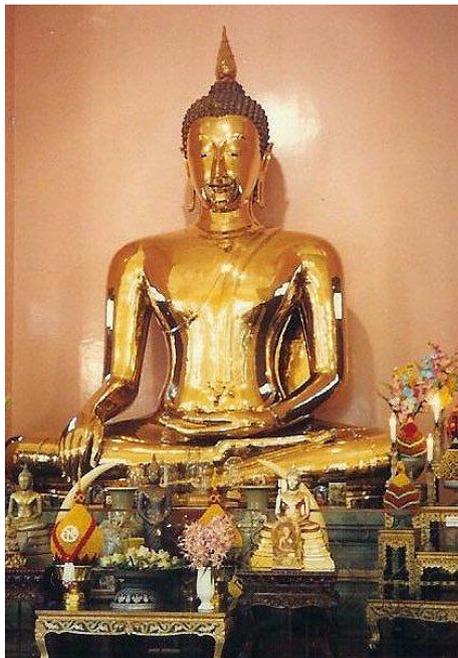


Com-Union



***Christians as a minority and
the SS.CC. presence:
Asia***

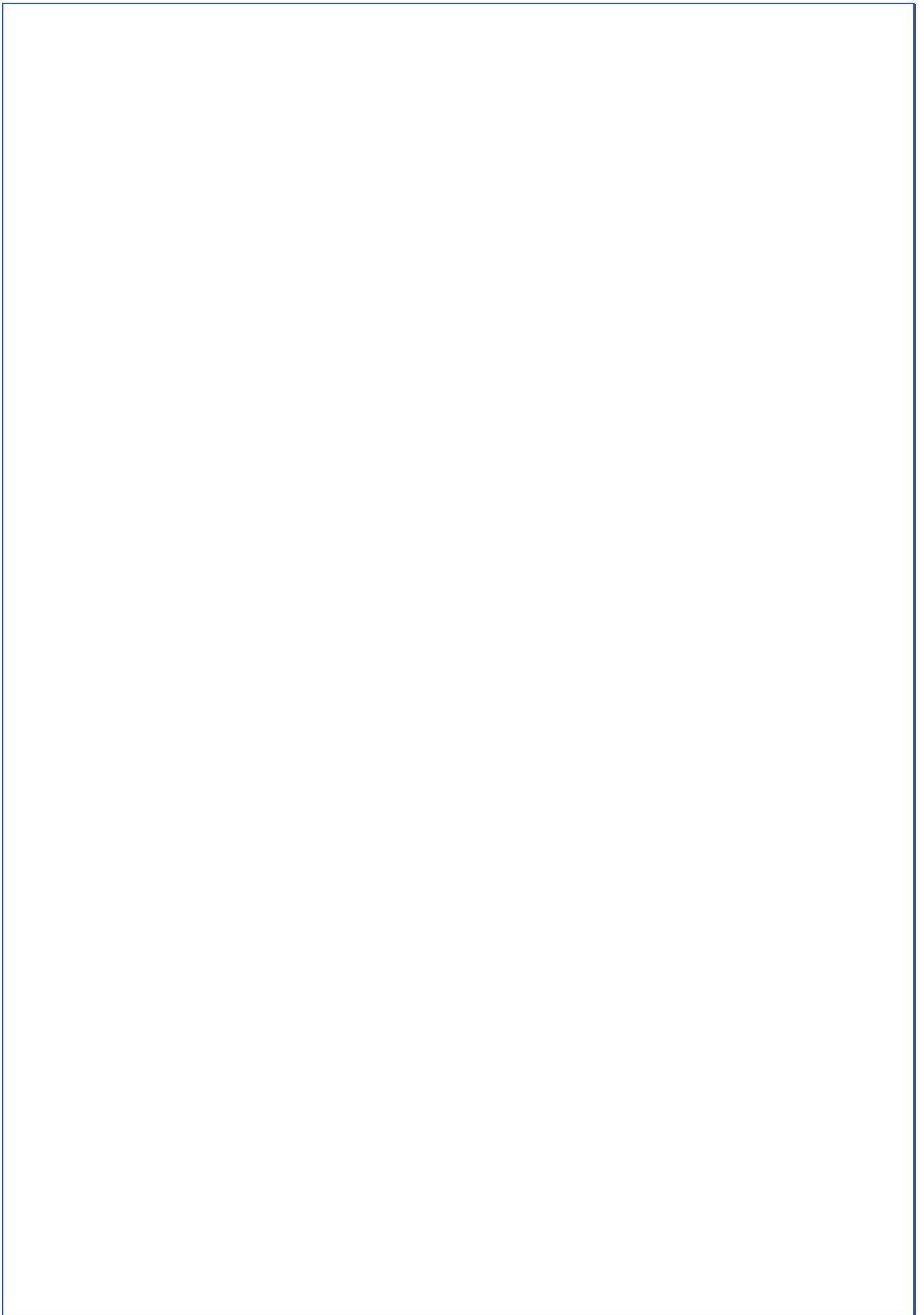
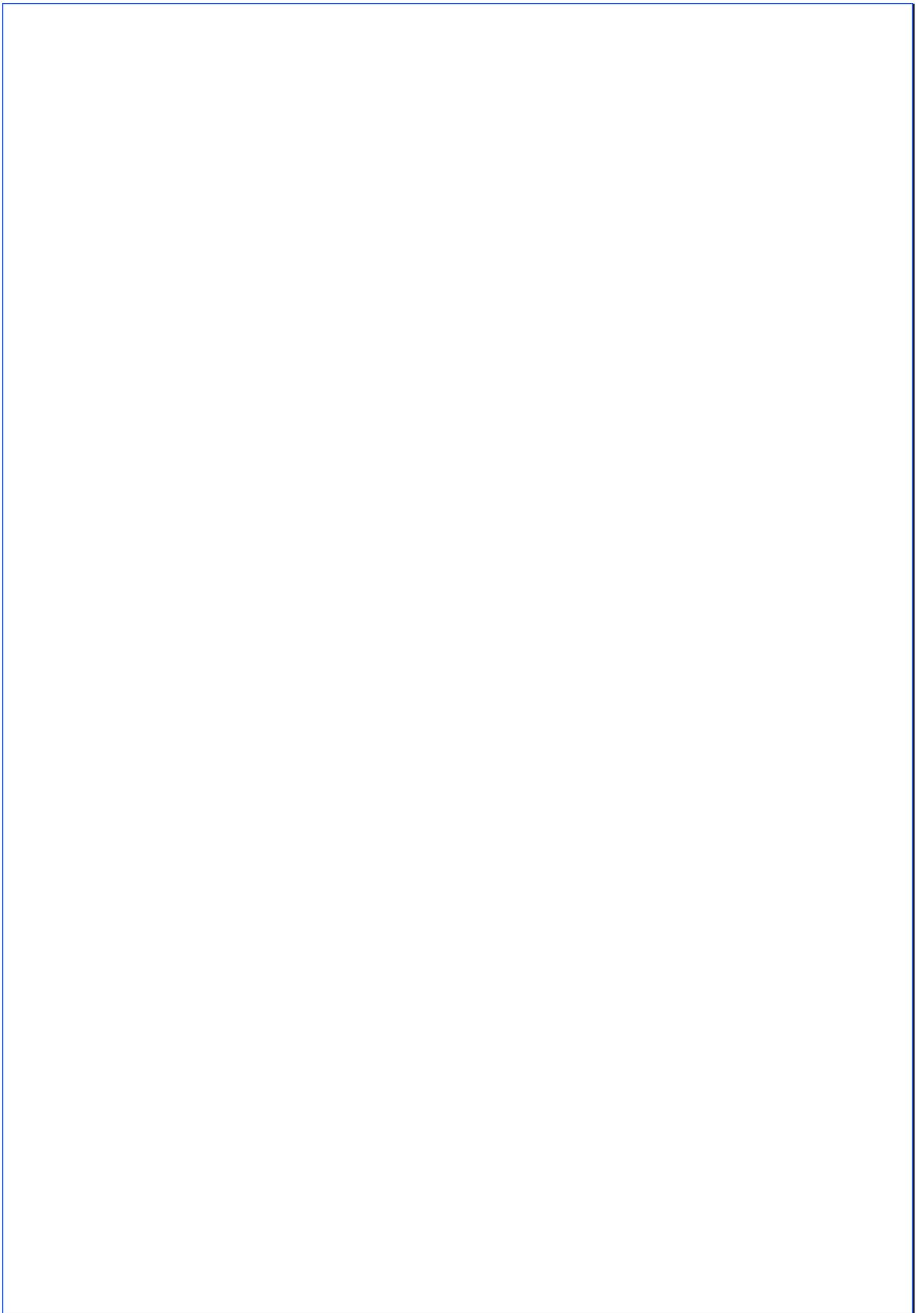


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Introduction:

SS.CC. presence in places where Christianity is the minority religion

April 2009

Dear Sisters and Brothers,

This edition of Com-Union poses a simple and direct question: What happens in the places where the presence of our Congregation is located in the middle of a society in which Christianity is clearly a minority?

