

CROSS-CULTURAL MISSION IN FOREIGN COUNTRIES BY INDONESIAN SVD-MISSIONARIES

By

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INTRODUCTION

The Liability of the Research

The focus of our research was on mission experience by Indonesian-SVD missionaries abroad ranging from those sent in 1983 until those sent in 2007. According to SVD Catalogus 2007, the total number of the SVDs in final vows working worldwide was 4595 (Priests: 3961, Brothers in final vows: 634). From this number there were 885 Indonesian SVDs in final vows (18,6%), consisting of 6 Bishops, 719 Priests and 130 Brothers. From 1983 until 2007, there were 326 Indonesian SVD-Missionaries (38,1%) working abroad including those who have returned to Indonesia. The details are as follows :

INDONESIAN SVD MISSIONARIES ABROAD: 326 Confreres.

275 confreres are still in the missions-abroad (84, 3%).

51 confreres have returned to Indonesia (15, 7%).

LEDALERO-FORMATION HOUSE:

245 confreres are still in the missions-abroad (89,1%).

30 confreres have returned to Indonesia (10, 9%).

MALANG-FORMATION HOUSE:

30 confreres are still in missions-abroad (58,8).

21 confreres have returned to Indonesia (42,2%).

		2007	2010
EURO-ZONE	Germany	7	9
	Austria	2	4
	Netherlands	3	3
	Poland	3	6
	Slovak	1	1
	Hungary	2	4
	Switzerland	2	3
	Italy & Rome	4	7
	Romania	1	3
	England	1	1

	Russia	3	2
	Spain	-	1
	Portugal	-	2
	Total Number	25	46
PANAM ZONE	USA	12	19
	Mexico	6	6
	Cuba	1	3
	Argentina	18	19
	Brazil	28	34
	Chile	10	11
	Paraguay	4	8
	Bolivia	7	6
	Ecuador	5	5
	Colombia	3	6
	Panama	3	4
	Nicaragua	1	-
	Total Number	98	121
		2007	2010
ASPAC ZONE	China	10	11
	Japan	8	7
	Philippines	19	25
	Australia	3	4
	Papua New Guinea	16	16
	Korea	3	3
	Total Number	59	66
AFRAM ZONE	Ghana	10	9
	Togo	4	6
	Benin	1	2
	Congo	4	4
	Angola	3	2
	Botswana	2	3
	Zambia	2	3
	Zimbabwe	3	3
	Kenya	2	2
	Madagascar	6	8
	Mozambique	1	3
	Chad	-	1
	Total Number	38	46
EUROPE,ASPAC, PANAM, AFRAM	Total Number of the whole Zone	220	279

Source: Katalogus 2007 and 2010. The total number of the whole zone as read in the table above does not include missionaries who have returned to their home-country, missionaries who have received new appointments to certain mission countries but they are still on waiting to go to the countries of destination, missionaries who have left the society, and missionaries who have already died (5 confreres).

“Cross Cultural Mission in Foreign countries by Indonesian SVDs” used as the title of this paper was suggested by ASPMIR Secretary and endorsed by Indonesian MER at its meeting at Noemeto, Timor, from March 31st to April 2nd 2008. One of the topics treated at the meeting of Indonesian MER at Noemeto was an issue regarding the importance of doing research on Cross-cultural Missions Undertaken by SVD Missionaries. A letter written by Fr. Lazar Stanislaus, SVD, to Fr. Raymundus Sudhiarsa, SVD, in 2008 set up the main theme of ASPAMIR IV Meeting: “Cross-Cultural Mission: Problems and Prospects”. This theme was deliberated during Indonesian MER meeting at Noemeto and the participants made a decision to break this theme into three subthemes which were elaborated based on a research through questionnaires consisting of three things: The Indonesian early return missionaries, cross-cultural mission experience of Indonesian SVD-missionaries in domestic mission, cross-cultural mission experience of Indonesian SVD-missionaries in foreign countries. At Indonesian MER meeting at Noemeto, Fr. Chistianus Sambu, Fr. Pieter Dile, SVD, Fr. Alex Jebadu, SVD, Fr. Eko Yuliantoro, SVD and Fr. Donatus Sermada, SVD were asked to do a research on Cross-cultural Mission Experiences of Indonesian SVD-missionaries in Foreign Countries.

The method used in our research is a kind of survey composed in a list of questions that must be answered by Indonesian SVD-missionaries abroad either by those who still actively work in the foreign mission countries or those who had returned to Indonesia. This questionnaire comprises of three parts and 28 questions. The first part (questions number 1 to 18) was arranged as closed questions which means that the answers of those questions are already available, and the missionaries should choose the answers in accordance with their experiences. The second part (questions number 19 to 22) was directed to missionaries who had returned to Indonesia. They were composed as closed questions which help us read easily their answers providing the quantitative data concerning how many respondents have selected the same given answer. But those quantitative data contain also the qualitative data regarding the mission experience of the missionaries. The third part (questions number 23 to 28) was composed as open questions which are directed to Indonesian missionaries both those who are still in the mission countries and those who have returned. These open questions were answered in accordance with the mission experience they have had gone through. Their answers and comments are the qualitative data to be analyzed.

What is the aim of this research? In accordance with the main theme of ASPAMIR IV, “Cross Cultural Mission: Problems and Prospects”, this research aims to get some data relating to missionary experiences and impressions of Indonesian SVDs working in foreign countries. From the data collected, we can have a better picture of the problems and prospects of our missionary calling today.

The sources of our questionnaire rely on some important points: The first source is the experience of the missionaries in the mission countries. This includes the duration and various kinds of their mission ministry, their experiences in adjusting themselves and its challenges and their social interaction with the local people and culture. The second source are groups of people they serve. How God’s people, local district governments and all kinds of social groups respond to their ministry and how local customs, traditions and beliefs effect their mission endeavor are all interesting to know. The third source are Indonesian SVD missionaries themselves. This includes the beliefs regarding the importance of missionary calling, their experiences of learning languages, their relationship with other SVD-confreres and local superiors, their relationship with other religious congregations and local diocesan priests, their ongoing formation, their attitudes toward local cultures and their own cultures. The fourth point is a list of recommendations for superiors of the sending provinces, for superiors of the receiving provinces, for their home formation-house, and for the new missionaries. In our questioner there are special questions directed to former missionaries. These questions dealt with the reasons of their home return, the types of ministries they handle in Indonesia, their possible interest of going back to mission countries and their dominant feelings after coming to their home country.

We expected to have 326 Indonesian SVDs missionaries working abroad in the EURO-ZONE, PANAM-ZONE, ASPAC-ZONE and AFRAM-ZONE as well as former missionaries who have returned home for the span of time from 1983 to 2007. However, only 77 of them were able to answer our questionnaire. It seems that it is not quantitatively valid to represent 326 persons (only 23, 6%). Yet, these 77 respondents work in four zones. We then believe that their missionary experiences can give us a general and qualitative picture of the problems and prospects of cross-cultural missions by Indonesians SVDs working in foreign countries. A more detail data is as follows:

EURO-ZONE: 8 missionaries (10,4%, Malang: 1 and Ledalero: 7).

PANAM-ZONE: 29 missionaries (37,7%, Malang: 5 and Ledalero: 24).

ASPAC-ZONE: 23 missionaries (29,9%, Malang: 3 and Ledalero: 20).

AFRAM-ZONE: 17 missionaries (22%, Malang: 6 and Ledalero: 11).

I. SUMMARY AND DATA DESCRIPTION (OF DATA)

Experiences of the Missionaries in Foreign Mission

The two following diagrams depict durations and types of ministries of the missionaries.

Diagram 1: Duration of the missionaries' presence in the mission:

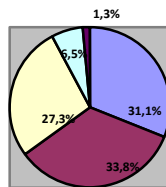
1 – 5 : 24 Respondents (31,1%). Malang: 8; Ledalero: 16.

6 – 10 : 26 Respondents (33,8%). Malang: 3; Ledalero: 23.

11 – 15 : 21 Respondents (27,3%). Malang: 2; Ledalero: 19.

16 – 20 : 5 Respondents (6,5%). Ledalero: 5

21 – 25 : 1 Respondent (1,3%). Ledalero: 1.



In the first years of sending missionaries abroad (1983 – 1990) there were around 3 or 4 persons who were sent out, but in 1990-2007 Indonesian SVD Provinces sent more than 10 missionaries to foreign countries, and it is understandable that in the time-span 1990-2007 most of them reached 6-10 years or 11-15 years of their presence in the mission. From the diagram mentioned above, most of Indonesian missionaries have been in the mission for 6-10 years, and this duration of their presence refers to those who have been sent since 1990. From the year 1983 until 1990, there are significant numbers of Indonesian missionaries who still endure staying and working in the mission for 16-20 years (five missionaries) and for 21-25 years (one missionary).

Diagram 2: Sort of jobs:

Parish-priest : 28 respondents (21,5%). Most of them are found in Latin-America and Asia.

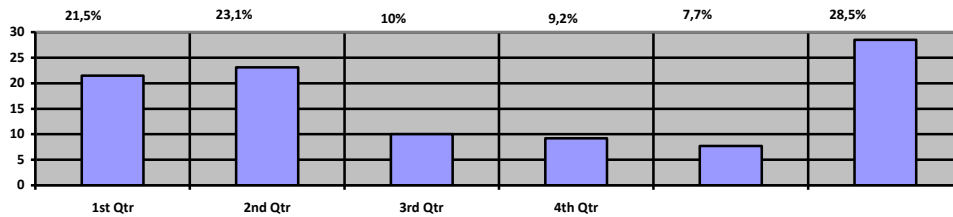
Assistant Parish-Priest: 30 respondents (23,1%).

Principal or member of certain commission in SVD or in a diocese: 13 respondents (10%).

Formatores : 12 respondents (9,2%).

Council-member : 10 respondents (7,7%).

Others : 37 respondents (28, 5%).



The second diagram indicates the percentage of the confreres who are involved in the certain jobs. Most of them work as assistant parish-priests or parish-priest. The others are involved in formation-work, in the certain leadership of our society, in the commission-work of a diocese, in certain categorical works and so on.

In regards with the abilities of our missionaries to adjust themselves in the mission-countries, there are two categories: First, most of our respondents (63) answered that they could easily or easily enough, even most easily adjust themselves in the local situation. Second, there were also the missionaries (17) who said that they got difficulties to adjust themselves. The experience of adjustment is surely connected with the question of what the main problems our missionaries were facing in the foreign countries. The main problems they should struggle for solution are as follows: the local language they (31) should master, especially in Latin America (10), in Africa (8) and in Asia (7); the local customs, culture and way of life they (20) should encounter, especially in Latin America (7), in Asia (5) and in Africa (4); the problem of relationship (18) with the other confreres, especially with the polish confreres. One interesting thing we should mention here is that there are some missionaries who have absolutely no difficulties in the foreign countries (2 from Malang; 4 from Ledalero). It might be that they just arrived at the mission-land and had no responsibilities yet to assume the certain offices. Almost all missionaries whom we asked have admitted that they had no problems at all with the local people they have related.

In spite of the language-problems, the social interaction with the local culture and customs the missionaries should undergo is really convenient for almost all of them (66), especially most of the missionaries (25) in Latin America. Some have said that such interaction went on with the local culture and customs normally and commonly. Just the small numbers of missionaries (11) have admitted that their interaction with the local culture was challenging and making them upset, but this experience did not drive their spirit of working as a missionary away.

The Served People

If most of our missionaries have experienced that their interaction with the local customs and culture was very convenient, we can imagine surely that the response of the people on their presence was not negative. The people accept the presence of our missionaries enthusiastically (67), especially in Latin America (27). In some places there were no special response offered by the people, but slowly they were entrusted by the people to build up the good relationship and to do their jobs given to them. There were no missionaries who felt abandoned by the people. The missionaries find out that most of the problems in regards with their pastoral service among the people are lying in the moral lives (34), economical situation (32) and social-cultural life-style (31). In moral lives the rate of divorce among the Christian families is very high. People adopt the free life-style, especially the youth. The moral norms imposed by the church in the light of the Christian faith are no longer effective. In economical lives, the poverty is the urgent problem to be solved. The income of the people in the areas where our missionaries (23) are working is at the most very low; most of the people, especially in Africa, in Latin America and in Asia, in Europe (4) are living under the poverty-line. In the field of social-cultural life-style, the hedonism and consumerism which are prevailing all over the world are no longer dumped up. People are in favor of doing feast and looking for pleasure. Among the people there are also government-officers who support missionaries' works very strongly and have willingness to cooperate with the missionaries in mission-work (39), but there are also the government-officers who do not show their certain attitudes towards missionaries' work (23).

Missionaries and the Vocation

Becoming a missionary is considered as a golden-chance to pick up usefulness and advantages of missionary efforts to share the spiritual life and mission-work among the people as experienced by the missionaries. Encountering with the people in foreign lands has provided the positive impact on building up the personality of our missionaries; our missionaries become open to the realities of the mission-areas in which they have been enriched and strengthened in their vocation (75). But apart from this experience, one respondent feel that his way of life and culture he is bringing along from his home-country are better, and two respondents felt upset with their vocation when they encountered with the local situation and customs.

