the*

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<sup>37</sup> Umberto Chiarello, "A Consecrated Life open to The Laity", *Dehoniana Docs* (Roma: Centro Study Dehonian, 2000), 99-106.

<sup>38</sup> Yohanes Paulus II, *Vita Consecrata*, art. 55, "...Another positive consequence will be to facilitate more intense cooperation between consecrated persons and the laity in view of the Institute's mission..."

<sup>39</sup> *Apostolicam Actuositatem*, art. 23 "...Whether the lay apostolate..it should be incorporated into the apostolate of the whole Church.. This is most fitting since a particular activity in the Church requires harmony and apostolic cooperation on the part of both branches of the clergy, the Religious, and the laity..."

<sup>40</sup> Yohanes Paulus II, *Vita Consecrata*, art. 55.

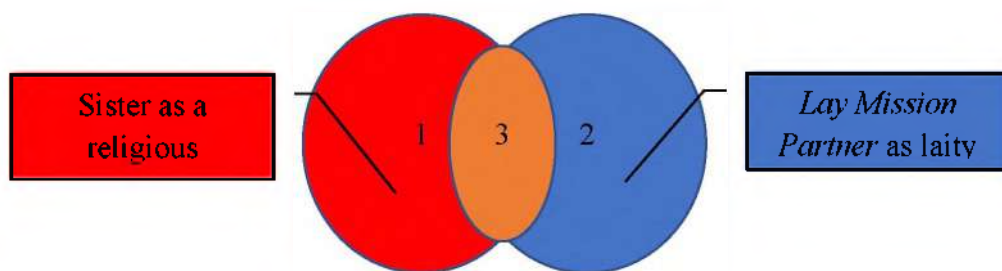
<sup>41</sup> Sr. Chatarina, RGS, Interview Lay Mission Partner, recorder, May 23, 2019.

*continuity in the Church of the services typical of the Institute.. o facilitate more intense cooperation between consecrated persons and the laity...*

By their lifestyle, lay gives new hint and face of charisms and spirituality of congregations.<sup>42</sup> So that, all members of consecrated life, especially Sisters of RGS, is helped for renewing and knowing their self-identity as a congregation deeply and new by rediscovering and expressing of laity.<sup>43</sup>

The benefits for laity itself, collaboration also gives good impact in their life; understanding the spirituality of Good Shepherd well, to learn how to have good cooperation, values of morality and life.<sup>44</sup> This collaboration finally open the service “window” of congregation by new perspective that comes from laity’s insight.<sup>45</sup> It becomes an invitation from Pope Francis to laity to draw close to these men and women, to rejoice with them, to share their difficulties and to assist them, to whatever degree possible, in their ministries and works, for the latter are, in the end, those of the entire Church.<sup>46</sup>

Collaboration together with laity does not unite or melt the status of lay or Sisters, whereas lay becomes a monk/religious. Lay is not a member of the congregation because they do not follow the statute or constitution of a congregation, but they are only partner or colleague in missions and works.<sup>47</sup> They are both Sisters and laity still live out their essence as a member of Church (religious and lay) in daily works and responsibility. Sr. Chatarina, RGS as a superior of RGS Indonesia Province, tries to describe this by a diagram;



<sup>42</sup> Claude Marechal, A.A. “Collaboration Between Religious and Laity”, RCRI Bulletin No.7, 2012, 16.  
<sup>43</sup> Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, “Starting Afresh From Christ: A Renewed Commitment to Consecrated Life In The Third Millennium”, art. 31, “...this ecclesial dynamic will be helpful to the renewal and identity of consecrated life. As the understanding of the charism deepens...”  
<sup>44</sup> Martha Hesti Susilowati, Interview with Lay Mission Partner, recorder, June 9, 2019.  
<sup>45</sup> Yohanes Paulus II, *Vita Consecrata*, art. 55.  
<sup>46</sup> Apostolic Letter of His Holiness Pope Francis to All Consecrated People on The Occasion of The Year of Consecrated Life, on November 21, 2014, page 9, art. 2.  
<sup>47</sup> Amy Hereford, “Associates of Religious Institutes- A Way Forward...” RCRI Bulletin No.7, 2012, 14.