The question is directed to brothers and sisters that are in India, Japan or Indonesia, which are the three countries where we are in which this is a reality. Certainly, in many other places, confessed and lived Christianity has gained some respect with the social masses, but the culture and the environment remain keeping us apart and making our religious life a strange fit into the human fabric.

The brothers and sisters that write to us speak of their joys, of their difficulties and of their hopes. Often, they live in situations of official marginalization and include violent anti-Christianity. They have a particular experience of littleness and limitation. They establish with their neighbors of other religions, however, a dialogue about daily life lived together with respect and smiles, about the collaboration in common works, about the joy shared in celebrations and, above all, about the service of active charity towards the most needy. Those languages are universal.

The charism and mission of the Congregation confronts us with challenges and opportunities largely unheard of until now. The “missionary” realizes that “God has been here a long, long time ago, before missionaries came”. Christ and the Church transfigure its faces and define new ways of doing things.

In the end, the littleness and the apparent adversity return blessings. *“We are small and limited, but because of the weaknesses the true power of God may work among and through our presence as SSCC’s”*. Thank you, brothers and sisters, those who are now in those lands and those who have preceded them, for that hopeful, loving and faithful presence.

Affectionately in the Sacred Hearts,



Rosa Mª Ferreiro ss.cc.
Superior General



Javier Álvarez-Ossorio ss.cc.
Superior General



Finding God in Japan

*Fransiskus Xavier Sri Waluyo ss.cc. ***



September 13th 2004 I arrived in Japan as a missionary send by Indonesian Province. I said “yes” to the provincial and I’ll try my best to carry on the mission which has been entrusted to me. As a young missionary I came to Japan with a great joy. I just wanted to bring God for Japanese, that all.

As a newly ordained priest in a new mission field, I started to face a lot of challenging. My body was trembled behind the altar when I looked at the Japanese *Sacramentary* for all are written in Japanese character. For me shape of kanji (Japanese character) was just looked like ginger.” Would I be able to read it one day?” I questioned myself.

Now, I am an assistance of parish priest of Tsukuba Church. I, myself couldn’t believe that I have been improving my Japanese little by little. I realize that studying the language is never end. After all Japanese is very, very difficult language.

At the beginning of my arrival I wanted to bring God for Japanese. It was totally wrong. I made a mistake. I couldn’t understand that actually God has been here long, long time ago before missionaries came. Who am I so that dare to say “I want to bring God.”

So, what should I do now? As an instrument of God, I walk together with the people in faith journey and, the same time I help them to find God. There are two questions come into my mind. “Which Christ, then, would be appropriate for the encounter between Christ and Japanese culture? Which ecclesiology best fits present missionary situation?”

I don’t know whether it’s enough worthy to answer those questions. In five years pastoral mission, I would say that the image of Christ most appealing to Japanese is, I suggest, Christ the Reconciler. I also suggest that communion ecclesiology is harmony ecclesiology. To achieve harmony with oneself, with fellow human beings, with creation, and with God, ‘a spirituality of harmony’ is necessary. (*Japan, Spring 2009/04/28*)

*** Fr. Sri Waluyo, ss.cc. is a member of Japan-Philippine province. He is Indonesian priest who was ordained in 18th June 2004. He has been working in Japan since 2004. After finished his Japanese school in Mito (2006) he was assigned in snowy country Yamagata. 1st April, 2009 he got new appointment as an assistance parish priest in Tsukuba. He is also in charge for Indonesian community in Ibaraki and, help out Indonesian community in Tokyo.*

The Yesterdays and Tomorrows of

SS.CC. Presence in Japan

60th Anniversary and the New Start

Michiaki Chihara ss.cc.



On April 13th, 2009, in Tomobe, Japan, Fr. Javier Álvarez-Ossorio ss.cc., the Superior General, declared the official erection of a new entity, Japan-Philippine Province, and opened the first Chapter. It was a moment of hopes and fears for all the brothers who were present in both Japan and the Philippines. It became also a moment of deep gratitude to all the brothers who worked in Japan as missionaries, especially when Fr. Bill Petrie ss.cc., the Provincial of the USA East Coast, read messages from some brothers in the States:

“To my dear brothers in Japan, first I want to congratulate you on becoming a Province and celebrating 60 years of missionary work in Japan. Although I have been away from Japan for many years, I still have so many wonderful and great memories of my 30 years in Japan...” (Fr. Brian Marggraf ss.cc.)

Since the very beginning of the mission in 1949, there was community consisted of Frs. Larry Craig, Patrick Heran and Albert Evans. And Tomobe community has been the mother house where everybody can enjoy and share their lives:

“I consider my life blessed to be assigned to Japan immediately after ordination. After arrival in Tokyo we went to Tomobe and were welcomed by a gathering of SS.CC.’s from Ibaraki Ken. That initial experience made me so aware of a community that was wonderful. That feeling was a gift that never changed...” (Fr. Bill Heffron ss.cc.)

