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The Praxis Model Of Lay Pastoral Ministry Of San Juan Parish In Dialogue With Lamaholot Culture

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Abstract

Recently, the theme of lay pastoral ministry has been increasingly discussed. Since the Second Vatican Council gave great space for the active participation of lay ministers, various dioceses began to pay great attention to lay ministry. This was then responded by parishes to design a model of lay involvement in pastoral ministry. One example discussed in this study is the praxis model of lay pastoral ministry initiated in San Juan parish, Diocese of Larantuka. This study aims to examine how the praxis model of lay pastoral ministry of San Juan parish. The research uses the method of pastoral theology based on the experience of lay pastoral ministers in San Juan parish. The results showed that the praxis model of lay pastoral ministry emerged from the experience of lay pastoral ministers in intense dialog with Lamaholot culture. Service models that exist in cultural traditions, such as gemohing and kumpo kao were adapted into a model of lay pastoral ministry and succeeded in mobilizing and nourishing lay pastoral ministry. The result of this adaptation was initiated as one of the praxis models of lay pastoral ministry in San Juan parish.

Keywords: *Lay Pastoral Ministry, Pastoral Theology, Cultural Adaptation*

Introduction

Talking about the role of the laity in pastoral ministry still leaves problems. Agnes Brazal says that the role of the laity can only be discussed in relation to the clergy. The strong dualism between the laity and clergy makes it difficult to encourage greater participation from the laity.¹ This is motivated by the view of the Church in the past that defined the laity negatively.² The Second Vatican Council then tried to change the Church's perspective in a positive direction. However, the change still left the idea of dualism unresolved.

It is this understanding that in practice triggers problems between laity and clergy. The laity do not necessarily take on the role of pastoral ministry at will. The power of the laity in their functions and positions takes part of the power of the clergy because Canon 129 of the Code of Canon Law (CCL) gives power to the clergy. This encourages the limitation of lay participation. Even if called into ministry, the laity are strictly involved.

Many facts encountered in the field mention that the laity cannot be involved in pastoral ministry tasks because they are not official lay pastoral ministers. Even if there are official lay ministers, the authority of the laity is under the authority of the parish priest.³ This reflects the limited authority of the laity which can paralyze lay awareness to build and develop the Church independently and creatively. This reality leaves a dilemma when faced with the fact that the number and quality of pastoral ministers (ordained and baptized) is inadequate.⁴ On the one hand, the role of the laity is needed but on the other hand, the authority of the laity is strictly limited.

For this reason, it is necessary to change the perspective on what pastoral ministry is. There is a view that equates pastoral ministry with pastoral theology. Most pastoral theologians in Indonesia understand pastoral theology to be related to the field of practical theological studies on the theory and practice of pastoral ministry and counseling.⁵ The term pastoral refers to the act of service in the praxis aspect of church

¹ Agnes M. Brazal, "Church as Sacrament of Yin-Yang Harmony: Toward a More Incisive Participation of Laity and Women in the Church," *Theological Studies* 80, no. 2 (2019): 414–435.

² Donna Eschenauer, ed., *Reflections on Renewal: Lay Ecclesial Ministry and The Church* (United States of America: Liturgical Press, 2011), 28.

³ Frans Fernandez, interview on January 18, 2023.

⁴ Pastoral issues raised at the VI synod of the diocese of Larantuka. Eduard Jebarus, *Sejarah Keuskupan Larantuka* (Maumere: Ledalero, 2017), 312.

⁵ Daniel Susanto, "Menggumuli Teologi Pastoral Yang Relevan Bagi Indonesia," *DISKURSUS: Jurnal Filsafat dan Teologi STF Driyarkara* 13, no. 1 (2014): 77–107, <https://driyarkara.ac.id/jurnal-diskursus/index.php/diskursus/article/view/93>.

life. The praxis aspect is a form of implementation of certain theological concepts related to the implementation of the Church's life in the midst of the people. The Second Vatican Council used the term pastoral for the office of pastor. Concisely, the term pastoral is defined as "the exercise of the Church's self and life as the people of God who believe in Christ so that communion with Christ and others is perfected."⁶ Thus, pastoral theology in the same sense as pastoral ministry has an orientation to ecclesial praxis, especially under the aspect of the functioning of the profession of pastor.

