

CHAPTER V

GENERAL CONCLUSION

5.1 The Main Findings

This study has demonstrated that Galvani's missionary praxis in Indonesia represents a dynamic and contextually grounded model of mission shaped by encounter, compassion, and responsiveness. Rather than understanding mission as a predetermined or institutionally driven activity, the findings show that it emerges from concrete engagement with human vulnerability. The movement from encounter to action, articulated through the processes of seeing, pausing, and approaching, forms the core structure of this praxis. These movements are not merely sequential steps but interconnected dimensions of a relational approach that prioritizes attentiveness, ethical reflection, and concrete response.

Furthermore, the study highlights that mission is inherently formative. Through repeated encounters with individuals and communities in situations of need, the missionary is continuously shaped in terms of ethical awareness, spiritual depth, and relational sensitivity. At the same time, the communities themselves are not passive recipients but active participants in this process, contributing to a shared space of transformation. This reciprocal dimension underscores that mission is not simply about delivering services but about fostering relationships that affirm dignity and promote holistic well-being. In this way, Galvani's praxis reveals mission as both transformative in its impact and formative in its process.

Revisiting the Good Samaritan as a missionary paradigm allows for a deeper understanding of mission as an embodied and relational practice. The parable presents a model in which attentiveness to suffering initiates action, ethical responsibility guides decision-making, and compassion is expressed through concrete care. The Samaritan's response is significant not only because of what he does but because of how he perceives and engages the situation. His willingness to cross social and cultural boundaries, to interrupt his journey, and to invest personal resources demonstrates a form of mission that is both responsive and transformative.

When interpreted in light of Galvani's praxis, this paradigm becomes a living framework rather than a static narrative. The study shows that the Good Samaritan model is not limited to moral instruction but offers a practical orientation for mission in contemporary contexts. It emphasizes that authentic mission requires presence, attentiveness, and action that is tailored to the specific needs of the situation. Moreover, the paradigm challenges any tendency to reduce mission to institutional obligations or abstract ideals, instead presenting it as a lived expression of compassion that restores dignity and fosters healing. In this sense, the Good Samaritan continues to function as a guiding vision for mission that is relational, ethical, and contextually engaged.

Galvani's contribution to the Camillian mission in Indonesia is both foundational and transformative, as he translated the charism of compassion into a concrete and contextually relevant form of ministry. His work demonstrates a holistic understanding of mission that integrates healthcare, social support, and pastoral accompaniment, addressing the multiple dimensions of human suffering. By engaging directly with individuals and communities, he established a model of mission that prioritizes presence, responsiveness, and relational continuity over rigid structures or predefined programs.

In addition, his praxis contributed to the shaping of a distinct missionary identity within the Camillian presence in Indonesia. His consistent engagement with vulnerable communities created patterns of action and attitudes that influenced the development of the mission itself. This includes an emphasis on flexibility, attentiveness to emerging needs, and a commitment to serving those who are often overlooked or marginalized. His contribution, therefore, extends beyond immediate acts of service to include the formation of a missionary ethos that continues to inform and guide Camillian ministry in the region. Through his example, mission is understood not only as an activity but as a way of being that reflects the core values of compassion, service, and human dignity.

The findings of this study offer important implications for contemporary mission and religious life, particularly in contexts characterized by diversity, complexity, and rapid social change. One key implication is the need to reframe mission as a relational and discernment-based process rather than a fixed set of activities. This requires a shift in emphasis from institutional efficiency to relational depth, where the quality of engagement becomes a primary measure of

effectiveness. Mission, in this sense, is sustained through presence, attentiveness, and the capacity to respond meaningfully to evolving human situations.

Another important implication concerns the formation of missionaries and religious personnel. The study suggests that formation must go beyond technical skills and doctrinal knowledge to include the development of relational competence, ethical sensitivity, and situational awareness. Future missionaries must be equipped to navigate complex and unpredictable environments, engaging with individuals and communities in ways that are both compassionate and contextually appropriate. This calls for a formation process that integrates experience, reflection, and action, enabling individuals to develop a vocation that is both flexible and deeply rooted in ethical responsibility.

Finally, the study highlights the importance of sustaining mission through long-term commitment and adaptability. In contemporary contexts, where challenges are often ongoing and multifaceted, mission cannot rely solely on short-term interventions or standardized approaches. Instead, it must be characterized by perseverance, openness to learning, and a willingness to remain present even in uncertain or difficult situations. In this way, mission becomes a continuous journey of engagement and transformation, shaping both the missionary and the communities they serve, and contributing to a more compassionate and responsive expression of religious life.