In these 60 years, our missionaries worked so hard that many Japanese adults were baptized and 10 parishes were established, but the most significant history was the SSCC community life in mission. SSCC spirit has really been lived and witnessed to in Japan. On the other hand, the faith of the people has touched our hearts:

“Among the many blessings I received in my years as a missionary in Japan was a deeper appreciation of the gift of faith. Among those who came to the Church for instruction a few had little difficulty in accepting the truths of Christianity but for others it was a very difficult journey. Often a catechumen was the only person in the family to be baptized so it led to a certain separation from the family and from coworkers. I greatly admired the gift of the Holy Spirit in their lives and it helped me to be thankful for the gifts of the Spirit in my life...” (Fr. Columban Crotty ss.cc.)

The people whom we have met in ministry and mission have been very supportive. Although our parishes are small and there is no secular branch yet, the parishioners became a great part of our SSCC family. Moreover, we have been strengthened and transformed by them:

“My ministry in the Japanese mission transformed my life by making me aware that the best way to be an instrument of conversion is, that I had to truly be converted myself, and to live my religious vocation to the full...” (Fr. Michael Annunziato ss.cc.)

There have been 43 missionaries who worked and are working in Japan with 8 Japanese brothers. They are from US, Ireland, France, Spain, Indonesia, India and Brazil.

A close relationship between the Vice Province of Japan and the Philippine International Community was actually born in 1993 when I was sent to the Philippines for my study of Theology as a seminarian. I was alone as a student at that time, but the following years we started the International Novitiate in which we had novices from India and US, and later on, from Indonesia. The relationship became closer when we started accepting Filipino vocations. Although it was one of the Priority Projects of the Congregation under the General Government, the Filipino brothers belonged to the Vice Province of Japan juridically. After finishing the Priority Projects, it became the time to raise a new entity, Japan-Philippine Province.

In spite of difficulties regarding the visa problem, language and the geographical distance, we had a wonderful Chapter meeting from April 13th to 17th, 2009, in Tomobe. The official members of the Chapter were 24 brothers including Fr. Javier, together with Fr. Richard McNally ss.cc., the Vicar General, Fr. Antun Wardoyo ss.cc., the CAP Coordinator and the Provincial of Indonesia, Fr. Bill Petrie ss.cc., the Provincial of the USA East Coast, and Sr. Aurora Laguarda ss.cc., the Major Superior of the Sisters in Asia. Fr. Wayne Berndt, OFM Cap, our facilitator, did a great job for us. Being filled with the Holy Spirit, we started the new province. We are small and limited, but because of the weaknesses the true power of God may work among and through our presence as SSCC's. There are many challenges in front of us, but the Love of Jesus Christ may unite and guide us always. Our tomorrows are blessed in so many ways. Thanks be to God!

Presence of our SS.CC. Congregation among the Hindus

Nirmala Kujur ss.cc.



History

SS.CC. presence in India began in 1975 with the arrival of Fr. William F. Petrie who was joined by Fr. Michael Marie Shanahan in 1978. Both were sponsored by Mother Teresa, M.C. to do leprosy work in India. Eventually Fr. Petrie moved into the city of Bhubaneswar in the state of Orissa, the poorest Indian state, where he founded the Human Life Centre. This establishment offered Spoken English classes at first. As the Centre began to grow and develop it attracted the attention of some American Jesuits in Jamshedpur, Bihar Province. Fr. Petrie willingly handed over the work and ideas to them and immediately began an outreach ministry of our Congregation. This new program related in various ways with Hansen's disease was called Damien Institute.

Sisters Regina Mary Jenkins and Rose Henry Reeves first entered India in 1987 under the sponsorship of Damien Institute. Then the other members – Bro. James G. Rukavina, a registered nurse by degree, Sisters Jane Francis Leandro and Grace Marie Tom-also came at different times under the same sponsorship. So all SS.CC. in India are associated with Damien Institute in one way or another.

The projects of Damien Institute include testing and treatment of patients suffering from Hansen's disease, housing and rehabilitation projects, disseminating information for the eradication of Hansen's disease by the year 2000, on-going training for doctors and para-medical workers, uplifting of young women through opportunities for vocational training. Recently, an alcoholic and drug program was started; also, flood relief to outlying villages in the form of medical aid especially, in conjunction with the work of Caritas India.