Based on the above understanding, the central theme in pastoral ministry is the professionalization of the pastoral office.⁷ This is related to the theoretical and practical knowledge of the task or function of the pastor.⁸ However, it should be noted that the Second Vatican Council document, *Lumen Gentium* (LG), in chapter IV has encouraged lay participation in the task of the pastor both in the Church and in the world. The task is the work of the whole Church. This means that the orientation towards the professionalization of the pastoral office is developed to reach the laity.

The idea of the laity is placed in the framework of the people of God who have the same status as the clergy and religious (LG 30). To reinforce the self-image of the laity, the Council defines the laity as part of the Christian faithful and gives space to realize the vocation of the laity in the Church and the world (LG 31). LG 37 emphasizes even more operationally the relationship between clergy and laity. The Council's mandate is certainly intended to make the laity equal partners of the clergy.

The idea of the Council had a great impact in encouraging lay participation. Bernard Sesboüé said that today we are dealing with the phenomenon of the laity who give themselves out of a desire to help and serve the Church.⁹ Faced with this phenomenon, the laity should have an awareness of the integrity of their ministry which is more than just an auxiliary to the clergy and this is the basis for a more collaborative relationship between clergy and laity.¹⁰ This awareness comes from a genuine impulse as a member of the Church for the growth of the Church. That is, it arises not because of external pressure but as a fact of life for the laity to be involved in the pastoral ministry of the Church because their life is a mission of service itself.¹¹

⁶ S. Gitowiratmo, *Gagasan Dasar: Pastoral Berbasis Data* (Yogyakarta: Kanisius, 2017), 1-31.

⁷ Gerben Heitink, *Teologi Praktis: Pastoral Dalam Era Modernitas - Postmodernitas* (Yogyakarta: Kanisius, 1999), 135.

⁸ Susanto, "Menggumuli Teologi Pastoral Yang Relevan Bagi Indonesia."

⁹ Bernard Sesboüé, "Lay Ecclesial Ministers: A Theological Look into the Future," *THE WAY: a review of Christian spirituality published by the British Jesuits* 42, no. 4 (2003): 57-72.

¹⁰ Zeni Fox, ed., *Lay Ecclesial Ministry: Pathways Toward the Future* (United States of America: Rowman and Littlefield Publishers, 2010), 26.

¹¹ Francis, *Gaudete et Exultate* (March 19, 2018), art. 14, 27 (transl. Krispurwana Cahyadi SJ, Jakarta: DOKPEN KWI, 2019).

What is to be achieved here is how the laity can involve themselves freely, actively and creatively in many possible forms of pastoral ministry. Ideally, lay pastoral ministry is a form of pastoral praxis that emerges from the awareness and freedom of the laity to give themselves fully to the Church and the world. Bishop Howard J. Hubbard says that "a call to lay ecclesial ministry is a profound vocation, found in community, deepened through preparation and completed by formal confirmation."¹² This notion has not been adequately developed in the Larantuka diocese, especially in the parish of San Juan. For this reason, this article seeks to examine the praxis of lay pastoral ministry in San Juan parish, Larantuka diocese in dialogue with Lamaholot culture. The author argues that the tradition of *gemohing* and *kumpo kao* in Lamaholot culture, which has a strong spirit of unity and brotherhood, can encourage lay participation in pastoral ministry. Based on the above issues, this study aims to describe the praxis model of lay pastoral ministry of San Juan parish.