Concerning learning the language, national language or local language, the missionaries need more time. The time provided by the local superiors of the receiving provinces to learn the language is mostly six months (31); there were missionaries who learned the language for one year (18) or for three months (19). It is interesting, too, to mention that three senior-missionaries who got appointment to work in Europe (2) and in Asia (1) learned the foreign language by themselves. From the experiences of learning the language, most of the

missionaries (43) have admitted that they were always in struggle ups and down to master the language, especially in Latin America and in Africa. There were missionaries (25) who felt difficult, even very difficult to learn and to speak the foreign language, but it is interesting also to say that some missionaries (14) had no problems, even they felt easy, to learn the local language. In the liturgy, according to the experience of the missionaries (45), the national language is mostly used. In some places people use both national and local language (22). Three respondents answered that they use only local language in the liturgy, in the meeting and in the formation.

Regarding the relationship of our missionaries with the SVD-confreres of the other countries, almost the whole respondents (73) said that they can very easily get along with the other confreres and build up good cooperation with them. The relationship with the members of the other religious congregations and with the diocesan priests is also convenient and very good (75). One exception we have to say is the experience of few Indonesian missionaries who got difficulties to cooperate with the other confreres, especially with polish confreres.

In the case of having intention to return to home-country, Indonesia, most of our confreres (32) let the superiors decide for them whether they can return to Indonesia or not. But many (20) have no intention to return to Indonesia; they have vowed to work in the foreign mission until the end of their lives. Some (18) have intention to work in the foreign mission for some years and then come back to Indonesia.

We have to give notice here that the questions from number 23 to 28 in our questionnaire are the open questions. We make the summary of the answers of our respondents according to the Zone, because the answers of our respondents are various and unique.

Ongoing Formation (the question number 23)

AFRAM-ZONE: Indonesian SVD Missionaries who are working in Africa admit that there is program of ongoing formation offered to missionaries (Ghana, Togo, Benin, Congo, Madagascar). It appears in form of work-shop, lectures, sharing, recollection, district-meeting and live-in. The main purpose is to learn the local language and culture. The program takes generally three to six months for giving the introduction to the new missionaries about the people, custom, culture, pastoral work and so on. In Ghana, Togo and Benin there is regular program for every three months. But some missionaries complained that there were less professional experts who could conduct this kind of program, and the new missionaries felt too quick to enter this program, because they were still adjusting themselves with the local situation and at the same time they felt being burdened due to the obligation of following this program (Togo, Benin). The positive response of the missionaries is that the program of ongoing formation was not only destined to the SVD-missionaries, but also

to the diocesan priests and the priests of other religious congregations (Togo, Benin). In Botswana there is no program of ongoing formation; as an idea, the issue has been voiced out, but it has no realization.

EUROPE-ZONE: The Indonesian missionaries did not experience the program of ongoing formation. What they came to know was the inculturation-course as experienced by the Indonesian missionaries in Russia. Some gave the remark that there is program of ongoing formation in Europe, but it was only an idea without action (Slovakia, Hungary, Poland, and Netherlands). One senior-missionary (Italy) has commented that there was really the program of ongoing formation, but the respective Indonesian missionary did not want to participate, except in retreat or recollection.

ASPAC-ZONE: The Indonesian missionaries experienced generally the program of ongoing formation offered in this zone. Some evaluated that the program was performed very well in various ways (Philippines, Australia, Japan, PNG and China) for one week. During the scheduled recollection or retreat one special theme was elaborated for the formation-purpose (Japan, China). In China the diocese offered this program every year. The missionaries felt that the program was very useful: to help them undergoing the process of adjusting themselves into the realm of their work and into the local culture (Australia, Japan, China, Philippines, Papua New Guinea); to help them undergoing the process of forming and developing their personalities; to help them gaining the certain skills of speaking the language or of doing the pastoral care and catechesis; to get the opportunity to share their ups and downs of their experiences and of their pastoral works; to get the opportunity to strengthen each other in vocation. But the missionaries have admitted that they got the difficulties also in following the said program. The geographical hindrance was the main reason why they followed the program very rarely or they did not follow the program at all (China). For those who have had hectic schedule in their work, it was really difficult to find time to follow the program (Japan). The guiders of the program were substitutable so that what they offered had unclear direction. Some confreres complained that they did not experience the proper program needed for their work (Papua New Guinea).

PANAM-ZONE: The program of ongoing formation was generally going on well in PANAM-ZONE (USA; Brazil; Mexico; Columbia; Chile). It appeared in form of study-day, work-shop, special course, mission-share. It took once in two years for four Provinces of Brazil together and once until three times in a year for each province of Brazil. What have been offered in the program were language-course; introduction to the social-cultural and historical background of the nation where the missionaries are working; learning the language together with the people the missionaries will serve (for the new missionaries); getting familiar with the local pastoral work and with various kind of pastoral works done by different religious orders in the region; sharing the ups and downs of experiences in mission-work; getting to know the local church. The missionaries felt that the program was very important and useful for their vocation (Columbia), but it needed the better performance

of the program (Paraguay). Some evaluated that many young missionaries did not get the proper input for their mission-work during the attendance of the program (South-Brazil). The program was available but not directive, because it has not been planned well. Many young missionaries were not interested in following the program, because they felt no need. By following the program they felt being handled and managed like a novice (Mexico, Cuba). In the recent time, the program has been arranged very well. In Chile-Province some missionaries saw that the ongoing formation has no continuation after being offered to the young and new missionaries; it was no longer done seriously.

Mission-Work among the Various Tribes and Local Cultures (Question Number 24)

AFRAM-ZONE: There are two groups of missionaries, namely the group working only among one homogenous ethnic (Ghana, Benin, Togo) and the group working among two or three or multi-ethnics (Congo, Botswana). The missionaries who are working **among one ethnic** described the characters and the social, religious, economical situation of the said ethnic as follows. People feel superior due to the big numbers of their presence in the country. They are poor in economical life and simple. Their means of subsistence are farming. They behave kindly, openly, spontaneously and adjustably. Their formation-rate and standard of health are low. They are tied with the tradition and indigenous religion very strongly. They practice polygamy and free sex. The most important thing in marriage-life is producing the children, whether the marriage-life is legal or illegal (Togo). In pastoral work, the missionaries found out that the people are fond of feasts and enjoy their life, especially during the burial time, even though they are poor. The spirit of Christian life has not been planted well due to the polygamy and to the easy conversion of the people to the native religion. In social-cultural level, the males feel superior in comparing with the females. The missionaries experienced the difficulties in communicating themselves due to the various local languages within one ethnic (Togo). Besides that, the feeling of tribalism which the missionaries should encounter with is very strong. The missionaries who are working **among two or three or multi-ethnics** described their experiences about the situation of multi-ethnics as follows. The relationship among the multi-ethnics is not harmonious so that the mission-work becomes difficult (Congo). One ethnic considers formation and education as the high values, because it increases the dignity of social life, whereas the other ethnic considers it as the low values which do not bring the prosperous life and the high social position, because the prosperous life and the high social position are lying in the ability of breeding the cattle like cows and so on (Botswana).

EURO-ZONE: Mission-work in Europe is generally directed to the small number of the people who have still the religion. Most of the people have no religion any more or do not want to follow any religions. In Russia, it is unique, because its people consist of the European and Asian. In Hungary, there is Gypsy-group who is Indian descendant; they are poor and keep themselves far from the church or are not interested in the church. In

the Netherlands, the missionaries pay special attention to the Indonesians who feel united in faith due to the presence of the missionaries; they love their shepherd who serves them seriously. In Oies-region (Italy), there is Ladins-ethnic who is Roman people living in Austria, but after the second world-war they came to Italy; they speak Ladius, Italian and German language. Some of them are living in the Switzerland. In Germany, the missionaries are working in the parishes where the standard-living of the people is high. Among the parishioners there are also the migrant people.

ASPAC-ZONE: The Indonesian missionaries are involved in various social groups which have different cultural and educational background. There are confreres who have mission-work in the school among the group-players up to the college-students. The missionaries have encountered very often with the professional and intellectual groups like teachers, doctors, professors, lawyers and so on, and for the missionaries the main attention should be paid with moral formation and ethics (Philippines and Japan). Some missionaries are working among the people from the middle-class up to the high class like in Hong Kong. But many missionaries are doing their work among the simple and poor people who encounter with the economic problems, especially financial debt (Philippines-South; Papua New Guinea). Some missionaries have mingled with the indigenous people like Tinggian in the Philippines-North, Aborigines in Australia, Melanesians, Arape and Enga in PNG. The indigenous people are homogeneous and isolated in all fields of social lives. Arape and Enga-tribes in PNG are known as the natives who are practicing magic and witchcraft.

PANAM-ZONE: Most of our missionaries are working among the poor people. Some are doing their works among the rich and the poor in a mixing society. Some encounter with the landlords and the farmers (Brazil and Bolivia), with the fabric-workers, the children, the youth, the teachers, with the old, the retired people and also with the intellectuals and professionals. The people whom they serve are generally active and cooperative; they are very happy with the presence of our missionaries and helpful in dealing with our missionaries. In many areas where our missionaries are living and working, the people consist of mixing descendants (European immigrants; Asian and Latin-American; Afro-American; Latinos). The missionaries found out that those mixing descendants have special characters. The white Americans have spirit of hard working; they appear formal and are disciplined; they behave socially and struggle for life strongly, but the individualism is high. The Latinos are open and have friendly character; they are willing to serve together with the priests those who are in need. The Afro-Americans prefer to live in freedom.

Please explain briefly the situation of your mission-work concerning: a. the customs of the served people; b. the local culture; c. the native beliefs of the society; d. the uniqueness of the local society (Question Number 25).

EURO-ZONE: The people are individualistic enough, but they have discipline in life. The struggle for life is high, and they give priority of how to earn the profit and to gain the benefit. They are open to the other cultures. Many are still religious enough and pious, but most of them are secular in view (Netherlands, Belgium, Hungary). In some countries of Europe we can find the high numbers of the youth who are still active in the church. The special traditions and the places for pilgrimage found in some countries (Germany, Spain, Oies in Italy and Portugal) are attractive to the faithful. Some missionaries responded that most of the European people experience the crisis of Christian faith, but they have not lost their religious sense; they still believe in God. In Hungary there are many special Hungarian rites to which the missionaries are not familiar yet. The polish people are very religious and have so strong patriotic feeling. In Italy the farmers were poor in former time, because the soil was not fertile and the summer time was too short. But they could survive due to the cattle-breeding. Now they are prosperous in life due to the tourism. They are still active in catholic faith; they give honour very much to Joseph Freinadetz, but they do not know about the SVD. The Porto people are very sympathetic. Concerning the catholic faith, they have special attention and honour to the departed people (very often visit and bring flowers to the cemetery and so on).

AFRAM-ZONE: In family-life, they adopt the paternalistic system. It appears in polygamy and in extended family. Many got married in young age, but the marriage could not survive, because the numbers of divorce are high. Custom of sharing and solidarity, especially concerning the food-distribution, are the high value and being practiced. But they are easy to get drunk. The African people are friendly and open to the others. In socio-religious life, they believe in spirit of forefathers, even they are more afraid of the ancestors than God. They believe also in the power of sorcery and magic. The cemetery is considered as the place of the bad spirits. The death is seen as an unworthy event, and because of this belief it is an obligation to seek the reason of the death. Many taboos and superstitions are still held on. The special thing we should mention is their liturgy which is very vivid and solemn, full of dances and songs accompanied by their specific music instruments and drums. In Congo those who visit the departed should sleep outside of the house of the departed as a sign of condolence and solidarity with the family of the departed. In Botswana the house is built up from the clay in form of round or cone. The old and the children live within. The pregnant woman should consume the soil coming from the nest of ants. The way of greetings should be performed with squatting while clapping hands. In Togo/Benin due to the historical experiences the mentality of racism and of slave appears strongly. If one man takes wife from other family, that family should give their daughter or sister to the family of the man to become wife; otherwise, the wife is brought back to her own family.

PANAM-ZONE: The original culture is not available any more. It is already mixing culture (Europe, America, Africa, Indian and Asia). Even though the cultures are mixed up, some are dominant in performance and

figures, for example the songs and the dances used in the liturgy show up the African culture more strongly than the others; rationality and discipline are the sign of the European culture which has come hand in hand with Christianity they brought; the Indian culture appears clearly in their clothes and some rites and so on. The people are fond of feast and enjoy themselves in life. They are cheerful people (Latino). For the low class there is no custom of saving money. In religious life, they believe still in bad and good spirits. Some call themselves Atheists. The majority of people claim themselves Christian, especially in Latin-America most of them are Catholics, but the sects and Christian denominations are proliferated everywhere in Latin-America. The conversion to the other believes and to the other Christian denominations is common. The syncretism is found and practiced in the Christian lives. But one thing which is good, attractive and still lively is the Catholic tradition in form of devotion and procession; it is strongly practiced. The people give the great respect to the missionaries. In case of the religious education, the standard of religious education is very low, even in the elementary-school there is no subject of religion offered in the class. In family-life, the numbers of divorce is high, and it becomes the pastoral concern.