This diagram gives exact limitation between Sisters and laity regarding what becoming part of Sisters or congregation and what becoming part of laity. In the name of missions and works of Good Shepherd, they are both equal (as in orange part of diagram). In everything regarding Sisters part, lay does not have right. Sisters always become spiritual guidance in services, whereas laity *...should offer Religious families the invaluable contribution of their "being in the world" and their specific service.*<sup>48</sup> In some case, lay, in Lay Mission Partner, have a responsibility to make an important decision in works and missions. It becomes good attitude. *Vita Consecrata*, no. 56 has reflected it, but with a summary that the decision that is took by lay has a purpose according to the purpose of Congregation of RGS,

*...Moreover, it should be borne in mind that initiatives involving lay persons at the decision-making level, in order to be considered the work of a specific Institute, must promote the ends of that Institute and be carried out under its responsibility...*

## Conclusion

Based on my research, I do belief that collaboration becomes a good idea and innovation for the sisters to carry out their work and mission. Lay Mission Partner strengthens the capability of the sisters in doing their ministerial. As the Church suggests that collaboration or cooperation with the lay helps religious to response the complexity of this century. Participation of lay in the sister's ministerial opens new insight and innovation to carry out and continues the spirit and mission of Good Shepherd (*Vita Consecrata* art. 55). By this collaboration, the spirit of Good Shepherd, the work and mission of the sisters as Religious Good Shepherd, and also the spirit of the Church will be going on in the future. Nevertheless, I would like to accurate this collaboration by some reflection or critical that I have.

Human is basically social nature or social being. He cannot separate himself from others. Human depends on others and also objects (which is not human). A person is part of society. Therefore, it is genuinely that human will finally live together with others as one group of society. It is because every single person has relation and action importantly.<sup>49</sup> Human does not only depend on other person, but also human depend on

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<sup>48</sup> Yohanes Paulus II, *Vita Consecrata*, art. 55.

<sup>49</sup> Lynne Rudder Baker, *Human Persons as Social Entities*, *Journal of Social Ontology* 2015, 77-87

other object which is not human, that is other “subject” that called by Whitehead as **pan-subjectivism** (unit of infrahuman).<sup>50</sup> This personal image becomes an image in the form of other dynamics, namely group or unit. A group consist of an individual or person which is to be united. Someone has to be ready to unite himself with a group.<sup>51</sup>

In the dynamics circumstance, a group or institution needs other groups or institutions for helping own group amend. An example: a food business needs channel of television to promote their product, so that their product will be known by people or consumer. Cooperation and collaboration is formed for achieving the purpose and goals which is willed by every cooperator.<sup>52</sup>

Collaboration become normal phenomena in people life, especially in economic business. Collaboration has done for helping and more evolving a project and some purpose by making cooperation between two or more institutions. Every group are struggle to get benefits equally. Collaboration is a way for evolving group work and some institution.<sup>53</sup>

Collaboration is so needed because there are many challenges in works and reality of life is more complex now.<sup>54</sup> That’s in human reality as a person who needs others and cannot release from others, so do for a group or institution. The complexity of the world has made collaboration to become a new way for helping and giving profits. Collaboration in group makes the existence of a group is not to become single group or institution, but it become groups or institutions (as plural form).<sup>55</sup> May be some group will only work according their limit as a one group, their ability, or functions that they have. But, through collaboration, some group may work exceeding their limits of functions (beyond their capacity).<sup>56</sup> The interactive collaboration is imaged by sharing the purpose of institution, arranging system together, discussion, interactivity, and interdependence.<sup>57</sup>

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<sup>50</sup> J. Sudarminta, *Filsafat Proses: Sebuah Pengantar Sistematis Filsafat Alfred North Whitehead* (Yogyakarta: Penerbit Kanisius, 1991), 61.

<sup>51</sup> Nils Randrup, dkk, “Philosophy of Collaboration”, Researchgate. December 16, 2017, <http://www.researchgate.net/publication/300415409>.

<sup>52</sup> Nils Randrup, dkk, “Philosophy of Collaboration”, Researchgate. December 16, 2017, <http://www.researchgate.net/publication/300415409>.

<sup>53</sup> Brenda Barker Scott. “Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization” (Queen’s University IRC, 2017), 2.

<sup>54</sup> Brenda Barker Scott. “Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization” (Queen’s University IRC, 2017), 2.