Research Methods

This study uses the method of pastoral theology, which starts from the experience of the people, reflected on in the light of the teachings of the Christian faith, and leads to the birth of various pastoral options. The pastoral theology method goes through 10 steps divided into 4 stages, called SP-I-RA-LE. Gitowiratmo summarizes the pastoral theology method in five steps, namely 1) Parishioner's reality, 2) Reality Deepening, 3) Faith Reflection and Pastoral Options, 4) Pastoral Action, and 5) Pastoral Evaluation. Step one describes the unique and complex condition of the parishioner. Step two is understanding the parishioner's reality which is followed by a deepening of reality and produces important Pastoral issues to respond to theologically pastoral. Step three, is given a faith reflection which then leads to the determination of pastoral options. The pastoral dynamic culminates in pastoral action (stage 4) and ends with a report and evaluation (stage five). In this study, the author focuses on steps 1 to step 3 where the author conducts data processing, analysis, and reflection as well as pastoral options.

This study was conducted in San Juan parish, Larantuka diocese. To obtain data, the author used interview, observation and documentation techniques. With a focus on the question of how is the praxis model of lay pastoral ministry in San Juan parish, the author determined informants using *purposive sampling technique*, which is a sampling technique based on certain criteria in accordance with the research objectives. Thus, the author determines lay informants who are actively involved and have experience and good understanding in pastoral ministry in San Juan parish.

¹² Fox, *Lay Ecclesial Ministry: Pathways Toward the Future*, 12.

Research Results And Discussion

The *Communio* Model In Lamaholot Culture

Lamaholot comes from two words, namely *Lama* which means region/village, and *Holot* which means connected. There is also an opinion that it comes from the word *Lamak* which means Plate and *Holo* means connected. So Lamaholot means connected village or connected plate.¹³ The Lamaholot people recognize God as a person who has great power. The community calls it by the name of *Rera Wulan-Tana Ekan*. *Rera* means Sun, *Wulan* means Moon, *Tana* means land or village area, *Ekan* means earth. *Rera Wulan* is referred to as the ruler or god of the sky, *Tana Ekan* as the ruler or goddess of the earth. For the Lamaholot people, *Rera Wulan-Tana Ekan*, is a symbol of the creator and is seen as a human ancestor who always guards and who can punish. In addition, there are beliefs in *guna dewa*, *nitu lolon* and *hari botan*. *Guna dewa* refers to spirits that protect individuals, tribes or villages. *Nitu lolon* refers to the spirits that guard the mountains and *Hari botan*, the guardians of the sea.¹⁴

In indigenous communities, there are generally four major tribal groups, namely: Koten, Kelen, Hurit and Maran. The role and status of the tribe can be seen in the ritual of animal slaughter: Koten (holding the head/leader), Kelen (foot/co-leader), Hurit (machete), Maran (prayer reader). Tribes have a central role in society. This role will be felt in traditional rituals. The presence of the tribe not only shows their role in the ritual which is collegial but also a sign of unity.¹⁵

Concretely, there are two terms that describe the form of *communio* lived by the Lamaholot people, namely *gemohing* and *kumpo kao*. First, *gemohing* is a Lamaholot term that means cooperation in the spirit of helping each other. In the beginning, *gemohing* was engaged in agriculture. During the planting season, field owners agreed to form a joint working group (*gemohing*). This working group starts preparing the field by opening the road from the village to the field, cutting down trees, plowing the field, sowing seeds, and harvesting.¹⁶ In its development, *gemohing* expanded not only in

¹³ Anselmus Atasoge, "Simbolisme Ritual Lamaholot Dan Kohesi Sosial: Studi Antropologis Terhadap Ritual Masyarakat Lamaholot Flores Timur," *Jurnal Reinha* 11, no. 2 (2019): 53–63, <https://jurnal.stpreinha.ac.id/index.php/e-jr/article/view/32>.

¹⁴ Karl-Heinz Kohl, *Raran Tonu Wujo: Aspek-Aspek Sebuah Budaya Lokal Di Flores Timur* (Maumere: Ledalero, 2009), 107-125.

¹⁵ Yosef Masan Toron, "Kaloré Wue Goka, Goka Lodo Liku Puke: Menafsir Falsafah Kampung Keloreama Dan Pesan Didaktis Bagi Penduduk," *Jurnal Alternatif* 1, no. 1 (2018).