ASPAC-ZONE: In some places, the characters of the people are hard, cruel and rough (PNG; Philippine-North), but in other places there are also people who are soft, kind, gentle and friendly (Seashore of PNG; Philippines; Japan). The manners and customs (Adat in Indonesian language) the local people are practicing should be obeyed, upheld and honoured firmly, because it is considered as the guidance of life in the society (Tinggian-tribe in Philippine-North; tribes in PNG). The people are also open to the influence and change brought by the outsiders, and this condition makes easy for the missionaries to adapt themselves with the local manners and customs. In Japan there is a culture which they call “HOME” and “TATEMAE”. HOME is the way of expressing oneself truly, exactly and sincerely, whereas TATEMAE is the way of expressing oneself untruly and not frankly. The missionaries are challenged to be involved in the daily lives of the Japanese people in order to have insight into the culture of HOME and of TATEMAE. In Australia the Christian values are being overtaken by the modern attitudes like reasonable and scientific manner, evidence and common sense with daily lives. The native religion, Buddhism, Taoism, even Atheism, Polytheism are still dominant in some countries like in China and Japan. Animism and belief in witchcraft and sorcery are strongly found in PNG, even the death is always understood as the result of witchcraft’s practice. The old Christian traditions like the feast of the saints, devotions and procession are still vividly practiced in the Philippines.

The Comparison between the Culture and customs owned by Indonesian Missionaries in their home-country and the local culture and customs of the served people (The Question number 26).

EUROPE – INDONESIA: The Indonesian missionaries have the impressions as follows: 1. Difference of the way of thinking and of culture is very strong: The European people give priority to the personal relationship,

rational thinking, individualistic manner, whereas the Indonesian hold on togetherness, affective and emotional expression. 2. The Indonesian missionaries feel that the European culture is more attractive than Indonesian culture: discipline-life; cleanness; exactness and so on. 3. In Hungary the missionaries have found the similarity between the Hungarian and Florenese custom regarding the kindness and respect towards the guest. 4. In the Netherlands the church-goers are very few, but the expression of the Christian faith is qualitatively deep, whereas the church-goers in Indonesia are many, but the quality of the Christian faith is put into question. 5. Father John Perason said about his experience when he was working in Oeis, Italy: "I come from the pagan situation, whereas they (the Oies people) are genuine Catholics and active in the church.

AFRICA – INDONESIA: There are relatively similarities in some customs: the family-ties; mutual aid and share-burden; witchcraft and sorcery-practice. But there is big difference in family-life: in Africa polygamy, husband/wife-exchange, marriage-life without receiving sacrament, abortion and free sex are commonly practiced, whereas in Indonesia such things are not commonly prevailing. Some missionaries give comments: My home-country is more advanced than the condition of my mission-place in Madagascar. In case of Christian faith, I found that the expression of the Christian faith of my people in home-country is deeper than in the place where I am working; the self-reliance of the people in the mission do not appear yet (Tog/Benin). Some missionaries would not like to make comparison regarding this question.

ASIA PASIFIC – INDONESIA:

The Philippines – Flores/NTT: There are plenty of similarities and sameness: words in language; mutual aid and share-burden; the way of rice-planting; the form of house-building; dualism in religious life like praying in the church but giving offering to the spirits. The differences are also significant according to remark of a missionary: during the feast the host should provide meal for the others freely, whereas this custom is not found in my home-place; one should ask for permission from the spirits before going to urinate outside from the toilet during the night, whereas there is no custom like this in my home-place; care for family and the feeling of tribalism is high enough in comparison to my home-place.

Australia – Flores: The differences are as follows: the people in Australia live in an open society and in cosmopolitan cities, whereas in Flores the people live in an isolated place and in a system of tribalism; Australian society is modern, multicultural, secular, whereas in Flores the society is traditional, mono-cultural and religious. In Flores the people are poor in dressing clothes because they do not have many clothes, whereas in Australia the people are rich and having many clothes but they are poor in dressing themselves, especially during the summer time they are wearing only a piece of clothe covering up just the important part of the body.

Aborigine – Flores: In my home-place (Bajawa/Ngada), the traditional belief has been transformed into

Christian belief and the youths have no interest any more to the traditional belief and customs, whereas the aborigine people are still strong in their traditional belief, even they hand down their traditional belief to the next generation.

Hong Kong – Flores: Hong Kong is the modern city; Western influence appears strongly; the people are open to the world outside; it is a democratic society; all people are treated equally in accordance with their profession; bishops and priests are for the people and build up friendship with the people. In comparison with Flores, Flores is still a developing island; the people are still dependent to the manual working; the foreign influence is not felt strongly; bishops and priests belong to the special social class and adopt paternalistic character.

PNG – Flores/Java: The people need money and pigs for having reconciliation, whereas in my place there is no need for that purpose (Father Levi); the holy mass should be accompanied with guitar in PNG, whereas in my place we have no custom of using guitar; in my mission-place the people are not working hard, even lazy people, whereas in my place the people are working hard; in PNG the education has no important value yet, whereas in my home-place the education has the high priority; in my mission-place the religious life is artificial, so that the people are very easy to convert to the other religion, whereas in my home-place the religious life is rooted deeply enough, so that the conversion to other religion is considered as betrayal; health-care and cleanness in the mission are low, whereas health-care and cleanness are more advanced.

Japan – Timor: Japan is rich, whereas my village is poor, although both of them have the custom of believing in forefathers.

AMERICA – INDONESIA:

USA : There are so many things that I do not find in my home-place: The numbers of the divorce in family-life are very high; after divorcing, they are still living in the same building in the separated rooms but working hand in hand to take care the children; the American culture is more open, dynamic and spontaneous; if somebody committed faults, he was warned directly and frankly from his faults; in the USA the people are very free to express themselves; someone is getting respect not because of his seniority, but because of his good character, knowledge and wisdom; life-discipline, hard working, sincerity, sportsmanship, awareness in front of the law, all of these values are found in the practice.

Brazil-South: The missionaries have impression that the expression of the Christian faith is not rooted deeply in the way of life; it is difficult to inculturate the Christian faith in the local culture, because the original local culture does not exist anymore. In my home-place such a thing does not exist.

Paraguay: The religion is a private thing. The government prohibited the people expressing their faith in public. The religion is expressed and practiced in a mythical-magic manner. In my home-place, I do not find those practices.

Mexico: The people give more attention to honour and to pray in front of the statues than to make theological reflection; the collection of Sunday-mass is not informed to the parishioners, so that the parishioners are not urged to participate themselves actively in the church; the inculturation in the liturgy is difficult to be done. In my home-place I do not experience such a thing.

Critical Remark to the Researchers: This number of question is not valid; it should be banned. The reason is that we have no authority and have no right to make comparison between one culture and the other one. Every culture has its own values which are fitting to its own areas.

Inculturation as a Way of Doing Mission and Expressing Christian Faith (Question. No. 27):

EUROPE: It seems that in Europe there is a good coherence between Christian faith and culture. But this is still more visible in rural areas than in the cities. The old European generations by and large still firmly preserve the Christian traditions. While the young ones have a tendency to have a liberal attitudes and liberal ways of thinking. (Fr. Wilhem Jemanda). In Hungary, for instance, Christianity has become the culture of the people. The first king of Hungary and a number of Hungarians have been canonized. During Soviet Era many Hungarians became atheists. They were prone to neglecting anything that pertained to religions (Fr. Marsel Ghie). In other part of Europe, it seems that people are not simply called Christians. They also have a Christian culture. In other word, Christianity has become their culture, their way of living and their way of thinking (Fr. Yan Perason). In Germany, it seems, according to an Indonesian SVD missionary, inculturation of Christian faith does not take place smoothly. Pastoral instruction from above is very strong and this condition hampers any creative efforts to inculturate Christian faith on grass-root level (..... who says this?).

AFRAM: In this part of mission ad gentes territory the inculturation of Christian faith into local culture significantly takes place only in the Liturgy of the Church. Songs and dances for the Church's Liturgy are taken from local cultures. Yet, it seems that Christian faith has not become an integral part of people's daily life. The work of evangelization is still on the first stage. We still need to teach people basic pastoral works pertaining to sacraments of the Church. The Church in general does not strongly show its dogmatic and hierarchical nature, but charismatic and lively.

ASPAC: In Aspac zone the effort to inculturating Christian faith into local culture is quite strong. Yet this endeavour is still limited to peripheral inculturation as such adopting local languages, songs, dances and

gesticulation into the Church's Liturgy (Philippines, PNG and Aborigin). Japan is probably an exception. Christians in Japan still well preserve the traditional Roman Liturgy and consider their own traditional Japanese songs and dances as weird.

PANAM: inculturation of Christian faith into American continent is quite challenging and difficult since people are culturally and ethnically very plural. In addition, very mobile. They always move from one place to another place to look for a better life. The Church is strongly Romanic since most faithful have a Latin-Roman culture background. As a result, inculturation of Christian faith is not something very urgent. Christian faith has become an integral part of people's life and the idea of inculturating faith into their life is felt something weird.

Some Recomendations From Missionaries (Question No. 28)

a. For Provincials of Sending Provinces:

- Sending provincials should well prepare missionaries by setting up a good program such as Mission Orientation which consists of at least sufficient English Course and some other practical things.
- Sending provincials should prepare missionaries with any practical things which enable them to make a smooth adaptation at a new environment of mission.
- It might be better to send missionaries abroad after they have had enough experience of parochial ministry, instead of sending young missionaries who just finish their philosophical and theological studies in seminary. Missionaries should be well selected before they are sent abroad.
- Sending Provincials should maintain a continual contact with missionaries as well as with the receiving provincials.
- The sending provincials should supply enough information to the young missionaries regarding the countries of their destination.
- Sending provincials should be in constant prayer for the missionaries (Fr. Krispianus Lado di Togo) and try to feel the burden of their mission cross.
- Sending provincials should build a special house for missionaries who often stop by in Jakarta.

□ Sending provincials should continue to send OTP students to Japan, Korea and China as an early preparation for a very challenging and difficult mission in the future.

b. For the Formators:

□ Formators should be more creative in setting up programs for seminarians.

□ Formators are strongly encouraged to keep a good mission of formation at Ledalero and Malang.

□ Formators should not only emphasize intellectual progress but also psycho-emotional and psycho-spiritual. Seminarians must be trained to be strong when facing all kinds of difficulties, be patient when they are in a bind and not easily to lose a hope, be humble and love God's mission. Young missionaries should also be trained to rely on themselves and have a capability to dialogue with any interlocutors in mission lands.

□ Formators should build a knowledge pertaining to situations of mission ministry abroad such as language studies, cultures and customs, politics, religions and so forth. So that they train and prepare the "troops" (SVD missionaries) for a "battle ground" (mission lands) with clear ideas needed to get across to the missionary candidates. Never buy a cat in a closed box!

□ Formators since early on should be strong in making a decision either a seminarian is worthy to be sent to the mission or not.

□ Formators should give an ample space and time for seminarians to express themselves. Formators should not regard students who are prone to making protest as a violation of the vow of obedience.

c. For the Provincials of Receiving Provinces:

□ Set up a good orientation program for young missionaries.

□ Give the new and young missionaries an ample time to learn the language and culture of the host country at least for one year. Promote an Ongoing Formation Program for young missionaries under five years.

□ Welcome and accept the missionaries as who they are and provide them a sufficient knowledge regarding cultures and customs of the host country.

- Receiving provincials should help and guide missionaries in their effort to develop a contextual mission with a strong emphasis on missionary spirituality (cf. John 17, 19; Mt.20, 23; Fil 2, 6-11).
- Receiving provincials must have time and energy to give a concrete introduction anything pertaining to his province, diocese, local cultures and languages. Guide and be with the missionaries. Do not let them be alone when facing any confusions and difficulties. Receiving provincials should have a motherly love toward missionaries.
- If missionaries face a problem or are in difficulty, try to solve the business in the province first. It is not a good idea to solve the problem simply by sending back the missionary back to his home sending province.
- Receiving provincials should inform their colleges of sending provincials the special needs and general situation of their receiving provinces so that the sending provincials are able to send the right missionaries according to their special needs. But the problem is that most of our missionaries are assigned by the Generalate.

d. For Missionaries Preparing for their departure to Mission Countries:

- They should well prepare themselves so that they are mentally strong. They should know ahead of time any information regarding people, politics and cultures of the host country they are going to go to. Master English before you leave Indonesia.
- Learn to be humble and be ready to accept a new culture without losing your own cultural identity. Be ready to face a frustration and a cultural shock in your new mission country.
- Love your missionary call and the faithful you are called to serve and work with.
- Sharpen your prophetic call, keep your good spirit of prayer discipline alive, attentively listen to the voice of God in any situation of life, listen to your faithful, pray for them and serve them with love.
- Be brave and free to show your talents in certain areas of the society's pastoral ministry needs such as contextual ministry, financial management and leadership.
- A missionary must have be militant, work hard, self reliant, curious to know new things, a good listener, a good communicator and be an outgoing person (do not lock yourself in your room).

- Live out the spirituality of the holy Cross.
- A missionary should not live a life as if missionaries are rich.
- Before going to a mission land, all missionaries should have mastered some practical things such as driving, cooking and managing a household (private room, rectory, church business). They should not be good only in delivering homilies and saying the Holy Mass.
- When waiting for a visa, a missionary should spend time with useful activities such as English studies, reading books or magazines regarding the country he is going to enter.
- Long life-learning.

FROM FORMER MISSIONARIES

Out of numerous missionaries sent abroad, many have returned home with various reasons. Some were forcefully asked to leave, while others were asked to return by their sending provinces for a special need, for instance there are 9 former missionaries working at formation (Ledalero 5 and Malang 4). There are 5 former missionaries working at categorical ministry. There are 5 former missionaries becoming parish priests and other 6 former missionaries either work as a teaching professor or as a retiree.