The Sisters' main concern is working with women. We administered a hostel for young women, children of Hansen's disease patients. We provide them with room and board, encouraged them to primary living skills (personal care, housekeeping, household financial management) and finance their basic or vocational education for a period of two years. We endeavored to instill in them self-confidence, initiative, independence, responsibility, a love for learning. In effect, we helped them to realize their dignity as human persons gifted by an all loving God. In 2003, we discontinued the hostel for the young ladies of the leprosy families. Instead we invited young women who were interested in joining our Sacred Hearts Formation Program as candidates.

With this short history we would like to mention that from the start of our presence in India, the SS.CC. communities of Brothers and Sisters have worked very well with the Indian people who had embraced the Hindu religion while working at Damien Institute. Everyone respected each others beliefs and customs as they served the leprosy patients who were also Hindu people. We prayed and sang their Vedas scripture passages before work. Our Hindu friends attended our Christian prayer-services on different occasions such as Inaugurations, Christmas

feasts and so forth. Our Hindu co-workers at Damien Institute and Damien Social Development Institute (SS.CC. Brs. converted D.I. to D.S.D.I. in 2003) were very committed to the “spirit” of Damien and the mission and aim of D.S.D.I.

The young ladies who were entrusted to the Sisters’ care in the hostel were very receptive to the mission of the Sisters. They appreciated the prayer-corner which the Sisters set up for them to worship their gods. The Sisters attended their festivals, weddings and so forth. Each person respected the other persons belief and religious practices.

Such was the scenario at the Damien Institute Office and Young Ladies Vocational Training Hostel from 1986-2007. Unfortunately, the Christians in Kandhamal District have been subjected to continuous violence for the past many years. In December 2007, the violent Hindu Fundamentalist groups unleashed terror by attacking Christian communities and their institutions throughout the District. These attacks were premeditated and pre-planned to eliminate the Christians of the region. Again this time in August, 2008 when Swami Lokhsmananda Saraswati was killed by some unidentified persons, the anger of the Anti-Christian elements turned towards the Christians completely. Violence erupted and arson and lootings followed as if to complete what began in December 2007. The sequence of violence was unprecedented, with the forces of destruction and killings most brutal, targeting not only the Christian communities and their institutions but their missionaries, priests and religious. The Church in Orissa is severely bruised and the agony and pain persist. Thousands of Christians are rendered homeless since their houses were burnt. Many have fled from their villages to the jungles with little hope of returning because of the fear of being hunted after and killed. All their belongings have been burned or destroyed. They are homeless in their own ancestral homeland. They have no food, clothing, shelter and medicine for the sick. Many are badly injured in the violence and some are battling with death in utter helplessness. The Fundamentalists are trying to make India into a monolithic Hindu Country.

Our Sacred Hearts Community of Brothers and Sisters live in the main part of the town. Therefore, we were not very much affected. However, deep-rooted fear overcame us during the communal violence which took place between 2007-2008. We took the necessary precautions to avoid entrance of the extremists into our housing premises and elsewhere. We continued to work with our Hindu co-workers who kept their comments to themselves and perhaps felt pity for the Christians of Kandhamal. However, we worked well together. Our Hindu neighbors were also supportive and re-assured us that nothing will happen to us.

We find it difficult to evangelize in an area where there is political restrictions/persecution exists. Another challenge for us is: to be prophetic in a world that ignores or denies God and creates other gods (money, power, prestige, etc.) and that tramples on the dignity of the human person. To witness to the God of Love who walks with us personally and communally. Finally, as a Sacred Hearts community in Bhubaneswar, we feel that the majority of Hindus whom we encounter daily treat us with respect and we likewise try to approach them with dignity and love. We pray for them and we try to understand and respect their beliefs and culture. We will try to increase our efforts of collaborating with them during their festivals and other important occasions, in order that there will be peace and harmony among Christians and Hindus.

The Presence of the Congregation among Muslims in Indonesia

Mestiar Habeahan ss.cc.



It is already almost ten years since we Sacred Hearts Sisters (SS.CC.) have been present in Bandung, West Java, Indonesia. Of the 230 million people in Indonesia, 87% are Muslim. Over 2/3 of the population resides in Java. In Bandung itself there are 2.4 million inhabitants of which 92% are Muslim. It is quite clear then that our community in Bandung is surrounded by Muslims. At the beginning we were not welcomed by the Muslim leaders (Pak Haji). They were afraid that we would Christianize their people. However, after much dialogue and observation of our activities in ministry, they have gradually accepted us.



Since the beginning of our mission, we have tried to respond to the needs of the people especially in the field of education and health. From week to week, we visited families in the neighborhood particularly those who were poor and/or sick. We took the sick to the hospital when it was necessary and supported undernourished children with milk and other essential foods.