¹⁶ Kohl, *Raran Tonu Wujo: Aspek-Aspek Sebuah Budaya Lokal Di Flores Timur*, 370.

agriculture but also other social realms. This shows that the *gemohing* tradition demonstrates the unity of the community in various aspects of life.¹⁷

Second, kumpu kao. *Kumpu kao* is a form of cooperation driven by a sense of kinship and unity to help others in need. This tradition occurs during weddings or deaths and also thanksgiving events such as receiving the sacrament of baptism, first holy communion, and other festive events. The term *kumpu kao* is more directed in the context of feast. It can be seen that *gemohing* and *kumpu kao* have the same basis, which is unity and kinship.¹⁸

Discourse On The Praxis Of Pastoral Ministry In San Juan Parish

The parishioners of San Juan today have experienced changes in church life. In the past, the level of participation in Eucharistic celebrations was very low. Besides that, the pastoral activities mostly targeted sacramental activities. Pastoral efforts in other social areas were not very visible. This is certainly influenced by several factors, such as low financial capability, the availability of pastoral ministers and the inadequate spirituality of pastoral ministers.

Since 2012, the parish began to change the way. All improvements were made. Starting with responding to the results of the VI Synod of the Diocese of Larantuka, which placed a strong emphasis on the mission of building a Church that is independent in the spiritual, personal, and financial fields.¹⁹ The pastoral ministers of San Juan parish then initiated a praxis of pastoral ministry with a cultural approach.

One of the strengths of culture is its ability to create social cohesion.²⁰ This can be seen in the practice of the *gemohing* and *kumpu kao* traditions. For example, at a wedding or death feast that requires a large amount of money. For the Lamaholot people, this can be overcome with the support to help each other. The family comes with all the necessities needed for the event.

What has been produced is not free from criticism. The custom of helping each other in the *gemohing* and *kumpu kao* traditions is actually not a sincere active act. People help because they want to get the same in return in the future. The family that receives the help will record the name of the donor and at some point will return the help with the

¹⁷ Anselmus Atasoge, "Gemohing in Lamaholot of East Flores: The Foundation and Pillar of Religious Moderation," *Analisa: Journal of Social Science and Religion* 7, no. 2 (2022), <https://journal.blasemarang.id/index.php/analisa/article/view/1768>.

¹⁸ Emanuel Bate Satria Dollu, "Modal Sosial: Studi Tentang Kumpu Kampo Sebagai Strategi Melestarikan Kohesivitas Pada Masyarakat Larantuka Di Kabupaten Flores Timur," *Warta Governare* 1, no. 1 (2020), <https://journal.unwira.ac.id/index.php/WG/article/view/329/172>.

¹⁹ Jebarus, *Sejarah Keuskupan Larantuka*, 311.

²⁰ Atasoge, "Simbolisme Ritual Lamaholot Dan Kohesi Sosial: Studi Antropologis Terhadap Ritual Masyarakat Lamaholot Flores Timur."

same amount. This effort is a step forward that the Church must be taken. When this forward movement is successful, in time the Church will seek to sanctify the tradition by instilling the teachings of the Church's faith. This is necessary so that the negative intentions inherent in these cultural traditions can be changed, sanctified, and developed.

The Praxis Model Of Lay Pastoral Ministry In San Juan Parish

The praxis model of lay pastoral ministry in San Juan parish basically originated and developed from the practice of lay ministry itself. This model was formed from the response of pastoral ministers to the results of the VI synod of the Larantuka diocese which emphasized 3 important aspects, namely financial, personal, and spiritual.

First, financial resilience was sought by increasing the parish's sources of financial revenue. This effort began with the abolition of parish fees. This was a bold move because the parish dues were the only source of financial revenue relied upon. This boldness was supported by changing the financial governance of the parish using a cultural model. The financial strength of San Juan parish is derived from the collective donations that characterize the *gemohing* and *kumpo kao* traditions. These two forms of tradition were adapted and concretized in the form of "named envelopes." An envelope is a term for a collective donation, which contains a shepherd's letter, addressed to the head of the family by name and returned by inserting donation money for pastoral needs. To date, San Juan parish has organized 4 types of envelopes, namely Christmas envelopes, Easter envelopes, San Juan envelopes (patronal feast of the parish), and vocation envelopes. These two cultural capitals were utilized and managed to have a great impact on the financial condition of the parish.

