

RELIGIOUS LIFE FUNCTIONING ON A SYNODAL CHURCH THROUGH CONTRIBUTION THEIR CHARISM IN INDONESIA

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Abstract

This study aims to investigate the Religious Life functioning on a synodal Church through contribution their charism. By and large, Indonesia is a country of multi religions. Yet, Religious Life as a specific Institute of life has a place in the society. A number of Religious Congregations consist of priests, sisters, and brothers have successfully persevered and maintained its existence in Indonesia society. The Vincentian Congregation's which one among the Religious Congregations who play an important role functioning on a synodal Church of the local Church through its charism. The long-term presence of Vincentian Congregation particularly in Indonesia can be reflected through their history of the Congregation since its foundation in the Netherlands and expanded in Indonesia. The discussion on this paper is allocated only the KYM Congregation and CMM Brothers. Both congregations strive to realize charism through works of service. However, it must be acknowledged that the Congregations experience various challenges in living out the Congregation's spirituality and their charity. In order to gather data and explore the problem more deeply, this research uses a case study and a qualitative method through a literature study. The aim this paper to share the spirit of synodality inherit founders of the KYM and CMM Congregations. Hopefully, the two Congregations are able to continue the spirit of synodality that has been bequeathed by the founders. The KYM Sisters and CMM Brothers are called to work for the greater glory of God and the benefits of His people, especially the poor and the marginalized. Then, their primary task is to show their love to God through their charitable works for all people, especially the needy and the least brethren.

Keywords: *charism; synodality; marginalized; charitable*

Introduction

The Religious Life is a gift for the whole Church, especially for the local Church.¹ The documents of the Second Vatican Ecumenical Council clearly recognized the charismatic nature of the diversity of gifts of Religious Life and the Council stressed the need for the faithful retention of the spirit and aims of each Founder and Foundress. It was strongly emphasized on the *Perfectae Caritatis*, "It is for the good of the Church that Institutes have their own proper charism and functions. Therefore, the spirit and aims of each Founder or Foundress should be faithfully accepted and retained, as indeed should each Institute's sound traditions, for all of these constitute the patrimony of an Institute."²

Here, Religious Persons are called to be witnesses and builders of the project of the charity and are directed to serve and to become part of society.³ The vocation of a Religious Person is prophetic and charismatic by nature. The needs of society become a

¹ Petrus Suparyanto, *Bertolak Dari Spiritualitas Pendiri [In Accordance With the Spirituality of the Founder]* (Yogyakarta: Gunung Sopai, 2008), p. 45.

² Vatican II, "Decree on Adaptation and Renewal of Religious Life *Perfectae Caritatis*," in *The Document of Second Vatican Council* (Pasay City: Daughters of St. Paul, 1965), n. 2b.

³ *Ibid.*

point of departure to grow in creative fidelity to the charism through ministry. To live the Lord's Gospel is expressed by living in simplicity, faithfulness, and by participation in social life,⁴ especially in living out their vows.⁵

The Religious Congregations are living out the Evangelical Counsels and the charism of their Founders or Foundresses. The Religious Congregations in Indonesia have shown a clear direction for mission in the midst of society.⁶ The ministries of Religious can be done in various acts of service, especially in dealing with human values, like education, health care, care for the orphans and other social charity. In doing these tasks, a religious presents himself or herself as a witness of love.⁷

These realities and their challenges have led the Church to recognize that she is the seed, sign, and the instrument of the Kingdom⁸ and the sacrament of Jesus Christ.⁹ She is sent to continue Jesus' ministry, which is to proclaim the Good News of the Kingdom of God. To proclaim the Good News to all people means that she needs to take seriously her demand for a ¹⁰“preferential option for the poor.” She does this not only by helping them to live with human dignity but also must defend and protect the poor from abuse and oppression. She has become the Church of and for the poor.¹¹ At the same time, the Church does not cease to remind all of her children to exert all their strength for evangelization. The charism of CMM brothers is mercy¹² and the KYM charism is charity.¹³