With the help of YBAB (Yayasan Bina Anak Bangsa), a foundation for supporting children of the nation, we are helping sixty scholars this school year: one is attending the Open University, four are in senior high school, five in junior high school and fifty are in elementary grades. Of the sixty children only two are Christian, while the others are Muslim. We continue to hold classes on Sundays for kindergarten, elementary and junior high school students. Most of the time, we teach English, Math, Social Studies and Science. We do not talk about Jesus since 99% of the children are Muslim.



Our Brother Postulants and Sister Candidates together with some volunteers help us with the teaching. And they are quite faithfully dedicated to this teaching. We are very grateful for their help because the children are many and we want to make sure each child receives the attention and help they need. The children enjoy the classes especially their time for playing and creativity sessions. The kindergarten classes have shown great progress

particularly with the skillful guidance of Sister Augustine and Candidates Siska and Riana, who are currently taking a course in educating kindergarteners.

Most of the Muslims, especially the simple people in our neighborhood do not know what "sisters" or "nuns" are, especially because we do not wear any habit or uniform. This is why people often call us "mbak" (elder sister). Personally, I like this practice because it seems to help them feel freer and less hesitant to approach us. It is quite amusing to us when they ask, "Where is your husband?" or "Why don't you get married?" We can only give a brief explanation with a smile.

Today, many people know us. We have a good relationship with the Muslim leaders and Pak RT (neighborhood leaders). The people feel comfortable with us and they come any time they need our help, even in the middle of the night. One example happened on February 3rd, 2009. Around 2 a.m., we were startled by the ringing of the gate bell --- long and loud. Sisters Ani and Brigid did go to the gate but were hesitant because they did not recognize the young man who kept on ringing the bell anxiously because his mother was very ill. When the Sisters opened the gate and discovered the sick woman groaning, they quickly called for a taxi and sent the young man with his mother directly to the hospital. Unfortunately, the doctors were not able to help the mother and about 7 a.m., the dear woman passed away. We were the first to know of the woman's death and when the neighbors received the news, they were upset that the son had not notified them earlier. I share this story to show how trusting the people have become with us.

Even though we are surrounded by Muslims, we belong to the nearby parish, St. Gabriel, Gandarusa, about five blocks from our home. We go there for Mass every morning and also on Sundays. Our SS.CC. Brothers supervise the parish which is only eight years old. It is an extension of St. Michael parish, in another area also run by the SS.CC. Brothers. There is no real church building for us in Gandarusa --- only a multi-purpose building. Like many places in Indonesia, we could not get permission to build a church. It is already a public secret that in this Muslim majority country, the minority of believers do not have much of an opportunity to express their faith including not having a prayer building like a church or a temple. After the Reformation in 1997 and 1998, the minority gradually gained more respect and freedom to express their faith. Now, however, with much effort and after a long process since 2003, we have applied for a permit to build a church and only last year we finally received it with the help of our Muslim neighbors. They gave their signatures and used their identity cards to prove their support for our church building. So, we the parishioners do have a good relationship with the surrounding Muslims. Many Muslims come to the Gandarusa Clinic whenever we offer inexpensive medical services and free medications. We continue help each other with much respect for each other's faith.

As a sign of our respect for their faith, each year we support their observation of the Ramadhan (fasting month) and their celebration of Idul Fitri. During Ramadhan we don't give milk to the Sunday tutorial children. Instead, we give them individually wrapped snacks that may be eaten later in the evening during the breaking of their fast. We often hold Bazaar selling clothing, shoes, bags, toys and cookies with affordable prices. The parish contributes a lot to these Bazaars. There are some new and some used clothes that are in good condition. The people are happy to be able to purchase new clothes and even food for their Idul Fitri celebration. In many other places or markets, the prices are too expensive for them. We also

send parcels to some families and Muslim leaders around us. On Idul Fitri we like to visit and greet the families including the families of Pak Haji in the neighborhood. We Sisters often have to divide ourselves into groups in order to be able to reach the many families in different areas. We are always happy when in return, some families also visit and greet us at Christmas time.