Secondly, personal is related to the availability of pastoral agents (ordained and baptized) ranging from parish priests, The Parish Pastoral Council (PPC), to neighborhood administrators and Basic Ecclesial Community (BEC). The presence of the right figures has a great influence on the active participation of the people in pastoral services. The important thing to note here is in the quality of person's understanding the cultural context. A good understanding of cultural identity helps the person to initiate and implement pastoral ministry programs appropriately. They finally have practical skills in managing pastoral ministry programs. Ideally, the right persons are those who have an adequate understanding of the religious knowledge and cultural identity of the local church.

Third, spiritual deepening. This is the ultimate goal to be achieved, namely that lay pastoral ministers experience a transformation of changes in attitude and behavior. Here is the time for the Church to play a role in providing spiritual deepening to lay pastoral ministers. One of the right opportunities for the Church is in the tradition of popular piety

called the San Juan procession.²¹ The San Juan procession is a heritage of cultural tradition that is able to mobilize the spirit of service of the people. The spirit of service formed in this tradition is the starting point for instilling the spirituality of the Gospel. Catechesis will have more impact if done on this occasion. What is expected is that the spirit of service in the tradition is interpreted not only as a mere implementation of tradition but also as a call to live out the role of service in all aspects of pastoral ministry.

In an intense dialog with the Lamaholot cultural tradition, the above three aspects were successfully developed to encourage lay participation in the task of pastoral ministry. The *gemohing* and *kumpo kao* traditions that contribute to the spirit of unity and brotherhood are adopted into the spirit of pastoral ministry. The goal of this model is to maintain the spirit of unity and brotherhood as one culture and one Church in many forms of service both within the Church and in the world. It is this spirit that drives and activates the various forms of lay pastoral ministry in San Juan parish.

This success was also influenced by the Church's efforts in initiating "outward movement." What is meant by "outward movement" is the idea of periodic pastoral visits at the smallest level, namely the BEC. Pastoral visits are usually programmed for various activities, such as program socialization, program evaluation, celebration of the sacrament of Eucharist and the sacrament of penance. Pastoral visits are made in a simple form in a family spirit. This is very important because successfully activate the role of pastoral ministers at the lower level. It provides a lot of important information about the condition of the people which is useful for the growth of the Church.

In the tradition perspective of *gemohing* and *kumpo kao*, this visit must be reciprocated. Thus, the parish priest at the end of his visit, inserts an invitation to the people to reciprocate the visit. The parishioners then reciprocated the pastoral visit in the form of their attendance at the celebration of the sacraments in the church and a return donation of "named envelopes". This effort yielded good results. Attendance at the sacraments and the pastoral ministries increased markedly.

Reflections On The Praxis Model Of Pastoral Ministry

The recognition of human experience in cultures as *locus theologicus* has been given its proper place alongside the *loci theologici* of Scripture and tradition.²² The Magisterium has taken a positive view of culture since the Second Vatican Council. In *Gaudium et Spes* (GS), culture is discussed in a separate chapter and referred to as the

²¹ San Juan means Saint John the Baptist who is the patron of San Juan parish. The San Juan procession is a special devotion to St. John the Baptist which includes a procession of the statue of St. John the Baptist and the Blessed Sacrament around the San Juan parish.

²² Stephen B. Bevans, *Model-Model Teologi Kontekstual* (Maumere: Ledalero, 2013), 2.

place where the Church is and is sent (GS 58). This recognition is given as a form of respect and is even necessary as an effective field for living the Gospel.²³

This appreciation of culture gives rise to various possible forms of adaptation. What has been achieved here is an attempt by the local Church to adapt various forms of ministry within the cultural tradition. These efforts must be respected and appreciated. However, the spirit of service that is formed, must be given a foundation in terms of Church teaching. In this regard, it is worth noting the following two movements of lay pastoral ministry.