<sup>55</sup> Brenda Barker Scott. “Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization” (Queen’s University IRC, 2017), 3.

<sup>56</sup> Brenda Barker Scott. “Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization” (Queen’s University IRC, 2017), 2.

<sup>57</sup> Emily, R. Lai, “Collaboration: A Literature Review”, Pearson, June 2011, <http://www.pearsonassessments.com/research>.

Collaboration works because there is trust between collaborators<sup>58</sup>; **Communal**, believing that by collaboration people can be struggle and grow well by working together with a goal than work individually or separately. **Humanism**, based on confidence that human has moral value, either individually or collectively, and human has respect and care as an individual to others. **Modernism**, belief that collaboration work or group will be more effective, more efficient, and carrying more satisfaction. **Value of Creation**, the implication of value of creation is that leaders become a good image or sign for their team work and team purpose in a collaborative effort. Leaders have duty to support and motivate member of team to get the goals and helping them to get the goals together. Some group who can use collaboration way well will get many benefits and reject the loss.<sup>59</sup>

The people of God consist of all of the faithful, namely hierarchy, institute of consecrated life, and also lay (cf. LG. 9-17). By baptized, all the faithful are invited and joined the mission of the Church. They have responsibility to live out and make the mission of the Church present in the moment of their lives. All the institute of consecrated life take part on the Church's mission. Joining the mission of the institute of consecrated life by lay means that they are joining the mission of the Church itself. Religious life or the work and mission of each congregation becomes mediator for lay joining the mission of the Church. Indeed, the two groups of this people of God have different characteristic each other. But, in fact, it becomes the special purpose to enrich each other by capability that have by all the member of collaboration.

According to the meaning and the purpose of collaboration, based on the research I did, phenomena of collaboration (as business, work, just like economic business) is being present inside the Church. One of a good example that I found is the phenomena of Lay Mission Partner. *Lay Mission Partner* is part of collaboration work between lay and religious sister in doing and achieving a goal or mission, mission of the Church, namely Mission of Good Shepherd. This collaboration is proclaimed in *Vita Consecrata* No. 54-56. What has been did in this collaboration has given new ideas and new solution which comes from perspective, experience, and knowledge of laities who help Sister of Good Shepherd in doing and achieving Good Shepherd mission.<sup>60</sup> The presence of lay helps Sisters of Good Shepherd to face the challenges in this period by fresh ideas which is brought by lay (Lay Mission Partner). This collaboration becomes a religious renewal in works by following current times (PC 2,e-d). Collaboration together with lay is a process

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<sup>58</sup> Nils Randrup, dkk, "Philosophy of Collaboration", Researchgate. December 16, 2017, <http://www.researchgate.net/publication/300415409>.

<sup>59</sup> Rene van Wyk, dkk, "Exploring Practices For Effective Collaboration", Researchgate. September 06, 2016, <https://researchgate.net/publication/307638839>.

<sup>60</sup> Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. [www.anecdote.com](http://www.anecdote.com)

where every single member of team look on difference aspect of every person in responding a problem and resolving challenges by solutions that come from out of oneself (beyond our individual self).<sup>61</sup> Sisters of Good Shepherd try to open themselves in finding new solutions through lay (or mission partner) which actually are legitimately not member of congregation or out of the convent. It becomes a new way in finding the will of God through the Holy Spirit which comes I everybody single member of team which guide the congregation. The openness of RGS become a contribution for joining lay in Church mission and work through work of Sisters of Good Shepherd. The mission of the Church is not only owned by religious, but it also becomes responsibility for lay. Lay is member of Jesus's followers and His Church<sup>62</sup>, therefore Christ's mission (Matthew 28:19-20) also becomes responsibility for lay for continuing Christ's mission and His Church. Lay Mission Partner becomes a form expression by lay in taking part in Christ's mission and His Church.

The relation between the collaboration with lay in Lay Mission Partner is reciprocity, is not always one to one (it means that I did it for you, so you have to do the same thing to me).<sup>63</sup> Lay is invited to take a part or contribute themselves for Church through the spirit and mission of Good Shepherd. It is also a new of innovation from Sisters of Good Shepherd to response the challenges of this period which is more complex, by listening to creative ideas that shared by lay.