Various reasons which made missionaries return home are as follows:

- a. Needed by their sending provinces: 7 former missionaries (Ledalero 3 and Malang 4).
- b. Their contract between his home province and receiving province came to an end: 7 former missionaries (Ledalero 5 and Malang 2).
- c. Health problem and retirement: 4 former missionaries.
- d. Could not cooperate with receiving provincials or with other confreres: 3 former missionaries (Ledalero 2 and Malang 1).
- e. Any personal problems : 1 former missionary.
- f. Reassigned by the Generalate: 1 former missionary.

Fourteen former missionaries (Ledalero 10 and Malang 4) said that they have no desire to go back to the mission lands abroad. They are quite happy to return home and work hard for the Lord and His people in their home country. While 9 other former missionaries (Ledalero 7 and Malang 2) are still willing to go to the mission land abroad one day if the Society needs them to.

Out of many former missionaries altogether, 13 missionaries (Ledalero 10 dan Malang 3) said that they did not have a problem to adjust themselves with their own Indonesian cultures and customs. While 6 other (Ledalero 4 and Malang 2) said they need enough time to adjust themselves with the Indonesian cultures. Only two former missionaries (Ledalero 1 and Malang 1) who said that it makes no difference to them if they stay and work in Indonesia or are sent back to a mission land abroad. In Ledalero there is one former missionary who finds it difficult to adjust himself with the cultures of his own country.

II. SOCIO-CULTURAL APPROACH

Life experience of missionaries in a broad is a challenging experience. Our research is based on life experience of these missionaries which show such outcome that is not fine. There are some missionaries returned earlier to their home country like flowers withered before blooming with negative impression. Yet in another side there are more life experiences of missionaries which feel at home and enjoy life in mission place while doing their business or tasks. We quoted from particular missionary oat saying: Once become missionary and remain a missionary even dies in a mission place.

Such study and sociological approach would help us to have better understanding what's the reason some missionaries returned their home country earlier and what's make particular missionaries are remaining and enjoy the mission works. What are the problems facing by particular missionaries and what are benefits taken by other missionaries who remaining stable in mission place?

The use of this study:

1. Sociological approach and study would help us to have understanding that missionaries come from a country which has particular background, culture, values and are different from another country or place they are going to work with. Process of internalization values to be different for each missionary. We considered these processes as primary formed person.
2. This study also would give a better and holistic understanding in order to view problems either internally or externally aspects.
3. The universal character of our society is composed from heterogenic persons and it is a given highly value in order to concrete SVD's unity in diversity. Cross cultural understanding would help us to respect each other; to view such sociological problems and bare humanly individual burden in order to find out certain helpful solution.

Some studies are used in this research

1. Cross cultural understanding:

Our missionaries are sent from a country to another or come from his origin place and going to a certain place which he is appointed. He did not at all leave his carried cultures background from where he is originated and will get into a new country or place which has values culture and morals. Conflict between two cultures will be solved by using cross cultural understanding which is concerned with understanding people from different cultural backgrounds, in order to be able to do business with them, work with them, or possibly move to and function in their countries. Culture finds expression through the patterns of behavior, decision making process which morals and values on which a society is based. National cultures are built up over many years, and spring from a country's history, geography, sociology, language and religion. (www.lingtech.com.CVR – no. 13 40 95 95)

2. The Basic Human Values theory in cross cultural experience.

Cross-cultural is defined as the meeting of two or more cultures and giving influence to each other, either meeting of individual culture or the culture of society.

The Shalom Schwartz theory is a social psychologist and cross cultural researcher and its application. This theory could help us to have more insight of basic human values in relating to the cross cultural experiences and conflicts.

What the theory states is that there are 10 basic human values that are displayed in all societies and that these values interact with each other to form a circular structure based on the inherent conflict or compatibility of the underlying motivations. The picture below illustrates the structure we are talking about.



Values Chart

The reason that they are circularly arranged is because the further away each value is placed from each other the more incongruent they are with each other and vice versa. The closer each value is to another on the continuum the more congruent they will be. So in looking at the chart let's take the values of Stimulation and Security. These two values are in direct opposition of each other and as such, the actions and environments necessary to provided each will be in conflict with each other.

There are two parallel dimensions in a basic human values structure.

- **Openness to change** >< **conservation**
- **Self-enhancement** >< **Self-Transcendent**

Openness to change: Self direction (creativity and freedom) and stimulation (exciting life) to have readiness in gaining new experience.

Conservation: Security (social Order), conformity (Obedience) and tradition (humility and devotedness) which represents conservation

Self-Enhancement: Achievement (Success, ambition), power (authority, wealth) represents self-Interest.

Self-Transcendence: Universalism (Social justice, equality), Benevolence (Helpfulness) represents self-transcendence.

There are six stages which values above are developed.

1. **Cohorts:** It is defined as particular generation group who was growing up during the depression; times of war, famine, national security threats, etc. will affect the development of values from generation to generation. Conflict between conservation values and development values.

2. Life Stage: This refers to 3 stages of adulthood.

➤ In early adulthood, normally people are driving toward establishing themselves in one way shape or form in the verticals of career and family. Genetic and cultural pressure is constant and strong on people in this stage of their life to compete for mates and become settled.... This usually results in the pursuit of achievement and stimulation values rather than security, conformity and tradition values.

➤ In middle adulthood people are invested in established family, career and social networks that they want to preserve and grow. Having begun to reach their peak in accomplishment most will begin to constrain risk-taking and other opportunities and begin to stop any real changes from happening.

➤ In later adulthood opportunities to display achievement, power, stimulation and hedonism types of values decrease and as such the importance of security and tradition become more important.

3. **Physical Aging:** People strength, energy, cognitive speed, memory and senses decline as they age and mature. As a result security values generally become much more important as safe, predictable environments and circumstances are necessary for survival, coping mechanism and abilities are hindered in a way that dealing with stimulation and potential risk is just too dangerous. Hedonism values also begin to decline with age as the senses necessary to fully enjoy them are systematically decreasing and depreciating the experience. Also someone's ability to perform the tasks necessary to obtain achievement, social approval and power decrease with age as well resulting a decrease in the accompanying values.

4. **Education:** Intellectual openness, strength, flexibility and perspective presumably increase with education and as such so will self-direction values due to increase competence. This openness also contributes to the engagement and therefore importance of stimulation activity. These types of experiences can cause people to challenge unquestioned and accepted norms, expectations and traditions which results in an undermining of conformity and tradition. The increase in competency and coping abilities also decreases the need for security values in more educated people.

5. **Gender:** There are a vast number of theories from the fields of psychoanalysis, evolutionary psychology and social psychology that explain typical gender roles and where they came from. We are not going to get into all of them here though. Let it be sufficient to say that women are generally much more related and more affiliated with other people whereas men are more individuated. Genetics, evolution and culture have all fostered an environment that promotes this.

6. **Life Circumstance.** The combination of all of the above contributes to the circumstances with which people are presented. These circumstances provide opportunities to pursue and/or express certain values and not others. Life can and does make the pursuit of certain values to certain people more OR less rewarding OR costly to them. The result is that people will typically adapt their values to their life circumstances, not the other way around... For example, a woman growing up in a patriarchal home and culture may be rewarded for Benevolence type values and reprimanded for Achievement type values.

PRESENTATION OF THE DATA GATHERING

ADJUSTING SKILL

In relating to the adjusting skill, big number of our missionary responded that they are easiest, easier and easy to adjust themselves (63 respondents). Others are saying that they have difficult in adjusting themselves with the local condition. (17 respondents). These experiences are based on the quest about what the most difficult experience of missionaries. First of all, they experience difficult in the local language (31 respondents) especially in south America (10 respondents), Africa (8 respondents), and Asia (7 respondents); Following number experienced difficult in facing local culture (20 respondents) especially those who are working in South America (7 respondents), Asia (5 respondents), and Africa (4 respondents), and horizontal conflict with confreres (18 respondents). We should keep in mind that there are missionaries who never experience any difficult (2 respondents from Malang and 4 respondents from Ledalero) and mostly confreres said they did not find any difficult in dealing with people.

Although our missionaries experienced such difficult in dealing with local language but no difficult at all interact in the local culture. They found easy and pleasant (66 respondents) especially in South America (25 respondents), other said they experience as usual and the rest experienced confusing or challenging (11 respondents)

Faithful People (Q. 10 and 15)

When our missionaries experienced easiest in dealing with the local culture it means faithful people are enthusiastic (67 respondents), especially South America (27 respondents); some are having difficulty in the beginning yet on the way they are trusted. The main problem is moral aspect (34 respondents) as divorce, economic aspect as poverty (32 respondents) and social aspect as hedonism and easy going (31 respondents)

Attitude of Local Government (Q 14)

Missionaries are mostly interest and easy to deal with government (58 respondents) while the other are having difficulties in dealing with the local government (16 respondents)

Main problem in doing mission tasks (Q 4 -)

There are different problems as Problems in dealing with the local culture (17 respondents), with confreres (16 respondents), with local people and their mentality (3 respondents), with language ability (29 respondents), Unstable socio-economic condition (5 respondents). But there are missionaries who find easy and pleasant as we can say there is no problem (5 respondents)

Interact with a new culture (Q. 5)

Missionaries who experience easily to interact and pleasant situation (63 respondents), which experience confuss and challenge situation (9 respondents) and the rerst find usual (biasa-biasa saja) (5 respondents)

Finding meaning in the culture and useful for personality formed and call (Q 6.)

Our missionary are mostly express the meaningful and furits of doing mission for developing personality and helpful for strengthening their call (70 respondents); no one found meaningless; missionary who found different with his own culture (1 respondent), who feel confusing (1 respondent) and still depend on openness in order to enrich their own experiences (5 respondents)

The most of missionaries answer that there is a use or meaning of being a missionary in order to form personality, enrichexperience and to strengthen call (75 respondents), one would feel his own culture is better than other culture (1 respondent), some are confuss (2 respondents), some feel difficult in learning language process within 6 months (31 respondents) and who feel difficult within 3 months (19 respondents) and within 1 year (18 respondents). Some missionaries are easy and could make autodidact in learning language (3 respondents: 2 in europe and 1 in Asia).

What Language is used in Liturgy and meeting (Q. 7)

There are good big number of missionary experience using National language in Liturgy and meeting (41 respondents); who used native language (3 respondents), missionaries who use mix language National and native language (20 respondents)and the rest use mix National language and local dialect (9 respondents)

Learning National Language and native language Process (Q 8)

Some confreres found very difficult in learning language (2 respondents), difficult (4 respondents) and light difficult (cukup sulit) (18 respondents); some other experienced easy for learning (13 respondents) and the rest have to struggle (41 respondents)

Time schedule or period for studying (Q9)

There are number of missionary use only 3 month for studying (17respondents), 6 month for studying (29respondents), 1 year for studying (16 respondents), more than a year (10 respondents) and we are glad to have some missionary doing auto didact in study language (3 Respondents)

Note for Q. 7 , 8, 9

In learning National language and native language, a big number of missionaries cited that they made it seriously in struggling (43 respondents) especially in South America, Africa, and some other could feel difficult, more difficult and very difficult (25 Respondents) , and the rest could feel easy and enjoying to learn either National or native language (14 respondents)

They use National language in Liturgy and meeting (45 respondents), mix language national and native language (22 respondents) and who use only the native language (3 respondents).

Response of people in the field work (Q 10)

Missionary who feel enthusiastic and accepted by people (62 respondents), who feel there is no impression (biasa saja) (5 Respondents), no one experienced being rejected, feel symphatic, entrusted by people and just fine (4 respondents)

Ability to build teamwork with confreres (Q. 11)

There are big number or confreres find easy to work with other confreres (67 Respondents), who find difficult in dealing with other confreres (2 respondents), who is enjoying as solo player (bekerja sendiri) (2 respondents), and there is note that underlying difficult especially in dealing with only Poland missionaries (3 respondents)

Response of Superior and confreres to any of your task (Q 12)

There are different experiences of missionary in dealing with our confreres. A big number get applause and supporting from superior and confreres * (41 respondents), one feels rejected or being criticized (1 respondent), no impression (biasa saja) (17 respondents), other feel being very respectful and accepted (2 respondents), some find jealousy of confreres (6 respondents) and being afraid (1 respondent)

Note: Q 11, 12.

A big number of missionaries would admitted that there is a good teamwork and understanding among confreres (73 respondents), some could express how difficult in dealing with other confreres wpecially with the Poland missionary

Relationship between religious congregation and Diocese priests (Q. 13)

They find very good and good relationship (75 respondents), very bad and bad relationship (2 respondents) and one feels that there is a competitive aspect (1 respondent)

Response of the Government to the work of the church (Q. 14)

Government is suporting and can be dealt with (39 respondents), some other give no simphatetic attitude (23 respondents), government doesnt suport and become barrier (4 respondents), some government are ambigui (23 respondents), showing antusiastic feeling (1 respondent), no impresion (1 resp[ondents), the chursh does not feel good to deal with government (1 respondents), and the rest feel no impression (biasa saja) (2 respndents)

Main Problem in pastoral work (Q. 15)

Some missionaries find difficult in political aspect (16 respndents), some find difficult in economic and social aspect (57 respopndents), who finds difficult in moral aspect (30 respondents), the present of other denomination (1 respondent), othe find that only few people attend Sunday celebrasion (1 respondent), and family problems (1 respondent).

Income of People 60 USD/ month (Q. 16)

Missionaries who work with rich people (2 respondents), under level of the poor people (23 respondents) including Africa, Europe, south America and Asia); who deal with the poor (15 respondents), mix rich and poor people (22 respondents), and above level of the poor (8 respondents).