5.2 Missiological Implications and Recommendations

5.2.1 For Young Religious Missionaries and Candidates Preparing for Mission

Young religious who are preparing for missionary service should cultivate an approach to mission that goes beyond institutional structures and formal assignments. Mission is most fruitful when it is rooted in attentiveness to the lived realities of the people and the cultural context in which ministry takes place. Future missionaries should therefore develop the ability to listen, observe, and understand the social, cultural, and spiritual needs of the communities they serve. This requires openness, humility, and a willingness to learn from the people themselves. At the same time, missionary formation should emphasize pastoral presence and compassionate engagement as essential dimensions of ministry. Rather than focusing solely on

organizational responsibilities, young missionaries should be encouraged to approach mission as a relational vocation that prioritizes human dignity and service to those who are most vulnerable. By adopting a contextual and people-centered approach, missionaries can respond more effectively to the needs of the People of God and contribute to a mission that is both meaningful and transformative in the places where they are sent.

5.2.2 For the Camillian Provincial Delegation in Indonesia

The Camillian mission in Indonesia, initiated through the pioneering work of Fr. Luigi Galvani, MI, has grown significantly and has already demonstrated its value in responding to the needs of many communities. Given that the mission has been present and active for more than a decade, it would be beneficial for the Camillian authorities to consider developing it further in a more structured and systematic manner. Establishing it as a more defined institutional presence could strengthen coordination, ensure sustainability, and allow the mission to reach a wider number of people in need. Such development would also help the mission serve as a model for other missionary initiatives within the wider Camillian Order.

Another important recommendation concerns the formation and professional preparation of Camillian religious themselves. While lay collaborators have been supported in pursuing medical education abroad, it would also be valuable for the Camillian authorities to consider sending some young religious for specialized medical studies internationally. This would strengthen the integration of spiritual and medical care that characterizes the Camillian charism and would ensure that the mission continues to grow with competent leadership and professional expertise. Investing in the education and training of religious members would contribute to the long-term sustainability and credibility of the Camillian mission in Indonesia.

5.2.3 For Young Camillian Religious and Candidates in Indonesia

Young Camillian religious and those currently in formation should recognize the mission in Indonesia as a significant heritage that has been built through dedication, sacrifice, and faithful service. The pioneering efforts that established this mission have created a foundation that deserves to be valued, preserved, and continued with renewed commitment. Candidates should therefore see this mission not only as a historical development but as a living

responsibility entrusted to the present and future generations of Camillians in Indonesia. In this context, young religious are encouraged to internalize the spirit of service, compassion, and availability that has characterized the mission from its beginning. They should strive to continue the work with creativity and dedication, responding to emerging needs while remaining faithful to the Camillian charism. By embracing this missionary spirit, they can contribute to strengthening the identity and presence of the Camillians in Indonesia and ensure that the mission continues to grow in relevance and impact.

5.2.4 For the Government

The mission initiatives developed by the Camillians are largely rooted in addressing the concrete needs of the people, particularly those who are poor, sick, or marginalized. These efforts highlight important areas where communities require greater attention and support. The government, as the primary authority responsible for the welfare of its citizens, should take such realities seriously and work to ensure that basic needs such as healthcare, social support, and access to essential services are adequately provided. Collaboration between governmental institutions and organizations that are already serving vulnerable communities can significantly improve the overall quality of care and social development. Recognizing and supporting initiatives that promote human dignity and community well-being would help create a more inclusive and responsive social system. In this way, the commitment to serve humanity can become a shared responsibility between public institutions and faith-based organizations working at the grassroots level.

5.2.5 For Society

Society plays a crucial role in sustaining and strengthening initiatives that respond to human need. Individuals and social groups are often the first to recognize situations of vulnerability within their surroundings, including among families, neighbours, and marginalized populations. For this reason, there is a need to cultivate a deeper sense of social responsibility and solidarity toward those who experience hardship. Even small and consistent acts of care can contribute meaningfully to improving the well-being of others and fostering a more humane social environment. At the same time, society can benefit from recognizing and

learning from the presence and work of missionaries who dedicate themselves to service within communities. Their commitment to compassion and care offers a practical example of how responsibility toward others can be lived out in daily life. Such witness can encourage broader participation in acts of cooperation, empathy, and mutual support. By working collectively and remaining attentive to the needs of the vulnerable, society can help amplify marginalized voices and contribute to the development of a more just, inclusive, and compassionate social order.