An interested thing that I found here, that collaboration between lay and Sisters of Good Shepherd has elements of collaboration that generally done in business or team work which is out from the Church. The element of "trust" becomes first basic support for RGS in building collaboration. RGS believes on lay initiative and their notion which will hopefully involve the mission of Good Shepherd. There also element of communication between lay and Sisters of Good Shepherd in sharing the goals of mission, arranging a system together, discussion, interactivity, and interdependence.<sup>64</sup> These elements seen in how lay joining and taking a part in determining the importance issue which is related to the mission of Good Shepherd.<sup>65</sup> Either sister or lay have equal right in mission of Good Shepherd. This collaboration makes lay and sister to become work colleague which is

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<sup>61</sup> Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. [www.anecdote.com](http://www.anecdote.com)

<sup>62</sup> Fransiskus, *Evangelii Gaudium* (November 24, 2013), art. 19 (translated by F.X. Adisusanto SJ & Bernadeta Harini Tri Prasasti, Jakarta: Dokpen KWI, 2017).

<sup>63</sup> Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. [www.anecdote.com](http://www.anecdote.com)

<sup>64</sup> Emily, R. Lai, "Collaboration: A Literature Review", Pearson, June 2011, <http://www.pearsonassessments.com/research>.

<sup>65</sup> Sr. Chatarina, RGS, Interview Lay Mission Partner, recorder, May 23, 2019.

struggling together, support each other in resolve a problem and response the challenges that is faced in serving God and others.<sup>66</sup>

I suggest that what RGS has done in Lay Mission Partner is good and very positive. What they did is only for achieving the goals of mission. But more than that, they bring a new dynamic by sharing spirituality from Sisters of Good Shepherd to lay. The virtues of Good Shepherd (mercy, reconciliation, solidarity, braveness, justice, relation, co-responsibility, thank, zeal, innovation, commitment) live and enrich lay in their service and daily life.<sup>67</sup> In this case, what the heritage of Mother Euphrasia in her reflection to Good Shepherd helping lay to mix up with their service to Church and others. Collaboration is a renewal in sisters of Good Shepherd's works (PC 2). Lay, which is in LG reflection has a characteristic in secular sphere or earthly affairs, has a new role or characteristic in bringing and living the virtue of spirituality through the spirit of Congregation of Sisters of Good Shepherd, spirituality of Good Shepherd in encountering others, secular sphere, and complexity of their life. More than this, the presence of lay in this collaboration assure the continuity of Good Shepherd mission, which is part of the mission of Church and the spirituality of Goods Shepherd which is also a gift and wealth of Church (LG, 12, *faith sense of the faithful*). This collaboration gives lay a new role in their service in Church. Collaboration together with lay (as Lay Mission Partner) becomes a form of ecclesiastical renewal. Lay becomes a new source that enrich the Church (through Sisters of Good Shepherd) that *rise up by the Spirit for evangelizing different areas and sectors*.<sup>68</sup> Lay becomes "wealth" of Church that brings a new spirit of evangelization and new ability to dialogue with the world<sup>69</sup> (this can be seen from the example which I found in Lay Mission Partner).

Collaboration in works and services between lay and sisters of Good Shepherd (in Lay Mission Partner) as; service for women (especially, single mother) and children, eradication of human trafficking provide a real image of a Church that dared to go forth<sup>70</sup> meeting a lot of people without exception. The Church that is trying to touch the margins of humanity. The service of Lay Mission Partner presents the face of Church that wants to touch those who are oppressed and weak, which sometimes cannot proclaim their opinions because of blindness in law and politics. More than that, they try to apply their service in Asian context (remembering that sister of Good Shepherd is international congregation). The presence of Lay Mission Partner also took a lot part in humanity

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<sup>66</sup> Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 8.

<sup>67</sup> Gabriela Pipit Rina, Interviewed with Lay Mission Partner, recorder, August 24, 2019.

<sup>68</sup> Fransiskus, *Evangelii Gaudium*, art. 29.

<sup>69</sup> Fransiskus, *Evangelii Gaudium*, art. 29.