Would you think or having such plan to do mission work (Q. 17)

There is oat of the real missionary who is willing to work as life time in mission field (18 respondents), there are some missionaries willing to go back after some period ot time (13 respondents), the other wantto transfer to some other provinces or region (9 respondents), depend on superior programe (32 respondents) and the rest wants to work until he is not needed anymore (1 respondent)

Mission task in your own country When you wish to go back home (Q.18)

Some of our missionary wish to do parocial task (25 resopndents), some are willing to work in formation area (5 respondents), some choose to work in sechool, midele, high school or university (12 respondents), some want to deal with cathegorial group (37 respondents) and administration work (1 respondent)

II. (Q. 19 – 22 for former missionaries)

Field work of missionary after coming back home country (Q. 19)

Some activities are done by our former missionaries such as doing parochial tasks (4 respondents), as formator (9 respondents), categorical field (5 respondents), teacher (1 respondent), some is waiting for the job alias jobless (3 respondents) and the rest is retired (1 respondent).

Reason for returning home country (Q. 20)

There are particular reason for missionary to return to his own country such as the end of contract (6 respondents), needed by his originate province (7 respondents), some have healthy problem including sick and ageing (4 respondents), some found difficult in dealing with superior and confreres (3 respondents), individual problem (1 respondent) and appointed by generalate (1 respondent)

About wish or plan to go back to mission field when missionary/ies get home (Q. 21)

There are big number of missionary who is willing to go back to the mission area (9 respondent), few among them does not like anymore (3 respondent) and the rest are willing to apply their ability in particular job they are needed (10 respondents)

When the missionary is at his home country (Q. 22)

After a couple of time doing missionary task abroad, missionary could have difficult to adjust or readjust to his culture (1 respondent), the others are having no difficult at all (12 respondents), some probably need more time to adjust (6 respondents), and feel no impression or biasa sasja (2 respondents)

I. CROSS CULTURAL EXPERIENCES OF MISSIONARIES FOCUS ON ASIAN MISSIONARIES

Fokus Pada misionaris Lintas ASIA.

ON GOING FORMATION PROGRAM (Q. 23)

Mostly missionary's experienced on going formation programs. They could feel that it was good or very good (Philippines, Japan, Australia, China and PNG).

There are several name addressed to this program such as “ a week on going Formation”, “ a week workshop of below five years priesthood. The other provinces like Japan and Chinese would have their program combining together with recollection program or retreat in the same purpose. They are also allowed to attend some program off red by diocese program in Chinese province. It is clear that there is real program for ongoing formation.

Some uses:

- a. It is helpful in adjusting process with the culture and field work (Australia, Japan, Chinese, Philippines and PNG)
- b. It could help in personality development process, gaining such skill and knowledge need like language and skill of doing pastoral tasks.
- c. Time for sharing one own experiences of pastoral field
- d. Supporting each other and strengthening call of each one and daily duty.

Some difficulties or challenges

- a. Geographic barrier which hindrance our missionary to attend this program like in China
- b. Time schedule which was not being informed (Japan)
- c. The different of agent for doing formation program. There is no continuity of the program. (Japan)
- d. Not all missionary could have such complete information or orientation which is really needed in the field work (PNG)

Social group on the field of missionary work (24)

There are different social background of people such as education and culture. Some confreres dedicating their life in school either in pre-elementary, high school or in university. He mingles with elite people, intellectual person and uses systematic program. Moral and ethic programs in education could be implied in the school (Philippines and Japan)/ some confreres are dealing with multy cultural people from different ethnic and culture (Australia). Some missionaries are dealing with rich people like in Hongkong which well known as highly technology city of the world. The others are dealing with poor people such as in Philippines and PNG. Some mingle with indigenous people like in North Philippines, aborigine in Australia and Melanesia, Ethnic group of Arapeth and Enga in PNG which live in magic belief system. They could be strong enough in their home town yet immediately being isolated in term of being left.

Culture, belief system and the uniqueness of the local tradition (25)

- Although our world becomes secular nowadays and have mix culture like in Australia and Chinese yet there are well known by our missionary as people of modesty, friendly and cooperative in dealing with our missionaries.
- Characteristic of these people: They are crude in attitude and missionaries could have hard time to learn or need more time to know deeper especially indigenous people such as in Northern Philippines, PNG, and aborigine yet in other side there are people who has delicate and lovely like in the shore area of PNG or Philippines and Japan
- Culture is a highly value for all and combine all and considered as order to be obeyed like in Northern Philippines, PNG.
- They are also open-minded to the new era influence which help missionary get easily dealing with local people (PNG) and finally this group can be influenced, love change and enjoy life like in Philippines.
- Missionaries' note: the same cultural background named MELAYU (Northern Philippines), mix-culture like in Australia and China could help missionary feel at home which in local term named Home and Tatemaes.
- Christian values is changed accordingly to the new values which is rationable, scientific evidence and common sense with everyday life experiences. (Australia) like Buddhist, Taoist, atheists and belief gods (Japan, China). People believe magic, supernatural power, and witch. Death experience is viewed in relating with the power of witch (PNG). They are catholic devote but only few attend Sunday mass because of value system of ancestor must be inherited (Australia and Philippines). Christianity and its values like devotion to the statues or procession mostly influences people in south Philippines.

Inculturation Christian Faith (27)

There are even more ethnic group wht its cultural uniqueness must be explored and be studied in order to do a better inculturation like in Philippines

Respect each other culture and religion like in Japan.

Good relationship with nature such in meditation attitude of Aborigin Arranete Group could be an entry point for preaching. They still obey ancestor culture values in marital aspect where the elderly must give spouse from the beginning.

Cultural Comparative and belief system of Missionary field work with missionary's home culture. (Q.26)

Philippines and Flores:

There are same aspects such as mutual cooperation, the way to plant rice, form house and ritual performance (Northen Philipines), and dualism in belief system.

People tends to offer food for neighborhood who comes to attend such event of fiesta celebration while in my place i do not find it.

Asking permission to the spirits when about to urinate in particular place outdoor, while in my place i do not experience it.

Sense of belonging to the Ethnic group and family ties is highly respected while in my place it is moderate.

Fr. Jay Tolnay could try to confront Flores culture and Australia Culture: Tribaalistic – cosmopolitan, isolated – open society, traditional – modern; mono cultural-multicultural; religius –secular; poor- rich. There are paralel aspect which he explains as following: in Flores we would meet poor people which has lack in clothes and in Australia, there are rich people but in summer they wear clothes as they have nothing about to nakedness.

Hongkong Flores:

- Hongkong is named as modern city, open to the west influence and other world, democratic and very body being respected acordingly to his or her proffession. Bishops and priests are people's friend, they are present for people, having the same human values only different in function and serving.
- Flores is developing, manually system, lack of western's influence. Bishops and priests are highly class and different from people whom being served.

PNG – Flores.

- Both are having the same cultural back ground and melanesia ethnic and belief system or indigenous belief system.
- People in mission field are lazy while in Flores they really work hard and love to work.
- They dont pay attention to the educational aspect because it is not higly valued while in Flores education is developed.
- Religion is only a decoration of life, easily to transfer to another religion. Religion in Flores is being rooted and changing religion is blasphemy.

- There are healthy and clean are problems while people in Flores are developed in this aspect.

Respect to the guests. The leader of particular native group should lay down when a guest is passing or coming to visit.

Flores – Aborigin.

Such in Bajawa- Flores, tradition belief system is changed by christianity. The youth does not pay attention any more to the culture and tradition and belief system. Aborigin people still strong in traditional way of life and belief system.

Japan – Timor.

Japan is rich and my home village is poor. But they are same in belief system. They believe to the spirit of ancestor who keeps guard the present generation.

Is there Inculturation process in mission field? (Q. 27)

We can say that inculturation aspect is happened in the field of missionary work yet only some external aspect such in language, songs, and cultural dances in liturgy. Vestments or arts (Philippines, Aborigine, PNG)

In Japan Christian community they cultivate Roman Liturgy, no dance or local language being allowed or strange for them.

We consider inculturation but could create syncretism or mixing two or more traditions in its uniqueness.

Suggestions: (Q.28)

a. For all superiors who send missionary

✚ Our formation program in Indonesia is very good in order to widen their scope about mission abroad. Missiology and Anthropology are also enough for strengthening capability mental of missionary in doing mission task. We have to highlight study National where a missionary is sent. It is important in bridging process of learning native language. A missionary must be educated and is prepared not only in language yet his mentality and personality. Being a missionary is blessing and call. Therefore it is needed for screening for missionary having insight about SVD mission abroad and guiding missionary to know his interest and professionalism demanded.

✚ Developing interrelationship within superiors and having such communication before sending and receiving a missionary. Missionary must talk even he has to use dictionary and superior would humbly invites missionary who is in vacation to share of his own experience in the mission field.

✚ We need urgently a mission house and home stay in Jakarta for missionaries.

✚ To enrich missionary by doing skilful workshop such as driver, cooker and take care his room or maintenance house.

✚ In order to be a Japan missionary it would be better to send student doing OTP rather than sending missionary after ordination. He may have more time to learn local culture. Missionary is being respected and nobody could reprimand.

✚ Missionary could be a flexible one, easy to adjust themselves, willing to learn language and culture.

b. Formators or teachers who educate missionaries

- Develop human relationship between formator and formandi in order to avoid being a boss of formator which scared formandi.
- Provide more information about tasks in the mission field for formandi.
- Self sufficient.

c. For superiors in receiving province

✚ Give a new missionary such brief orientation about vision and mission of the society. Assignment for a newly missionary could be together with an expert and older one and explore briefly about characteristic of our confrere to whom the new missionary is going to live and work together.

✚ Superior is responsible to take care all missionaries, sometimes superior does not care about.

✚ To provide language course and suggest new missionaries to take it intensively.

d. For new missionary who is going to the mission field

✚ Readiness to face new conditions such as way of life and culture

✚ It is not enough to learn only language but ready to challenge oneself for different situation

✚ Leave out your idealism

✚ Behave modestly and avoid one of being overact; don't be a hard head, don't compare your field mission with your home town, prayerful and openness to the change.

II. CROSS CULTURAL EXPERIENCES OF MISSIONARIES FOCUS ON MISSIONARIES TO AMERICAN Fokus Pada misionaris Lintas AMERIKA

ON GOING FORMATION PROGRAM (Q. 23)

1. Missionaries acknowledge there is On Going Formation Program and it is very good. Firstly they studied language then moved to particular parish for working and learning language with people. Schedule for OGFP is done 2 or 3 times a year. We find this program is helpful. (Brasil Selatan, Brasil Amazone, Brasil Utara, Brasil Tengah).

2. In the beginning I did not find any program relating to OGFP, but now the OGFP is being set and I thought it is good (Columbia)

3. There is OGFP in my place which including learning language program, cultural approach, pastoral tasks of SVD or parish, yet this program must be completed (Paraguay)

4. We have OGFP and it is usually done within a week. This program is a must. There is such introduction to the new missionaries and also time for helping each other, supporting and enriching each one. Recently we have meeting together with Holy spirit congregation (South Brasil)

5. It seems there is program OGFP yet it was not being scheduled and mostly missionaries do not have interest to this program. They still consider this program is a kind of prolong of Novitiates program (Mexico/Cuba)

6. I feel good enough to have this kind of program. In the beginning I was given chance to live my life with our retired priest and brother for improving my English, to learn more about our province then I caught a chance to

be oriented in a week mission program in Chicago. This program is done proposedly and useful (Amerika Serikat Selatan, USC)

7. Our superior is seriously offers this program, and missionaries are given opportunity to attend this program where ever in the whole American area. Five days are given to each one yearly which we call “Study days”. Our superior has a big attention and concern to this program; he provides finance for supporting us. I come to realize that learning is a long life process. Therefore to any missionary we must grasp this opportunity to learn something new and to enrich in knowledge.(Chicago/USA).

8. There is program but it seems our missionaries do not have interest to this program, - no need.(Mexico)

9. There is program OGFP and it is very useful to help me to deepen my knowledge about mission and culture through sharing of members or expert one. (Columbia Amerika Serikat Selatan)

10. This program is really useful to help me broad my knowledge about place, history, culture. (Chile)

11. There is program we named “ Neo Missionaries Meeting” and this program is given within 5 years. But seems no one take seriously to continue attend because missionaries keep themselves buzy in parish. (Brasil Selatan, Chile)

12. There is program but no one take it seriously (Bolivia)

13. As a newly region, we don't have yet this program (PANAMA)

Social group on the field of missionary work (24)

1. We mostly work in boundary town which is including the poor and rich people significantly (Brazil)

2. I worked in two places with people in different social and culture background. In Bogota I did my mission task with mostly employs of so many factories but they are helpful and friendly. Some groups categorical exist. When I move to Medelin I did my task with intellectual people and highly class. (Columbia)

3. I did my mission task with migrant people from west Europe, East Europe, Asia like China, Corea and Vietnam, Japan, South America and Paraguay (Paraguay)

4. I did my mission task with people of Poland ethnic, Ukraine, Negro and Indian Brazil (Brasil Selatan)

5. Migrant people from neighbor city who work as employs in store, doing carpenter job and builder. They are categorized as lower class from poorest villages around (Mexico, Cuba)

6. I am dealing with Afro-American ethnic and some white skin as doctor and farmer. They are friendly, supporting and enthusiastic (US)

7. I do my work with different ethnic of Ireland, Scotland, England, Italy and Poland, black complection which is influenced by Protestant mentality (USC)

8. I did my mission work with Native Mexican. Mostly of them use native language and not national language (Spanish). I find difficult in dealing with the native language in the beginning. All of them are farmer and animal's breeder. They really depend on parish priest in such pastoral aspects. (Mexico)

9. I did my OTP program in Columbia within people which have different social background (teachers, farmers, employs and students. They are simple but friendly, supporting and cooperative. Recently I did my mission work with people of different cultural background such Latinos, Anglos and Africans. Latinos are helpful to the parish activities, Anglos are discipline-formal, and Africans have big concern to freedom. (USS/COL)

10. I did my mission within students who come from middle and high social statues. They come from Dutch therefore they live European way of life and language. (Chile)

11. I did my mission work in 3 parishes. They are different social background and ethnic such Italy, Dutch, Poland, Paraguay, Indian, Africans and Native Brazil. People in the south part work hard as farmers.