Our ministry often faces challenges and difficulties from time to time. They are caused by many factors such as culture, religion, government, a lack of skills and differences in personality. Having spent five years in Bandung, I have noticed some of the characteristics of the Sundanese people (the original inhabitants of West Java). These are good people, polite and gentle, but they lack determination in building a life for themselves. I do not want to be critical or judgmental but they don't seem to be concerned enough to have an effective life style. They seem to be too complacent, too satisfied with their simple ways of earning a living. Consequently, most of the people earn very little as "tukang becak" (bicycle taxi drivers) or recycling collectors. Another strange habit is marrying more than once. I am not sure if it is because of their culture or because it is simply allowed to have more than one wife in Islam. Usually, they get married very young. Maybe because they aren't going to school. Studying is not a priority for them. When the family is very poor, some of the children give up their studies and work as laborers to help the economy of the family. The children don't have any interest or enthusiasm in studying. They seem to have no dream or desire to have a better life. Some of the scholars even leave school because of this. We have tried hard to persuade them to see the importance of studying but our efforts have been in vain. Since they are poor and really have no good facilities for studying, most of the children have difficulties in studying and as a result their marks are poor. We have been trying to help them with tutorials on week days but this did not go well either. The children were not faithful in attending; they only came when they needed something. It might take a miracle to change their study values.

To help the undernourished children, we started a nutrition project last year in addition to other programs we had already begun. After getting information from a "puskesmas" (a smaller hospital) in the area and visiting the families, we selected twelve children. We gathered the mothers and explained the program and the procedure. We made an agreement that they would come every day to get the milk and food for the children. We assured them that the children that had been chosen would definitely receive the milk and food promised to them. I regret to say that the program wasn't totally successful --- only five children continued to get their supplies until the end of the project. I almost gave up helping these people. Luckily the other Sisters were more patient and encouraging. By their perseverance, we saw the improvement in the children who stayed with the program. What caused the children to abandon the program is the mentality of the parents. We still need to educate the parents about many important aspects in life.

Our work seems to be superficial, something only seen on the surface. We want to go deeper but we are limited by many things. This is why it is a great challenge for us to be able to empower these people. First, we have no authentically skilled personnel to train us. The Sisters in charge are often transferred to another mission so the various projects are not followed through consistently. Each time new Sisters come, they have to start from the beginning to understand the program and the families. Somehow progress seems to be limited by the differences in religion, too. While religion does have a great part in forming the mentality and the values in life, we cannot offer any spiritual formation like it is done in Bagong Silang in the Philippines. We also don't know much about Islam. We need to have a link with the intellectual

Muslim women to help our neighbors to grow and change their attitude and values. Women here still value themselves as second class. They don't mind being the second wife or letting their husband take another wife. This is quite a complex problem. The women have no or little education, no skills, and no spirit to work hard. This is why they have very little chance to grow. In their system of government, it is even worse --- they have no chance to get a job. Most of the people don't even have identity cards because it is too expensive to get them. In this case also, we cannot help much. We are hoping that the government will pay more attention to the poor and give them more opportunities to have a better life. Corruption is still part of this country even though it is known as a religious country.

In the mystery of God's saving love we endeavor to bring God's love to all the people regardless of religion. In all this, we cling to God and trust in His Divine Providence. All to God!
All for God!

Being SS.CC. in India

Raja Sebastian ss.cc.



Greetings of our Lord's Passion, Death, and Resurrection!

We Congregation of the Sacred Hearts of Jesus and Mary are identified as a congregation of sisters and brothers here in India. Damien being inspiring instrument for ministry taking his words "we are tools in the hands of God" our work with lepers initiates the spreading of God's love. Only living for others gives us a place to spread that love.

Our way of living as sisters and brothers is weird and wonderful way of life for people here. People having belief such as *Sanaysa* (religious life) comes after *samsara* (Married life) makes it difficult to explain our way of life. Our elucidation will be convincing only by our everyday living. Coming from male dominated society (which is not considered as erroneous) learning to relate women as working partners in our ministry is the way to be counter cultural community. It is really challenging.

Our way of living involves everyday activities with sisters and brothers from various religious and cultural backgrounds. Our dialogue is not something of reasonable arguments rather just sharing, exchanging love in simple activities. We invite people for our feasts, as they invite for their feasts. We share meals. We walk in their religious processions. Every day we face people of different faith, our simple gesture of welcoming and smiling brings lot of connections. Thus doing simple things like these we involve in interreligious dialogue.

We being people of Eucharist receiving our whole energy at the foot of the altar as Damien did, invite people for to be part of our celebration. It is the participation of Lord's meal unites us with people of faith.

Being adorers we do bring people in our adoration trying repair our own weaknesses, struggles, difficulties seeing the wider part of reality of sin. India values silence as religious value. Inviting people part of our adoration reveals their appreciation of our way of life as something appealing, relating and amazing.

We need to study local languages. We are foreigners within India many times because of our various languages and cultures. We struggle with it. Relating within local languages and cultures won't make us part of local life but rather most part of it. Our life here is a everyday challenge. We place our trust in the Lord.

It is a grace, being as a minority

Julius Maran ss.cc.