Theoretical Grounds

The Spirit of Synodal Church in the History of the KYM and CMM Congregation

Fr. Antonius van Erp, a Parish Priest in Schjindel, was one such ordinary clergyman who was moved to respond to the plight of his parishioners. Fr. Antonius van Erp has a worthy friendship Mgr. Johannes Zwijsen who was appointed Archbishop of Utrecht and Apostolic Administrator of Hertogenbosch. He founded the Sisters of Charity of Our Lady, Mother of Mercy (SCMM) in the year 1832 and Brothers of Our Lady, Mother of Mercy (CMM) in the year 1844.¹⁴ As a close friend, Fr. Antonius van Erp asked Mgr. Johannes Zwijsen to send SCMM sisters to help him in his parish.

⁴ Hendrik Njiolah, *Misi-Evangelisasi Dalam Perspektif Kitab Suci [Mission-Evangelization in the Perspective of the Scriptures]* (Yogyakarta: Yayasan Pustaka Nusantara, 2012), p. 24.

⁵ Georg Kirchberger (ed.), *Misi-Evangelisasi: Penghayatan Iman [Mission-Evangelization as Faith-Action]* (Maumere: Ledalero, 2004); Hendrik Njiolah, *Misi-Evangelisasi Dalam Perspektif Kitab Suci [Mission-Evangelization in the Perspective of the Scriptures]....*.

⁶ Eddy A. Kristiyanto (ed.), “Menghadirkan Wajah Yesus Dalam Keberagaman - Sidang Agung Gereja Katolik Indonesia 2010 [Bringing the Face of Jesus in the Midst of Diversity - General Assembly of Indonesian Catholic Church 2010],” in (Jakarta: KWI, 2011), p. 14.

⁷ Franz Magnis Suseno, *Menjadi Saksi Kristus Di Tengah Masyarakat Majemuk [To Become Witness of Christ in Pluralistic Society]* (Jakarta: Obor, 2004), p. 34.

⁸ Paul Vadakumpadan, *Following Christ in Mission* (Pasay: Paulines, 1996), p. 75.

⁹ Vatican II, “Ad Gentes Divinitus: Decree on the Church Missionary Activity (7 Dec. 1965). In Welcome to the Catholic Church. CD-ROM,” in (Philippines: Harmony Media Inc, 1965), p. 2.

¹⁰ Georg Kirchberger (ed.), *Misi-Evangelisasi: Penghayatan Iman [Mission-Evangelization as Faith-Action]....*, p. 24.

¹¹ FABC, “Evangelization in Asia Today,” in Gaudencio Rosales and C. G. Arevalo (ed.), *For All the Peoples of Asia, Volume I* (Quezon City: Claretian Publications, 1997), p. 15.

¹² Joannes Zwijsen, “Pembicaraan-Pembicaraan Akrab,” in , translated by Andre de Veer (Tilburg: R.K. Jongens-Weeshuis, 1864), p. 1.

¹³ Bunda Pertolongan Baik (KYM) Kongregasi Kasih Yesus dan Maria, “Konstitusi Dan Statuta Para Suster Kongregasi Kasih Yesus Dan Maria, Bunda Pertolongan Baik [The Constitution and Status of KYM Sisters].,” in (Pematang Siantar, 1990), p. 4.

¹⁴ Mother of Mercy Brothers of Our Lady, *Constitution and General Directives* (Tilburg, 1990), p. 7.

However, Mgr. Johannes Zwijsen did not agree to request of Fr. Antonius van Erp. Mgr. Johannes Zwijsen expressed sorry that he could not afford SCMM sisters to help. However, as a best friend, Mgr. Johannes Zwijsen said that if in the future there are girl or girls who intend to become a nun, he can send her or them to the SCMM formation house and undergo formation of the SCMM Congregation.¹⁵

One day a girl named Mieke de Bref met Fr. Antonius van Erp and expressed her desire to become a nun. Remembering his conversation with Mgr. Johannes Zwijsen, then Fr. Antonius van Erp sent Mieke de Bref to the SCMM formation house and undergoes formation of the SCMM Congregation. Mgr. Johannes Zwijsen had earlier agreed to help Fr. Antonius van Erp to start a new Congregation. Mieke de Bref started her formation under the guidance of Mgr. Johannes Zwijsen himself and a sister, Michael Leijsen. A little later that same year, Fr. Antonius van Erp sent Catharina de Leijer, a girl from St. Oedenrode to join Mieke de Bref. A year later, on April 15, 1836, Mieke de Bref made her Religious profession of vows, taking the name of Sister Vincentia de Bref.¹⁶