Indian is underdeveloped, left behind other; it seems they lost their identity therefore many of the youth commit suicide. (Brazil)

12. I work with mix ethnic native people and Spanish and Europe who is discipline and hard behavior. (Chile)

13. I did my mission work with native and foreigner. Native people tend to sell out their lot with low price, easily to be influenced by rich people. Foreigners are materialistic; they don't care native people to be developed, looking for individual profit. (Bolivia)

14. I do my work in a poor parish, assisting some "Social Movement" which including farmers who struggle to find place in the city. I also teach missiology and Ecclesiology for lay people. (Central Brazil)

15. There is different social background in the parish I work. They are poor people, jobless, divorce, illegal children, gangster group, homeless. They are supportive and friendly to missionary. Recently I did my mission task in assisting youth in different level. Family ties are tight and confusing about their future and finally I work in formation house of Theologians in Central Brazil. We have 2 small communities in two periphery parish in sao Paulo. We experience closer to the poor while we are doing pastoral activities. Such simple program for them to live community life, spirituality, academic and pastoral engagement. (Central Brazil)

16. I do my mission work in a parish near Sao Paulo. It is a challenging place and almost all of them is migrant, foreigner who occupy illegally lots. It is as big problem for Churches and many others building that have the illegal land. The youth are self sufficient. They learn how to work hard while studying. They spend weekend for engagement. There is a big different between the poor and the rich. (Central Brazil)

17. I do my mission work among Afro-American and Indian ethnic that struggling to get back their land. (PAN and CAM).

18. I was dealing with poor and employees of mining (USC)

Culture, belief system and the uniqueness of the local tradition (25)

1. Majority people are catholic but still there is big number of protestant. They have mix culture European, Indian and Africans (Brazil)

2. I have parishioner that are catholic with Latin cultural background (Columbia)

3. Mix cultures among migrant people from Europe, America, Indian, and Asia. They devotee catholic. (America)

4. Mix American culture and Europe culture. European are Christian. African are native religion and Native India. (Brazil)

5. I work with mix people of village and town, become individualistic and they leave their tradition which we can say that influenced by globalization. (Mexico)

6. There are big different cultures in US. In West Virginia, people are heterogenic, live in open nature that challenges them to be better, creative and poetic. They are poor people. Mostly people are denomination Christian. (USC)

7. People open to change and easily to be influenced. There is lacking in respect religion and sacrament and tend to be free. (USC)

8. Culture of fiesta, cultivate freedom, modern culture; knowledge of religion is only few and easy to change religion. (Mexico)

9. Latino Ethnic are work harder people. Supporting in develop parish and devotion to saints is highly respect. Anglos people are conservative to catholic order; African Americans develop songs in liturgy and attentive to the preaching (Columbia – USS)
10. They carry their way of life and tradition, the mostly religion are Catholic and Anglican. Open to the change (Chile)
11. There is no particular culture because people coming from different background and each one have lost their culture. Mostly people are catholic and denomination churches. In the boundary with Paraguay there are many thieves and smugglers (Brazil Selatan)
12. Chile people are patriotic and nationalist. They proud of their country. Culture of Maupucheis not too much influence because there are many culture influences each other such Europe, America, and Asia. Catholic and Protestant are the main religion yet there are others religion as mason, agnostic and atheist. (Chile)
13. There are three roots of the culture that is Africa, Indigenous and Europe. They are urban people. Urban culture and rural culture are opposite. Rural culture concern with family ties, community oruinted, friendly. Urban people are individual, consumerism, competitive, religion is private business and they consider religion is a product market. They are respectful to their priest. (Brazil Central)
14. Brazil people are heterogenic. They greet other by kissing and embracing when meet each other. They arrange so many fiesta relating to any patron saint. Culturally mixing of African, European and Asia. People of South Brazil are influenced by European culture. African culture got in when many slaves went there and were forced to work in sugar cane plantation. Asian culture came through Japanese migrants. The mix culture enrich Brazil culture, culture of white and black, culture of dominion and culture of depressed one, culture of slave and culture of colony. Local belief system was vanished by evangelization and Christianity of Indian. Local belief system is only found in Aldeia. African devotes Syncretism or Catholicism popular which become tradition right now. (Brazil)
15. They are farmers and consumerism. Devote Catholic or catholic traditional. (Brazil Selatan)
16. Theology of freedom find its place in this area and struggling for human right is their main concern. They have mix cultures from Europe and Africa but still proud as Brazil. They devote catholic yet they still come to “espíritas” another way of belief and candomble is an African way to express their belief.. They are easily to change religion and pluralistic as their uniqueness(BRC)
17. Believe in the spirits includes Good spirit and bad spirit. (USC)

Cultural Comparative and belief system of Missionary field work with missionary’s home culture. (Q.26)

1. Indonesian people experience deep understanding in their religion. In my work place seems difficult to make such inculturation. (Brazil Selatan)
2. It is different culture of my home country and the culture of place where i work. We need openness to accept each other. (Columbia)
3. There is similarity especially in such familyties. (Paraguay)
4. It is a big different (Brazil Selatan)
5. Religion is a privat business. Belief system is being influenced by spaanish way .They believe in spirits and magic.(Mexico)
6. Faith is more important than symbols and rituals performance. (USS)
7. They experience freedom, workhard people in their term window oportunity, you can make it if you try. They concern law. Their farm is more develop and modern. (USC)

8. There is no inculturation in my work place. (Mexico)
9. There is similarity way of life in place where I did my mission work and way of life of my people in my home town. Respect to the missionary and supportive. (USS-Columbia)
10. Faithfulness to our religion in my home town versus trend to change religion in mission place (Brazil Selatan)
11. Culture in my home place is being rooted while here is not. (Chile)
12. Hospitality is the same aspect respectful to others opinion (Brazil Tengah & Selatan- Bolivia)
13. Believe in spirits as in my place (America Tengah and Chicago)

Is there Inculturation process in mission field? (Q. 27)

1. It is difficult to make inculturation, Roman Catholic is a stable patron (Brazil, Chile)
2. Catholicism is strong in this place. I don't find yet Inculturation (Columbia, Mexico)
3. Catholic religion is part of their culture and belief system (Paraguay)
4. They don't understand Inculturation. Romanism is anti local culture and anti Vatican. (Mexico-Cuba)
5. Modern life changed their attitude and they don't really care about faith. No need to attend mass, they may easily participate through radio or TV. (USS- Chicago)
6. People lost their native culture therefore it is difficult to make inculturation. (Brazil Southern)
7. There are two aspects in inculturation: Evangelize culture and culturize evangelisation (Central Brazil)

Suggestions: (Q.28)

1. For all superiors who send missionary

- Missiology lecture is enough for our missionary.
- Interact or corresponding between superiors to have more information, need more dialogue and communication.
- Contact with missionary in the field, and once and a while visit family or parents of our missionaries.
- Exchange Professor and student
- Ask missionary to share experiences for students in formation house when he is on vacation.
- Evaluation and improvement of our OGF
- Prepare missionary who capable to learn language, to accept new condition and easily to move on in mission area

2. Formators or teachers who educate missionaries

- Formators should know well chosen missionary
- Our lecture is enough for the missionaries
- Enrich missionary with educations that useful for the future of missionaries
- Workshop for develop skill, moral and ethic aspects, being a missionary is not to collect money. (Simone: act of selling sacrament)
- A missionary that is mature enough
- Provide language course intensively with complete tool. (we have already Laboratory for language)
- Develop responsibility attitude
- Provide good missionaries and able to face challenge, easily to adjust themselves, prayerful

3. For superiors in receiving province

- Superior is thankful for the new missionary and respect to the them
- Please help new missionary feel at home in order to start his program well.
- Assisting missionaries and help them to be at home
- Having OGFP and give opportunity for missionaries to attend.
- Give opportunity at least a year for a new missionary to study language and don't save money for the better missionaries. Language can be a barrier and put a missionary on the list of "Early Return Missionary"
- Be a good leader and caring to find way out humanly for any problem of missionaries
- Entrust missionary to do any mission job
- Mission animation or orientation for new missionary
- Missionary is not ready used he needs acceptance, guiding, and assisting
- Giving lecture on Praxis Theology
- Accept and understand missionaries in his unique and background
- Be patience to assist new missionary
- Bravely to reject missionary who cannot do well in communication or difficult in adjusting

4. For new missionary who is going to the mission field

- Openness to accept change, be humble, respect to the new situation
- Must be rooted in own culture
- Adjusting self is a must in order to easy doing mission tasks.
- Should know about mission field.
- How much more important to learn language especially English and Spanish
- Disponibility in doing mission activities
- Responsibility and mature
- Searching for more information about mission field work, language and culture
- Be a good server, humorist, be a part of the Dei mission.
- Self confidence

SOCIAL ANALYSIS

Quantitative and qualitative research we have done results that only few missionary is listed on the list of "Early Return Missionary" while there is a big number of the missionaries are still love their tasks in the mission field and enjoying their life. We can say that the number of missionaries who come back home earlier is not representative or significant. But we cannot accuse what was happened for missionaries who get home earlier and applause for those who remaining faithful in the field of mission. We just try to unfold each case in order to find reason and meaning. In this part we try to find meaning of all superiors, meaning of basic human values, and meaning of cultural dimension.

Meaning of all superiors

All superior provincial (receiving and sending) respond to the same core disposition of quest to have such "On Going Formation Program" (OGFP). They have provided dynamism program named differently as "mission Orientation", "On Going Formation", "Workshop on Culture and Language", etc.- that allows each missionary

to get in, to participate, and hopefully they may discover meaning for the need in mission field. In the same thought and ways, this program could establish foundation for gaining knowledge about certain culture and language, for self confident, for solidarity, for social movement, for mission act, or patriotism. As a program, it is good enough and useful according to respondents. Through this program, provincials offer such guidance and move missionary to overcome isolation, loneliness, stranger, and being foreigner. Through this program, each missionary being encouraged to reach out to others, and invite everyone to search beyond of pleasure to fulfill oneself as person.

Openness to change versus Conservation:

We are going to view missionaries in facing external world including the various groups, community or society in which people live and work are the “without” of their quest. To discover meaning, a complementary relationship must exist between the directions from “Within” and the “without” of the external world of beliefs, actions and structures. When a missionary’s basic need for love for instance is reciprocated by deep experiences of human love and this basic disposition is on the road to actualization and he will go through and through enjoying his mission tasks what’s matter happening. On the other hand, when this basic need met with rejection or a materialistic substitute for a real love, alienation often results. Missionary will projecting faults to others. We should know that each individual is part of a larger meaning system including one’s family, friends, work associates, neighbors, church, city, nation, planet, and universe. We began our journey in a human family, then community and society. Society in turn is part of the earth community or well known in our congregation as International community. It is certain that this international community is part of the universe. This organic unity contains patterns that enable us to actualize the general movements given through basic need or core dispositions.

For the same object, one may do such trivial things and at the same time others really appreciate and feel wonderful. Based on the same field and place, one may feel being rejected while others feel being accepted. Missionary who enjoy mission work probably realized that the mission and society, church or even groups in the mission field contains within itself ways to experience meaning, beauty, truth, goodness, love and happiness. We come to realize that they are there and function in another country, another place, another nation and culture.

Self-enhancement versus Self-Transcendent

Self-Enhancement: Achievement (Success, ambition), power (authority, wealth) represents self-Interest.

Self-Transcendence: Universalism (Social justice, equality), Benevolence (Helpfulness) represents self-transcendence.

Self - Enhancement and Self- Transcendence are a person’s goal in different degree. If a meaning of life depends on achieving a goal, what meaning would mission activities have if one never achieved one’s goal? A missionary begins his mission and hopping to become a good missionary but failed after a few years and decided to go back country. This does not mean that first year’s work had no meaning. Hence, the proper focus of meaning is not limited to a goal. Because missionaries can discover meaning in the sacrifices, joys and suffering associated with community life.

Cultural Values (open and closed society)

There are many cultures exist in different perspectives of Afro-Americans, Mexicans, Columbians, Europeans, Africans, Vietnamese, Australians, Philippines, Chinese, Japan, PNG and others. All these are field work of our missionary. Each group underlies cultural aspect to establish parameters for different life orientations as it refracts common values within a specific social context. We search for values or meaning within cultures. This may apply especially to the deeper meaning which involves relationship with nature of the mission field, individuals, and groups' relationship that are filtered through any cultural values.

A society or individual's openness influences its values. Some of missionaries come from closed society with narrow perspectives and structured their thoughts and actions in a relatively closed society. When he flew to abroad and this closeness changed. He faced a situation to a more open culture. A missionary may struggle too much in this field when he kept old values system, remaining faithful to its basic beliefs and practices. The other hand, such changes brought missionary into dialogue with other groups and cultural interested, come to appreciate each other, respect and work together as if there was no problem.