5.2.6 For the Institution: Ledalero Institute of Philosophy and Creative Technology

As a Catholic academic institution with strong connections to missionary traditions, *Institut Filsafat dan Teknologi Kreatif Ledalero* has an important role in forming students who are attentive to the realities of society and committed to service. The campus could encourage students to engage more actively in mission-oriented activities, community outreach, and social initiatives that expose them to real-life pastoral and humanitarian contexts. Such involvement would allow students to observe, learn, and reflect on how mission is lived out in concrete situations. In addition, the institution should actively promote research that is grounded in contextual realities, encouraging students to study lived experiences of communities, pastoral practices, and concrete expressions of service. Through such research, students can critically engage with real situations, deepen their understanding of human needs, and contribute to the development of contextually relevant knowledge. This approach helps ensure that academic work is not isolated from life but becomes a meaningful reflection on lived realities.

Providing opportunities for both practical engagement and contextual research can cultivate a deeper sense of compassion, responsibility, and commitment to the common good. It also enables students to internalize these experiences as a moral dimension of their personal and academic formation, shaping their values and guiding their future actions. In this way, their learning and research can become not only academically significant but also a living witness and example for others, contributing to the formation of a more humane and socially responsible generation.

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APPENDIX

Interview Questions for Father Luigi Galvani, MI

1. How did the initial idea to visit Indonesia first come to your mind?
2. What specifically attracted your attention in the Annual Pontifical Report regarding Indonesia?
3. How did this initial curiosity develop into a deeper missionary vision?
4. What was the main purpose of your first visit to Indonesia in 1996?
5. With whom did you undertake this first exploratory journey, and why was this collaboration important?
6. Which places and religious communities did you visit during your initial trip?
7. What impressions did you receive from the local Church and religious communities?
8. How did the experience of meeting young seminarians and observing vocations influence your discernment?
9. What role did hospitality and fraternal encounters play in shaping your missionary perspective?
10. During times when visits were not possible, how did the missionary vision continue to develop within you and your community?

11. Looking back, how do you interpret these early visits in the context of missionary discernment?
12. In what way do you see the mission in Indonesia as part of a broader plan or divine providence?
13. After your initial missionary experiences, what led you to move to a new place such as Kupang?
14. How did you discern that this new location was the right place to begin a new phase of mission?
15. What were your first impressions upon arriving in Kupang, and what needs did you immediately recognize?

Interview Questions for Father Alfons Oles, MI

1. How do you understand and live the Camillian charism of service to the sick within the local context of Indonesia, especially from the beginning of the mission in Bolawolon?
2. How did the initial small initiatives such as visiting families and providing basic support help you discern the real needs of the community and shape the foundation of the mission?
3. Can you explain your pastoral approach in caring for patients, particularly how you move from personal encounter to concrete decisions and actions for their healing and well-being?
4. How has the mission developed and expanded over time, especially in responding to the needs of people with mental illness and their families across different dioceses?
5. In what ways does your mission contribute to restoring dignity, hope, and self-reliance among patients, including those who were previously neglected or restrained?
6. How do concrete actions such as providing medicine, building houses, and supporting families reflect the deeper spiritual meaning of your mission?
7. What is your vision for the future of the Camillian mission, particularly in relation to long term care, rehabilitation, and the development of initiatives like the Home of Charity?

Interview Questions for Dr. Claudia Amoruso and Dr. Fatimah Kanza

1. How was the mission of Luigi Galvani first encountered, and what factors contributed to the decision to become involved in its development?
2. How can the integration of compassion, professional competence, and interdisciplinary collaboration within the Camillian mission in Indonesia be described?
3. In what ways has professional involvement contributed to the formation of a structured and sustainable approach to mental health care within this mission?
4. How is the holistic model of treatment understood and implemented, particularly in addressing the physical, psychological, emotional, and spiritual dimensions of the human person?
5. What observable impact has this mission had on patients, families, and the wider community, especially in terms of restoring dignity, hope, and long-term well-being?

Interview Questions for Rofina Soru

1. Can you share your experience of your brother Ambrosius Toda's illness and how it affected your family's life?
2. How did you first encounter the mission of Luigi Galvani, and what was your initial impression of his presence?
3. In what ways did the care and support offered by the mission impact not only your brother but also your family as a whole?
4. How has your personal involvement with the Camillian community influenced your sense of belonging, dignity, and hope?