When I was asked to write something upon the experiences of being minority in Asia specifically experiencing of being minority in Indonesia, I didn't feel any significant things to write them out, rather than I have many uninteresting experiences since in year of 2000 I lived in Java Island which is 90% Moslem. But in several days I have tried to reflect through some moments, and finally I found what I am going to share with you all.

Since I came to join the SSCC in the year of 2000, and at that time I came to Bandung (west Java) I aware that I was living as a minority (being as catholic). I lived among the Muslim majority. Most of our neighbors are Moslem. It is very different when I was living in Flores Island which the majority of people there are Catholic. During that moment I began to feel disturbed of some cases which I never experienced in my hometown. They were, the bloody loudspeaker in mosques blaring daily call to prayer, I found that some religions here stupidly adopt few flexible *sharia* law, also I recognized that it seem as a stupid wake up calls in poor area on fasting season (fasting starts at 05.00 morning to about 18.00), and sometimes I saw in the year of fasting season (pre *ramadhan*), it's produce crazy states law about policing people that eats and sells food during fasting period (day time) which is being rebuked now and also I found how hypocrite self righteous Islamic political party leader/member marrying lots of women, condemning corruption while doing it.

I don't mean that I raised these issues to condemn the Moslem, but I just to share to you that for the first time I feel startled when being as minority among neighbors. Living through out these facts, it seem so challenging me to live my faith. It is a grace because the situation there has changed my life how to relate with another religion and I understand more about my neighbors from their side perspectives. So thank God that I could pass the years in Bandung for my postulant and continuing my philosophy there. Right after my philosophy study in Bandung I continue with my pastoral orientation years for a year, and turn to the formation house in Jogjakarta to continue my theology study.

Welcoming Neighbors

When I entered to the new situation usually I fear about something to adapt through the situation. But since I stayed in Skolastikat Picpus (Jogjakarta) house I feel so different. How our neighbors here have their own way to welcome people. It's different with west Java. Our neighbors here are more hospitality. Even most of them are Moslems. Our neighbors are very welcome person. The conduciveness situation in our RT (*Rukun Tetangga*: small district), make us feel at home in this district. For this, brothers from our Skolastikat House (Theologian House) have some activities together with the people (*warga*) in our RT. Some activities are done routine and some are depend on the situation, it is accidentally.

We have two activities with *warga* that done monthly. First, we call as “*Arisan Group*” (Indonesian term for collection of money among *warga* periodically). In fact *arisan* we consider just as a media to bind together. The main purpose or we call as our sole of bounding is we have some sharing. So every month we come together in one house and we have a nice sharing just in relax while having some snacks. And usually we take turn for this activity, so one day this activity also will be held in Skolastikat House.

The activity makes our relationship with *warga* closely. There is fraternally relationship among us. We feel as one nationality, no races are there. Even the different of religion, it will not be a barrier for us to bind together. The moment of bounding every month then make us walk together as one nationality. And from our brothers usually we take turn to attend this *Arisan*, so all of us have turn to know more about this activity. It seems so simply with this activity but it has so deep meaning. It's maybe a kind of dialogue among *warga*. From our side as minority might be a grace to mingle with the majority. So we don't want miss this activity for it is a grace to keep one another in fraternally.

Second activity is we involve in “patrol group”. In Indonesia we call as *Kelompok Ronda*. This activity happens weekly and monthly. It depends on the persons who take charge for making schedule. But from the brother we always request to have schedule on Friday night, because we consider that the coming Saturday we will be free. We have no class in campus. The time for our patrolling is about 02.00 to 03.00 in the morning. We just patrol around the area of our RT and when we finished our task we bind together in a house of patrol to have some food or snack. This second activity maybe for all of us, it sounds just an ordinary thing. But from minority side, we take this chance proudly, because from there we can relate each other easily.

Beside these two activities, we have also another activity that happens accidentally. They are, involving in preparation for our independent day. Usually we have some preparatory programs and on the day of independent day. Our presence in this activity gives more meaningful for them (our *warga*) and also for us to share our life with them. Again, this is a grace for us being minority to live among the neighbors which are very welcoming person. We feel that we are very welcome in every

moment of their lives sharing. Our *warga* always invite us when the have some significant occasion. It is like when they celebrate Moslem solemnity (*idulfitri and iduladha*). Also when we did our

general election last April 09, 2009. For our RT it was held in our house, for voting place.



April 09, 2009. Doc. Place for Voting (TPS) on General Election for Legislative. Our RT district was held in Skolastikat Picpus House.

Finally I would like to say, that we have a little to share when we being minority among the Moslem but we got a lot when we can mingle with them. Their welcoming and hospitality has turned our perspective about them. So we never feel strange in our own country even we are a minority. We are meaningful for them, and this is a grace of living among the majority.

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