Movement of *Communio*: Model of The Trinity of God

The implication of faith in God is the communal, relational and dialogical reality of God. Such a nature of God requires a process of taking concrete experience as the starting point of reflection.²⁴ There is a dynamic reality of receiving and giving. The reality of receiving culminates in communion, a movement into communion. The reality of communion then overflows into the act of giving, which is a relational as well as dialogical mission. The reality of receiving and giving, in other words, is the reality of *communio* and *missio*.

What is seen above is a perpetual and dynamic movement. It moves from communion to mission and back to communion. There is a mission that begins with the Father, extends through Jesus Christ, the Holy Spirit and the Church to the ends of the earth.²⁵ The Trinitarian communion of God is thus the ideal model for talking about every kind of communion in the world and the basis of all true communion.²⁶

This basis is used as a model for communion of persons between clergy and laity, between Church and culture. Faith in the Trinitarian God leads us to build communion with an emphasis on unity as the people of God and diversity in relationships.²⁷ The diversity that is created in communion is an inevitable consequence. On the one hand, diversity can create confrontation that undermines fellowship. However, on the other

²³ Emanuel Martasudjita, *Teologi Inkulturasi: Perayaan Injil Yesus Kristus Di Bumi Indonesia* (Yogyakarta: Kanisius, 2021), 68.

²⁴ Stephen Bevans, *Essays in Contextual Theology* (Leiden: BRILL, 2018), 161.

²⁵ Edward P. Hahnenberg, "Apostolate, Ministry, Mission: The Legacy of Vatican II's Teaching on the Laity," *Toronto Journal of Theology* (University of Toronto Press Inc., September 1, 2016).

²⁶ J. Hampton, "The Trinity (Triunity) of God," *Bible.Org*, last modified 2004, accessed February 2, 2023, <https://bible.org/article/trinity-triunity-god>.

²⁷ What is revealed in the concept of God's three selves is relationship. Nico Syukur Dister, *Teologi Sistematis I: Allah Penyelamat* (Yogyakarta: Kanisius, 2004), 159.

hand, diversity can produce abundant fruits of service because diversity is the reality of the Church itself.²⁸

Reflecting on the Trinitarian model of God's communion means that the first step in developing pastoral ministry is to enter and build communion while accepting recognition of the cultural identity. The movement of entry does not mean eliminating cultural identity but accepting everything good in it. There is a process of learning, appreciating, understanding, and adapting. A pastoral minister who wants to go on a mission is a person who first wants to learn to understand the people with the culture in which he is going on a mission.²⁹ The relationship built in it is a dialogical relationship. With mutual communication, a minister can understand what he should do and how it should be done. From here, a pastoral minister brings people of his culture into the communion of the Church because the latter's reality is geared towards serving the communion of the Church and its mission.³⁰

Movement of *Missio*: Model of the *Kenosis* of Jesus Christ

In the great theme of the work of salvation, the God emptied Himself and taking the form of bond-servant (Phil 2:7). Christ moves out of communion to meet other people. This outward movement is a *missio* movement, a path of total encounter with the other. As the disciples of Jesus realized, God encounters humanity in an absolute and final way.³¹ In relation to *missio*, the following reflections are outlined.

First, the encounter with others is a path of self-emptying. This is the theme of the *kenosis* of Jesus Christ. The presence of God in Jesus is an absolute way that Jesus lived within the framework of the work of salvation. This way is the most concrete manifestation of God's love and is the model for the followers of Christ.³² *Kenosis*, which is seen as God's way of relating to the world,³³ is also the way humans relate to each other. Just as the person of Christ comes with two natures, God and man, so a lay pastoral minister comes with two identities, namely culture and the Church. This identity is inherent in the pastoral minister. Thus, lay pastoral ministers come with multiple identities. Likewise, lay pastoral ministry comes with a variety of services.