<sup>70</sup> Fransiskus, *Evangelii Gaudium*, art. 46.

problems in Asian, presenting the face of merciful and caring Church in Asia. Asia has many complex problems as financial monopoly, terrorism, disorganization of prostitution, exploitation the weaker sectors of society thrive, poverty, war, ethnic conflicts, the denial of human rights, fundamental freedoms, and multicultural-multi religious.<sup>71</sup> Reality of social problems that faced by Asia (especially in the field of tourism) is there are a lot of happened about the destruction of the moral and physical panorama, the degradation of young women and even children through prostitution. Lay Mission Partner (sister of Good Shepherd and lay), especially in Indonesia, provide a considerable attention for those who are victims of disorganization prostitution. Lay Mission Partner presenting the Church by defending and developing life (women and children) through mutual health, social development, and education or guidance for those who are victims, especially for those who are poor and powerless to against the law.<sup>72</sup> An example of sister of Good Shepherd works that joining lay is shelter in Bantul. It is house for women who are victims of prostitution. Some of lay join in accompanying women who are victim of prostitution (they become single mother). Lay Mission Partner becomes a form of ecclesiastical lay that devoted their self for developing human dignity and justice.<sup>73</sup> The spirit of sisters of Good Shepherd becomes a place for lay for giving their self for the Church, especially in Asia, and more specific in Indonesia in following The Spirit of God becoming His children (Rom 8:15-16).

Collaboration with lay through Lay Mission Partner becomes a good and unique example for inviting lay for taking part and responsibility in the spirit and mission of congregation. Because of lay's help, sisters of Good Shepherd can touch the mundane layer that becomes the special characteristic of lay in Church. Through this collaboration, lay enter in Church service deepest by entering themselves in the problem of communal, public, and moreover political activities.<sup>74</sup> As the context of Asia, lay himself joins for fighting violence and cruelty, gender discrimination through Lay Mission Partner. Humanity becomes key and the focus service of this collaboration. Bringing back people who are suffering close to God's love.<sup>75</sup> Finally, this collaboration also brings lay not only in small community (namely their family), but, moreover, lay learn to give and to care social issue, tackling what is happening outside of their basis community (means

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<sup>71</sup> Yohanes Paulus II, *Gereja Di Asia* (November 6, 1999), art. 7 (translated by R. Hardawiryana, SJ, Jakarta: Dokpen KWI, 2010).

<sup>72</sup> Yohanes Paulus II, *Gereja Di Asia*, art. 7.

<sup>73</sup> Yohanes Paulus II, *Gereja Di Asia*, art. 9.

<sup>74</sup> James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 5.

<sup>75</sup> James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 9.



family).<sup>76</sup> It means that lay is invited to unite their self with social reality<sup>77</sup> through collaboration together with religious (especially in this context about Lay Mission Partner).

According to what I found in this collaboration, I think it is good if other congregation can join and invite lay to make collaboration in their mission. Religious is identical with the spirit of evangelical counsels. In the other side, the secular world is always amending. Not all of thing can be handed by religious. Therefore, collaboration together with lay become one of instruments for responding the challenges of this period in secular world. Lay can be active in secular sphere by living the spirit of each congregation. Every mission that are owned by many congregations are works that united by God's will.<sup>78</sup> As people of God, by collaboration, lay also participate in taking part in God proclamation and service that is realized in many congregations. Lay presence becomes a form of involvement in the new evangelization, which lay as member of the faithful practice their faith in various ways<sup>79</sup>, one of which is collaboration with religious and taking part in worship.

According to observation, there is still evaluation for RGS according to what they did. Collaboration with lay is good, but congregation or sisters cannot abdicate their identity as a religious woman. I mean, in the other side, it is clear that RGS is experiencing crisis in new candidate for the congregation. As a congregation, RGS has responsibility to living the spirit of Good Shepherd according to their identity in religious life. It is right that lay become people who living the spirit of Good Shepherd (as the same thing to RGS), but however, lay live in the reality of secular sphere which is different to religious life style. What is lived by lay becomes special characteristic of Good Shepherd in lay ways. Whereas, RGS has to keep and living the identity and characteristic of Good Shepherd in way and style life as religious person who living the Evangelical counsels.

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<sup>76</sup> James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 12.

<sup>77</sup> James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 4.

<sup>78</sup> Fransiskus, *Evangelii Gaudium*, art. 12.

<sup>79</sup> Fransiskus, *Evangelii Gaudium*, art. 14.