III. THEOLOGICAL REFLECTION UPON CROSS –CULTURAL MISSION

Our mission to give witness to the Kingdom of God as proclaimed by Jesus Christ is always characterized by a cross-cultural experience. It means among others that at all times we are called to proclaim Jesus Christ and the Kingdom of God to all peoples already embedded with their cultures. At the same time, we missionaries go to the lands of all peoples as messengers that have been already shaped by our own cultures. Without a sufficient and appropriate preparation for this missionary endeavor, our missionaries will continue to face various problems in the mission, be it a cultural barrier, be it a cultural shock or a cultural misunderstanding, which lead to a failure of the mission work. In order to minimize this, it might be useful to highlight the general expectations and teachings of the Church as to how we are supposed to carry out this mission calling in a cross-cultural context.

a) Place of Priest in the World

Presbyterorum Ordinis says that while being chosen from the midst of humanity and appointed to act on behalf of God, priests (and all other non-ordained ministers) live with the rest of humanity as with brothers and sisters. They live a life exactly like the Lord Jesus sent by the Father to live among us and wished to be like us His brothers and sisters in all things except sin (cf. Heb 2:17, 4:15). By their ordination they are set apart in some way within the people of God, but this is not in order that they should be separated from the people, but that they should completely offer themselves to the work of God among His people. They would be powerless to serve God's people if they remain aloof from their life and circumstances. By their ministry they are not to conform themselves to this world (Rom 12:2), however it requires them at the same time that they should live among people and learn to know them as a shepherd knows his flocks (PO No. 3).^[1] With this sacred council's advice in mind, all priests or all missionaries including Indonesian SVD missionaries wherever they are sent,

are to live among the people, learning to know their cultures, their way of thinking, their way of doing things and their way of life. Enculturation, then, is a direct consequence of the priestly missionary vocation including of the Indonesian SVD missionaries.

b) **Passion for Christ and His Mission**

The missionaries who are sent enter the life and mission of Jesus Christ who emptied Himself, taking the form of a slave (Phil 2:7). In preaching the Gospel to the nations they proclaim the life mystery of Christ in such a way until they do not feel ashamed of the scandal of the cross. Following the footsteps of Christ, the missionaries are called to show that his (missionary) yoke is sweet and his (missionary) burden is light. Living an evangelical life means bearing witness to the Lord, if necessary to the shedding of their blood (AG No. 24).[2] This sacred council's remarks remind us that missionary call means sacrificing one's life totally for the Lord. And for this to happen, a missionary must have a deep faith in the Lord and have a great passion for His mission of salvation.

c) **Passion for God's People**

Missionaries since at the days of their preparation are to take initiative, constant in carrying out an undertaking, persevering in difficulties, patient and strong of heart in bearing loneliness, exhaustion and fruitless labor. They must approach people with an open mind and heart, and generously accommodate themselves to the different customs and the changing circumstances of people (AG No. 25).[3]

d) **Learn to Accept Failures**

The XVI General Chapter of our society also underscores the importance of spirituality of the cross. A missionary must learn to accept the fact that we can not be always successful. When we respond to the call of Jesus, we are invited to stay with Him and carry our cross in a commitment for the Kingdom of God. In carrying out this mission it is necessary to develop a spirituality in which we are able to accept our failures and human imperfectness. As the disciples of Jesus, we take part in the Mystery of Easter in our joys and sufferings, in the cross and in the resurrection (GC 2006, Art. 88).[4]

e) **The Importance of Learning Cultures and Languages**

The SVD's XVI General Chapter also brings to our attention that learning cultures and languages is not only a matter of an academic endeavor nor merely a preparation for mission. In many cases, it is already missionary

work in itself. Since mastering a language and learning to know a new culture is very important, every missionary then must be provided a sufficient time for language and cultural studies (BC 2006, Art. 97). The sacred council of Vatican II underlines the same call: “Whoever is to go among another people must hold their inheritance, language and way of life in high esteem (AG No. 25).^[5]

f) The Nature of Cultures

In our missionary endeavor we should keep in mind that all cultures, both the one belonging to the missionaries and the one belonging to the local people of God have been redeemed by Christ. Every culture is good in its own context. There is no culture that is ideal for all people. Therefore, we need a process to discover positive values in every cultures. And we believe, the way of life of the missionaries and their missionary work on one hand and the people’s way of life and their culture on the other hand are the locus in which we are to find the values of the Gospel.

g) The Identity of SVD Missionaries

An SVD is a religious missionary because of his formation and education. Yet becoming an SVD religious missionary does not mean losing his ethnicity and his own cultures that forms his identity. This identity is still there embedded with the new identity as an SVD missionary. While an SVD missionary is called to continuously adapt himself with the cultures of the people of God he serves, the local people also are called to be tolerant toward the missionary. Both the SVD missionaries and the local people of God need a continual conversion.

h) Cultural Intelligence (CQ)^[6].

For success in the international business community, beside intelligent quotient (IQ), emotional quotient (EQ) and spiritual quotient (SQ), people today have come to realize that in a multicultural world community, people need to have a so-called cultural intelligence or cultural quotient (CQ). Cultural intelligence can be defined as a person’s ability to understand diverse cultural behaviors. It is a person’s ability to see through the cultural veil the motivational forces behind culture’s objective behaviors and try to accommodate cultural differences. It is an ability to see situations and events through the eyes of the host nationals and an ability to perform an appropriate behavior according to the frame of their way of thinking and their way of doing things.

According to Tom Stalter, cultural intelligence can be applied to help missionaries do a better and successful mission in a cross-cultural situation. The resources that are needed to enhance cultural intelligence can be

acquired through training in understanding and skill sets for intercultural competence. There are two necessary cultural understandings. First, individuals must be aware of the influence of their own cultural system on their behavior, resulting in cultural self-awareness. Second, they must understand the complex system of the host culture. While skill sets can be developed through training, practice and direct engagement with a given culture.

Tom Stalter mentions 5 resources of CQ needed in training missionaries for a cross cultural mission: a) cultural general understandings, b) cultural specific understanding, c) cultural self-awareness, d) skill set for adaptation and e) an aptitude for adjustment.

a) Cultural general understanding refers to learning how culture functions in human life which shapes human life and how we are affected by our own culture. It means gaining an ability to separate between explicit and implicit culture. The explicit level of culture answers the question of what people do. While the implicit level of culture answers the question why people do it. Usually implicit values and understanding are deeply held and shape the personal and social identity of a people. Unless we are aware of their powerful influence, we will not be successful in dealing with people and their problems.

b) Cultural specific understanding refers to learning all outside sources concerning the values, beliefs and customs that controls the behavioral norms in any particular society. Library research will give a level one understanding. Books for instance will explain what other people know about any particular culture. The best of these books are those written by participant observers of the culture and contrast that culture with others especially your own. The level two understanding of a culture (deeper than level one) comes from reading novels written by host nationals. Novels usually reveal the way of thinking and feelings of the people as they go through difficulties, challenges and changes in their cultures and family. Well novelists will help the outsiders get an insider glimpse of their people's world.

c) Cultural Self-awareness is a significant factor in handling cross-cultural problems/mission work. Cultural Identity Assessment gives us an idea of how our cultural norms have shaped and continue to influence us in our daily life. Cultural identity is given to us in our enculturation and is influenced by personality, education and experience. Identity theory shows us that we use our personality expectations required in each situation. Everyone has various statuses (personal identities), each with its role expectations and shuffles through them to evoke an appropriate one for each occasion. But when we cross cultures, statuses may be different. In these cases, we tend to fall back on our own cultural identity and evoke a behavioral role that seems to fit best,

expressed by our personality. Without cultural self-awareness, we will often choose an irrelevant behavior set and cause problems for ourselves and for the host people served in the mission.

d) *Skill set* have to do with mental and behavioral strategies for dealing with different cultural situations. For example, learning how to indirect or use silence in communication would be a skill useful in an Asian or native American setting. Concentrating on being warm and relational will build friendships in Latin America. Learning social skills outside our own culture takes persistent practice. Learning to be done is one thing, and gaining proficiency is another.

e) *Aptitude for cultural adjustment* has to do with the natural ability of a person to discern new attitudes for adjusting to new cultural settings. Flexibility, tolerance, respect for difference, and cultural self-awareness are some qualities that enhance cross-cultural adaptation.

[1] “Presbyterorum Ordinis” in Austin Flannery OP (ed), *The Basic Sixteen Documents of Vatican II* (New York: Costello Publishing Company Inc., 1996), p. 320

[2] “Ad Gentes” in in Austin Flannery OP (ed), *The Basic Sixteen, Ibid*, p. 478

[3] *Ibid.*, p. 479

[4] *Dialogue With the Word: The Document of SVD’ XVI General Chapter 2006* (Rome: Generalate Publication, 2006), pp. 54-55

[5] “Ad Gentes” in Austin Flannery OP (ed), *The Basic Sixteen....., Ibid*, p. 480

[6] Tom Stallter, “Cultural Intelligence: A Model for Cross-Cultural Problem Solving” in *Missiology: An International Review*, Volume XXXVII, Number 4 (USA: St. Louis, October 2009), pp.544-549 .

IV. CRITICAL REMARK AND CONSIDERATION

The presence of Indonesian’s missionaries in our mission areas has become an interesting phenomenon on the cross culture issue. It relates to the topic on how they manage to pass over from one culture to the new one with all consequences. Therefore there four areas that are needed to reflect on such as the challenge, shadow, strength, opportunities. These are an integral part of cross culture process of our missionaries.

4.1. Challenge

The real challenge for our missionaries is to go through a process of adaptation and adjustment in order to digest and internalize local values into their own system of life. After finishing their basic formation, our

missionaries move to another culture to grow in it and learn from it. For most of them, this is their first assignment and experience leaving their comfort zone, their own country and culture, to pass over to a completely challenging one. It is also their first time to get exposed to worldviews and realities that are so different and, in some cases, conflicting with their own. This realization should be put in the first place to enable our missionaries not to be a stranger and alienated in the mission areas.

It is in this context that the challenges faced by our missionaries are varied from zone to another one. From EUROPE, PANAM, ASPAC in particular Australia zones, the issues are related with the modern worldviews such as Secularism, Atheism, Liberalism, Rationalism, Materialism, Individualism, and Humanism. Coming from the background of a monolithic pre-modern worldviews, our missionaries are challenged to harmonize and bridge their own views with those (Leo Kleden). There is a clear and distinct separation between religion and private life. This is manifested in an increasing urge of the individual and of society at large for emancipation and autonomy from the controlling power of religious and church authorities. (GC, XIII, 1988, 1rt. IV a). As a result, our missionaries realize that religion is a private area; it is a matter of an individual with God's experience. The Church is regarded as one of social institutions. Moreover, with atheism spreading out, they have to face the people who claim publicly that God does not exist in this world. Being a good humankind does not necessarily mean being a religious person. Even, in certain cases, there are people who are 'allergic' with religion, and insist to remove their dues for the Church.

Mostly coming from rural areas which stress so much on harmonious, community life and sacred order of reality, our missionaries find it so challenging situation. There is a feeling of confusion, alienation, lack of self-confidence, loneliness. It creates a conflict of interest between their own views and the present ones, resulting their inability to fully express themselves for a time being. Some of them feel that they have to struggle alone and lack of support from their community.

Meanwhile, in AFRAM zone, issues are more related to the social values such as polygamous, divorce, free-sex, swinger, young-age married, animism, racism. However, in the level of society, poverty and the stigma of slavery are realities that never end. It has been a long history, and there is a certain feeling that Africa become the victim of the greediness and cruelty of humankind. The people regard themselves as a colonized race and their dependency on other nations is avoidable.

Facing this reality, our missionaries take a good stance to understand and learn from it. Of course, there is a clash of understanding the matter. What is usual in the society becomes unusual in the eyes of the teaching of faith. Although Christianity has been in Africa for a long period, it is still difficult to penetrate the way of life of Africans. It has not yet taken its root and becomes its own. Take an example of Polygamous. The Christians still practice it because of the demands of culture. However, as said before, our missionaries mostly are not in the state of shock to live in this culture. Indonesia shares the same issues as well, and most of our missionaries were grown in such a situation. It helps them to understand their cultural phenomenon, and bring them as the message of the good news.

One of the most challenging issues is poverty which is still spread out in the area. Our presence as missionaries are highly expected to help restoring the economic life. Without blaming history, mission is associated with prosperity. It is about money which can be a symbol of power and superiority. Of course, our missionaries have to get wise to this paradigm. In some cases, it can be an obstacle of doing our mission work; however, in the same time, it is a blessing to totally give themselves to the people whom they serve. Coming from the same

background of the historical experience of colonization and a socioeconomic condition of poverty, our missionaries can share them and become one of them in their condition in the spirit of solidarity. (Antonio Pernia, *Internationality and SVD Identity*, Verbum 38, 1997: 59). With this way, our missionaries will never see themselves in the position of superiority, and help them to blend and be accepted among the people

ASPAC, another zone, presents issues that reflect on its large and character of geographical area. It has diversity in culture, religion and social economic, the mixtre of traditionalism and modernism, migration, urbanization, racism, fundamentalism, and fanaticism. The most characteristic of this zone is that religion and culture are blended as one nature. The people are so proud of this very fact; however it is different with Christianity. Christian faith is still regarded as ‘a stranger’ since it came imported together with the colonization resulting the difficulty to penetrate to the people’s life. Christians become a minority and an object of suspicious toward the growing of religious fundamentalism. Intolerance and a conflict of interest become a part of daily life.