It was October 31, 1836 that Sister Vincentia arrived in Schijndel to start her ministry, accompanied by Sister Joseph from the SCMM Congregation who formed her. Fr. Antonius van Erp through the presence of Sister Vincentia was authorized to begin a new Congregation. The following day, on the Feast of all Saints November 1, 1836, the KYM Congregation was officially founded. The name of this Congregation in Dutch is “*Congregatie van de Zusters van Liefde van Jesus en Maria, Moeder van Goeden Bijstand.*”¹⁷

Fr. Antonius van Erp had drafted the Constitution of the KYM Congregation, patterned after Mgr. Johannes Zwijsen’s. The Constitution stated that the sisters from Schijndel follow the example of St. Vincent de Paul, and that the Congregation belongs to the Vincentian Family. In 1848, Pope Gregory XVI gave juridical approval of the Constitution of the new Congregation.¹⁸ The KYM Congregation in the Schijndel started, slowly but it grew in grace. The KYM Sisters applied themselves generously to all manners of charitable works, such as educating the girls and caring for the sick and elderly. The KYM Congregation built convents and institutions like Schools, Hospitals and Nursing homes.

Their numbers grow exponentially. Although they lived much of their existence in the restricted confines of convents, but that did not confine their spirits. We cannot imagine without the support from Mgr. Johannes Zwijsen and the SCMM Congregation, it was impossible for the KYM Congregation to be found by Fr. Antonius van Erp. The history of the founding of this Congregation shows an attitude of walking together and in a synodal church spirit. They responded to the Church’s call to action missions, yet much missionary work still remains to be done today.¹⁹ The history of the KYM and

¹⁵ Henk Beijers, *Alles Heeft Zijn Tijd De Zusters van Liefde En Hun Grote Betekenis Voor de Schijndelse Samenleving (1836-2011)* [Everything Has Its Time The Sisters of Charity and Their Great Significance to the Schijndel Society (1836-2011)] (Schijndel: Gemeente, 2011), p. 18.

¹⁶ *Ibid.*, p. 21.

¹⁷ *Ibid.*, p. 22.

¹⁸ Bunda Pertolongan Baik (KYM) Kongregasi Kasih Jesus dan Maria, “Konstitusi Dan Statuta Para Suster Kongregasi Kasih Jesus Dan Maria, Bunda Pertolongan Baik [The Constitution and Status of KYM Sisters].”

¹⁹ Vatican II, “Decree on the Church’s Missionary Activity *Ad Gentes*. In Austin Flannery. Ed. Vatican Council II: The Conciliar and Post Conciliar Documents New Revised Edition.” in (Pasay City: Paulines, 2006), p. 10.

CMM Congregation in Indonesia began with the invitation of Msgr. Mathias Brans, who at the time was the Bishop of North Sumatra. The CMM brothers arrive in Indonesia, particularly in Padang in the year 1923 and at the end of March 1928, the first group of the KYM missionaries arrived in Medan, North Sumatra, Indonesia. The first mission destination of the KYM was Bagansiapi-api. Hence, the first place in Indonesia that the KYM and CMM had was in North Sumatra. In the beginning of the 20th century, Bishop Mathias Brans invited the CMM and KYM to support and take part in the mission of the Catholic Church in North Sumatra, Indonesia.²⁰

The Spirit Synodal Church in the New Testament and Church Documents

The spirit of synodal Church is mentioned by St. Paul in term of charism which consists of the process the structuring element of the community. For Paul, charism means simply the concrete function that each person exercises within the community for the good of all (cf. 1 Cor. 12: 7). St. Paul says that each one has his own gift from God and the manifestation of the Spirit is given for the common good.²¹ The common good will possibly if every person has concern for the others. In other word, everybody is ready to walk together as brothers and sisters.