In terms of encounter relationships with others, Hahnenberg mentions a model of *interpersonal relationship* that is direct and intimate. This is the basis of all Church

²⁸ The unity of the Church is a fusion of diversity. John Paul II, "Novo Millennio Ineunte," last modified 2000, accessed February 5, 2023, https://www.vatican.va/content/john-paul-ii/en/apost_letters/2001/documents/hf_jp-ii_apl_20010106_novo-millennio-ineunte.html.

²⁹ Bevans, *Essays in Contextual Theology*, 161-162.

³⁰ Eschenauer, *Reflections on Renewal: Lay Ecclesial Ministry and The Church*, 21.

³¹ Dister, *Teologi Sistematika I: Allah Penyelamat*, 184.

³² Y. B. Prasetyantha, *Menuju Suatu Inkulturasi Yang Kenotik* (Yogyakarta: Kanisius, 2021), 34.

³³ *Ibid*, 42.

ministries. When interpersonal relationships take on a public dimension into the mission of the church, he suggests striving for relationships that formally are structured into *ecclesial relationships*. This is necessary because good interpersonal relationships rely heavily on the personal which can be lost due to personal turnover.³⁴

Secondly, the encounter with the other demands the sacrifice. As a human being in Christ, God shared humanity's pain and suffered up to His death on the Cross. The cross and death of Jesus are symbols of total sacrifice. For W. Kasper, "Jesus' obedient death is therefore the distillation, the essence, and the final transcendent culmination of his whole activity. His death gives it final clarity and definitiveness."³⁵ This gives the message that sacrifice in pastoral ministry is a willingness to empty oneself, leave all the prestige attached to oneself and go to meet the other and become the same as the other to bore the sufferings of others. This kind of sacrifice is a great proof of service, like the full self-giving of God that culminates in and through Christ (*Dei Verbum* 4).

Third, orientation to the *communio* of the Church. Christ, as the firstborn, has proven that the chosen path has won mankind from all the bonds of sin. In this way, He draws mankind into the communion of the Trinitarian God while calling mankind to be able to realize its vocation of service in common life. Communion is ultimately the first and last reality, the source and fruit of *missio*.³⁶

The above *missio* movement occurs in three stages, namely the stages of self-emptying, self-sacrifice and *communio*-oriented. In the context of pastoral ministry, *missio* means a movement outward towards a mission, giving and seeking pastoral ministry by sacrificing oneself and returning to the communion of the Trinity as the irreplaceable basis and source.

Conclusions and Pastoral Options

The praxis model of lay pastoral ministry in San Juan parish is formed in intense dialogue with forms of service in Lamaholot culture. This model emerged from forms of service that grew from below and succeeded in mobilizing the spirit of the laity in pastoral ministry. The various service experiences that emerged gave a new picture of the face of pastoral ministry that was not limited to the clergy. For this reason, a study of the laity in pastoral ministry needs to be developed and reflected upon continuously. Thus, the laity continues to live out the role of pastoral ministry in the Church and the world.

³⁴ Eschenauer, *Reflections on Renewal: Lay Ecclesial Ministry and The Church*, 26.

³⁵ Walter Kasper, *Jesus the Christ*, New Editio. (New York: T&T Clark International, 2011), 109.

³⁶ Francis Appiah-Kubi and Robert Yeboah, "The Nature and Missionary Role of the Lay People in the Light of Vatican II; Convenience or Conviction?," *E-Journal of Humanities, Arts and Social Sciences* (May 12, 2020): 28–36.

To encourage the role of the laity in pastoral ministry, the following suggestions need to be considered: First, attempt to structure and formalize the praxis model of pastoral ministry that has been formed. This is done so that the existing model can continue to be used, evaluated and reflected upon continuously. Second, to give equal space to the laity, both those who have official delegation as pastoral ministers and those who do not. So, the communion of the Church as a combination of various diversity of pastoral ministry can be realized. Third, for practical needs, it is necessary to create a basic operational framework that can be used by the laity in the praxis of pastoral ministry. This is so that lay ministry is a ministry to the communion of the Church and its mission.

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