As a part of this area, there is a strong motivation for our missionaries to share the same historical, cultural and factual background with other. However, it is also indicated the difficulty of inserting to their culture as well. Our missionaries face the reality in which the custom of culture is dominating, controlling and possessing the people’s life. Even it is created a condition in such a way that if people do not follow the order of the custom, it will bring down a curse. Their life is conditioned in the state of fear.

Meanwhile, the other challenging thing is language. Mastering the language is one of the most difficult things to do. It takes some years such as in Taiwan, Hongkong, Japan, Korea. Even, in some places, it is also required to speak fluently in local languages, and there are hundreds of them. As a result, without mastering the language, it is hard for our missionaries to inset and immerse in the culture. They cannot express themselves freely, and feel alienated in the society.

4.2. Shadow

Entering a new culture is not an easy matter. It requires the wholeness to go through the proces of adaptation and adjustment in the new culture. The time consuming is also not short, and it also depends on the ability of the person. The first thing affected is their psychological state. In this case, the reaction takes its form in “culture shock” and “culture stress.” These two things are different in substance. Culture shock comes in short after passing over happening to the new culture, meanwhile culture stress is an effect of failure to overcome the shock for a longer time.

Psychological speaking, according to some experts, there some stages that people go through with new culture:

- *Stage 1: Excitement:* This is a stage in which there is feelings of excited, energetic and enthusiastic. The attitude is very positive about the culture, overwhelmed with impressions finding the new culture exotic and fascinated. However, interaction is an artificial and passive since there has little experience of the culture.
- *Stage 2: Withdrawal/Crisis:* The individu now has some more face to face experience of the culture and starts to find things different, strange, and frustrating. He finds the behaviour of the people unusual and unpredictable, begins to dislike the culture and react negatively to the behaviour, feel anxious. Many different feelings and emotions may arise, from confusion, anxiety, homesickness, and loneliness, to being unsure, feeling less competent than in your home country, feeling overwhelmed, and feeling angry for being in this situation. Then the person starts to withdraw and isolate himself.

- *Stage 3: Adjustment/Recovery:* This stage is always described as an oscillation between the two first stages, from feeling excited to being down, from being out of place to being an active participant in the new environment. The person now has a routine, feels more settled and is more confident in dealing with the new culture. There is understanding and accepting the behaviour of the people, less isolated, regain their senses.
- *Stage 4: Adaptation/Enthusiasm:* After some time, the person resumes his life with a familiar pattern, but now has a different background component from the new culture. He develops a realistic understanding of the similarities and differences between our own and the new one. By comparing both, it is a unique opportunity to learn about two different approaches and he can decide what fit best for himself. As such, he can function well in the culture, enjoy being in it, prefer certain cultural traits of the new culture rather than his own, adopt certain behaviour from the new one.

The critical element of entering the new culture lies on the stage 2 in which our missionaries feel disoriented experienced when becoming aware of an unfamiliar way of life in the new culture. This is culture shock; as the process goes forward to another stage, they move beyond understanding the culture to making it their own so that they accept the customs, becoming comfortable and at home with them. However, it takes years, and some of them never achieve the end. If this is the case, then culture stress takes over them with symptoms such as feelings of anxiety, confusion, disorientation, uncertainty, insecurity, and helplessness, fatigue, tiredness, lack of joy, anger, irritability, feeling of superiority or inferiority, rejection of the host cultur, disappointment, etc. (Ronald L. Koteskey).

Most of our missionaries succeeded to go through this process. They claim that they do not face so much problem and time to settle in the new culture. Evenmore it was so enjoyable and a lot of fun for them being in this process. However, there some who could not manage to adapt themseleves so easily. Our missionaries working in latin America, Asia, Africa mostly have a hard time to adjust in their culture. The transition time from the stage of culture shock to of culture stress takes a longer time; even, it becomes a continual process that consumes their energy and time so much as if there was no a break at all. Some could not be themselves, and become so disoriented, confused and lack of self-confidence. In a certain case, it was so hard that some question their being in the mission areas; as such, they finally decide to move back to Indonesia. If so, it is not only about psychological aspect, but also theological and philosopical ones as well.

There are some factors that cause our missionaries in this state. The main reason is the language. Some state that the language becomes a serious barrier for them to interact with the people and understand their culture. Learning language is really frustrating, and some of them are loosing their patient to mastering it. Another cause is the feeling of alienation. Although the case id in very small number, some really find hard to adapt and adjust with the new culture. Moving to the new culture is not regarded as a call and an opportunity to learn something, but a burden to express themselves especially when they have to expose themselves with worldwide views and life styles. Individualism is not so familiar for our missionaries who come from a harmonious and collective community. There is feelings of loneliness, alienated, insecurity, helplessness, isolated. They feel that they have to struggle alone; and in some cases, it is frustrating and depressing. The other factor is the ongoing formation for new missionaries. In some recieving provinces, there are good programmes for new arrival missionaries; however, in other provinces, the program does not work well. Our missionaries should find their own way and

creativity to learn the new culture. The problem comes when they do not get enough support from confreres. There is an interesting note that community life becomes a decisive part of being in the new culture. Some of our missionaries find difficulty to live their community life, especially living with Polish confreres. The adaptation's process with the new culture is not supported by the adaptation within community which is a part of the process itself.

4.3. Strength

Despite all difficulties, it must be said that our missionaries manage successfully to settle in the new culture in their mission area. Of course, the question raised: what makes them so motivated to immerse in their new culture? In our reflection, we acknowledge that there are some factors to back our missionaries going through this process such as:

- *The spirit of giving back:* Indonesia was a missioned country. The Christianity came along with colonialization with most of foreign missionaries from Europe. Through their mission work in parochial, education, healthcare, social, our people got in contact with foreign missionaries. It was so grateful and blessing one; most of the families still have the taste of mission living among themselves. There are still a lot of stories told from one generation to another generation about the goodness of them. From this custom, the call of mission came to our missionaries and creates a social responsibility to take part in the world mission. Idealism of being a missionary came from the family itself, and they now carry on this call to go outside of their own country.
- *The sense of religiosity:* Most of our missionaries are from the family of farmer, teacher, civil servant. They are also brought up in the religious environment of the family, school and Church. This background helps them growing spiritually and being educated in the spirit of serving to take part actively in the religious' matter. As such, the sense of religiosity is a part of their personalities, and becomes a solid foundation of loving their missionary call and giving totally themselves for the mission work.
- *The strong mentality:* Most of our missionaries are from decent and modest families who live in rural areas. Brought up in this family, they were demanded to have fighting spirit for survival. With simple life, they had to share the family's responsibility and work hard for survival. In some cases, they had look for extra money to pay their school. This fighting spirit made them strong mentality to pursue their dream. They get used to fight for survival. Of course, it is a good aspect to go through the process of adaptation in the new culture.
- *The inter-ethnic formation:* Our formation houses consist of many student from different part of Indonesia. There is diversity in ethnicity, and they are blended under the same roof with the same vision of being missionary. It is really a fortunate condition since they are educated to respect others and their culture from the basic formation. There is an openness environment to accept and respect the uniqueness of others. While, back to their background, the family now becomes so welcomed to those who are not from their own race and culture. More and more family consists of mixed races. This formation which was started from the family and SVD basic formation, really helps our missionaries to accept other culture and being in it to learn and live accordingly.
- *The Pastoral Focus:* It is really a blessing that our missionaries come from a developing country. When they were sent to the mission, they have nothing to bring along. From the formation, they were also thought to focus on the people for the purpose of *cura animarum*. It helps them giving their heart and attention for the people, and relating their own culture to the mission. They have willingness to learn the language and bond with the people they serve. With the spirituality of kenosis, they also manage to subdue their egos and care for the people by going to the grass root.

4.4. Opportunities

The experience of our missionaries becomes an insight for us to describe the identity of missionary. Following Anthony Bellagamba, in his book “A Spirituality for Cross-Cultural Ministers,” there are four categories of a missionary such as:

- *A missionary is a Person of the Present:* it is said that a missionary lives in contact with present realities. For him, the most important is what is in front, not what is behind. What is present matters and not what is past. The place where they are living, the people they share with and serve, the cultures of these people, their dream, struggle, religious belief, philosophical lives should be focused on. Immersion in these realities to the point of absorbing them, and living according to them to the extent which is possible, would characterize a missionary.
- *A missionary is a Person of the Beyond:* once someone becomes a missionary, he should go beyond himself. It includes his personality, culture, history, in order to understand and empathize with other in completely different situation. He should go beyond his own culture in order to experience other culture, appreciate it, live in it, and act according to the specific elements of each culture.
- *A missionaries is a Global Person:* it is said that a missionary is a person who crosses over all sort of boundaries: of culture, religion, language. However he does not burn the bridge behind. Rather, he himself is a bridge to the two cultures, between his own and the present one. In this way, he would appreciate them, adjust, assimilate them and feel comfortable in them.
- *A missionaries is a Person opens to surprises:* The world is never the same. Cultures are not static, values fluctuate with the environment, absolute are relativized, dogmatic awareness becomes redimensioned. God surprises cross-cultural missionaries all the time. Their discoveries leave them in awe of a God who continually renews all peoples with their cultures and ways of life. To become static is to miss the thrill of the new, of the changed, of growth. When a missionary thinks that they have things rather clearly understood, well-thought out, well-defined, and well-put together, it is the moment of his biggest surprise.

This identification seems adequate to describe the characteristic of our missionaries working outside of the country. It shows who they should be and how they should be doing mission, and consequently how we take this opportunity to prepare them in our basic formation.

It is in this context that from the beginning our missionaries should be prepared with a clear vision, mission and commitment for being a missionary. Our formation is a missionary formation. Therefore, an integrated program should touch our future missionary as a whole. The evaluation given by them indicates clearly that our formation, especially after Novitiate, stress so much only on intellectual aspect. There is a big gap between these two formations as if the two are separate programs. The clash between the demand of spiritual and intellectual life should be continued in order our future missionaries could learn to harmonize them in the reality. With this exercise, as their recommendation, our missionaries could have a strong mentality and personality. They should reach maturity in which rooted in their own culture and digest the new one to make their own. In another word, it should help them accept their own cultural identity and ethnic identity so that with this firm foundation they can move to another culture, grow in it and learn from it (Peter McHugh, SVD Missionary Formation, Verbum Vol. 38, 1997:41).

Hence, our formation should also help our future missionaries acquire the necessary skills and tools and provide them opportunities for actual experience (Peter McHugh, SVD Missionary Formation, Verbum Vol. 38, 1997:41). Those in the mission realize that our formation stress so much on the theoretical aspect. Once they have to deal with the practical one, they cannot do anything. For them, it is a bit too late learning practical

skills while on the mission for there are so many issues have already surrounded them in the new culture. Even some implicate that this practical inability takes its role in causing their culture stress.

However, it is also not fair to blame everything on the formation itself. The creativity of our future missionaries should be challenged. They always assume that everything should ready on time, put there and take it. This is an unproductive formation. It just makes our future missionaries become consumptive and depend on others. There is no self-belief. Therefore, they should be encouraged to get exposed to different values and ideas through global mass communication. (Leo Kleden, *Challenges in Formation*, Verbum 38, 1997: 131). With the modern media communication available, they also should get necessary information on their dream mission area before choosing the accurate one. They should learn that the world is a global village that people of different cultural (racial, religious, economic and political) backgrounds live and work together, and interact one another through mass communication. (Roger Schroeder, SVD, "Entering Someone Else's Garden: Cross-Cultural Mission/Ministry, 2000:1). This information should be provided by themselves so that they could get prepared when their time comes.

As a missionary, we are under the ties of the sending and receiving provinces. The co-operation between the two is required through respectful communication. There is a certain feeling that the receiving province demands our provinces to send "an excellent packet of a missionary." It is impossible. Our missionaries still need ongoing formation as learning is a life-long process. The receiving province should facilitate and provide necessary programs, and accept their presence without any prejudice and discrimination.

CONCLUSION

The working-paper presented during the occasion of symposium ASPAMIR 1V in Ledug, Indonesian, on September 27th until October 2nd, 2010, is the result of team-research consisted of five SVD-members from Indonesian SVD-provinces. The theme focusing on the cross-cultural experiences of Indonesian SVD-missionaries abroad is elaborated in line with the thought based on the concrete experiences of the missionaries in their mission-areas. The data-collection and the description about the missionaries' experiences as presented in the first part of our working-paper have been abstracted and reflected in the light of social theory which adopts the basic human values-theory like openness to change and conservation, self-enhancement and self-transcendence. Such a reflection has led to further reflection on the third part of our paper in the context of the theology of the mission, especially the theology of the culture in accordance with the teaching of the Catholic church concerning the place of a Catholic priest in the world, the identity of SVD-missionaries, the importance of learning cultures and languages, and so on. On the last part, we have tried to point out our critical remarks and consideration referring to the analysis of the strength, shadow, opportunities and challenges of being an SVD-missionary in the foreign land. May this working-paper be helpful for everyone who would like to enlarge his horizon of ideas about the cross-cultural experiences.

Note: This researched paper was presented At ASPAMER (Asia Pasific Mission Education and Research) IV SYMPOSIUM, Ledug – Malang September 27 – October 2, 2010.