In the New Testament main understanding of charism appears, especially in the Letters of St. Paul. He emphasizes the variety of the gifts of the Spirit in the community and their diversity. The gifts freely given by the Spirit was the inner structuring and organizing principle of the Christian communities.²² In his Letter to the Romans, he uses the metaphor of the *body*. The body is one through formed by many members, but not all of them with the same function. The same with us, being many, we are one body in Christ, dependent on one another. Let each one of us serve according to our different gifts (cf. Rom. 12: 4-6).²³

Lumen Gentium has placed the Religious Life in the context of the Church and for the welfare of the whole Church.²⁴ The different of Religious Families have to come into existence in which spiritual resources are multiplied for the progress in holiness of their members and for the good of the entire Body of Christ.²⁵ The Religious Life is a witness that attracts people to sanctity, a prophetic sign of eternal life and the action of the Holy Spirit in the Church.²⁶

The meaning of charisms mention is the special graces as the gifts of the Holy Spirit.²⁷ With these gifts, He makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church, as it is written, “the manifestation of the Spirit is given to everyone for profit” (cf. 1 Cor. 12: 7). The nature and function

²⁰ Mida Purba, *Spirituality in Context: Vincentian Spirituality Actualized by the Batak Sisters of Charity in North Sumatra* (Uitgever: Discovery Books, 2008), p. 89.

²¹ Leonardo Boff, *Church: Charism and Power Liberation Theology and the Institutional Church* (New York: Crossroad, 1986), p. 159.

²² Jose Cristo Rey Garcia Paredes, *Fundamental Theology of the Forms of Christian Life (Historical Perspective) Vol. I* (Quezon City: Claretian Publications, 2012), p. 117.

²³ Georg Kirchberger (ed.), *Misi-Evangelisasi: Penghayatan Iman [Mission-Evangelization as Faith-Action]...*, p. 79.

²⁴ Marcello Azevedo, *The Consecrated Life: Crossroads and Directions* (Maryknoll, New York: Orbis Books, 1995), p. 28.

²⁵ Vatican II, “Dogmatic Constitution on the Church in the Modern World *Lumen Gentium*. In Austin Flannery. Ed. *Vatican Council II: The Conciliar and Post Conciliar Documents New Revised Edition*,” in (Pasay City: Paulines, 2006), p. 1.

²⁶ Josep Rovira, *“Evangelical Counsels and Consecrated Life”* (Quezon City, 2013), p. 13.

²⁷ R. Faricy, *Karisma Dan Hidup Membiara [Charism and Religious Life]* (Yogyakarta: Seri Pastoral 49, 1981), p. 67.

of a charism are synthetically presented. The Holy Spirit sanctifies and leads the People of God and enriches them with his virtues.²⁸ The differences of charism on Religious Life will enrich the charity of the Church. Through practices of the Evangelical Counsels, the Religious Life can reach on the perfect charity as the purposes of the Evangelical Counsels.

The documents of the Second Vatican Ecumenical Council place the presence of the Holy Spirit to the Religious Life through the Founder or Foundresses.²⁹ Founders or Foundresses are considered to be men or women, who endowed with a particular charism by God, have begun a stable way of Religious Life. With a definite rule, and which offers a characteristic spirit of interpretation to the Evangelical Counsels, and which has been approved by the Catholic Church.³⁰ Each Religious Life's community shares in the mission to the world and of the Church in a very unique way.

God gives Religious Life to the Church through the Holy Spirit. The Institution of Religious Life actually represents an original flowering of the life of the Spirit, a permanent charism given by God to His people.³¹ This charism is specific forms of the Holy Spirit's action in Religious Life and in the Church.³² The value of charism is not to be measured by their power to astound, but by their usefulness for the people of God. So the Council affirms that charisms is very remarkable or simple and widely diffused, they are to be received with thanksgiving and consolation for the need of the Church. The Religious Life performs a symbolic function which is recognized by the Council. This symbol is within the Church which itself totally a symbol with regards to the world.³³

The Spirit dwells in the Church and in the hearts of the faithful as in the temple (cf. 1 Cor. 3:16). The Spirit is continually working, praying, teaching and inspiring the Church. The Holy Spirit guides the Church in the way, in the truth and unites her in communion and ministry.³⁴ The presence of the Spirit sanctifies the Church, raises all people from the dead and leads them to the Father. The Holy Spirit dwells in the hearts of the faithful. Among these gifts, the primacy belongs to the grace of the Apostles to whose authority the Spirit himself subjects even those who are endowed with charism (cf. 1 Cor. 14).³⁵

The Conciliar Decree *Perfectae Caritatis* has established the *principles* for the renewal of Religious Life, which consist of, *first*, follow Christ as set forth in the Gospel as the highest rule. In the opinion of Garcia, he emphasizes that the Gospel is supreme rule, must be alert to the project and charismatic spirit of the Founders. *Vita Consecrata* stresses the need for fidelity to the founding Charism and the subsequent spiritual

²⁸ Vatican II, "Dogmatic Constitution on the Church in the Modern World Lumen Gentium. In Austin Flannery. Ed. Vatican Council II: The Conciliar and Post Conciliar Documents New Revised Edition,," p. 12.

²⁹ R. Faricy, *Karisma Dan Hidup Membiara [Charism and Religious Life]...*, p. 71.

³⁰ Antonio Romano, *The Charism of the Founders: The Person and Charism of Founders in Contemporary Theological Reflection* (Ireland: St. Pauls, 1994), p. 37.

³¹ Jose Cristo Rey Garcia Paredes, *Theology of Religious Life: Covenant and Mission 2 Vocation and Charism* (Quezon City: Claretian Publications, 2006), p. 94.

³² Felicísimo Díez Martínez, *Re-Founding Religious Life: Charismatic Life and Prophetic Mission* (Quezon City: ICLA Publications, 2000), p. 310.

³³ Vatican II, "Dogmatic Constitution on the Church in the Modern World Lumen Gentium. In Austin Flannery. Ed. Vatican Council II: The Conciliar and Post Conciliar Documents New Revised Edition,," p. 44.

³⁴ Felicísimo Díez Martínez, *Re-Founding Religious Life: Charismatic Life and Prophetic Mission...*, p. 133.

³⁵ R. Faricy, *Karisma Dan Hidup Membiara [Charism and Religious Life]...*, p. 89.

heritage of each Institute. It is precisely in this fidelity to the inspiration of the Founders or Foundresses. An inspiration that is itself a gift of the Holy Spirit, that the essential elements of the Consecrated Life can be more readily discerned and more fervently put into practice. Our way of living the Christian mystery as Consecrated is consecration, communion and mission.³⁶

The Religious Life has a special affinity to the spirit of synodal Church. To bring the Lord Jesus Christ to all situations where His presence has not yet been announced, or where His appearance has lost. Therefore, Religious Life has two fundamental missions, *first*, understand the signs of the times and *second*, they are willing to undertake an up-dating of their apostolic to the new situation where their presence.³⁷ In every place and circumstance, Religious Life should be zealous heralds of Jesus Christ, ready to respond with the wisdom of the Gospel and the urgent need of the human heart.

The Religious should be in the vanguard of the synodal Church. Their consecration to the Kingdom of God and all the generosity of their charism, which areas in urgent need the people, should be left to the judgment of the charism of each Congregation and to the abilities of each community or its particular pastoral engagement.³⁸ In order to make the Gospel into a clearly legible sign for all, there is a need for communion, participation and mission likewise mention by synodal Church. However, it will always have to be undertaken from the perspective of the particular charism of the Congregation concerned. And only in this way will the spiritual synodal Church be offered alternatives to the surrounding realities. So that faith will be enlightening in all the life all people and give them profundity and meaning. Our work finally for God and for the spreading His Gospel to the people of God.

The Spirit Synodal Church in the life of Founders KYM and CMM Congregation

Fr. Antonius Van Erp was not completely satisfied, even though the work of the two women was excellent. After all, it was his greatest desire to bring his special religious teacher to Schijndel. He must have been admiring of Mgr. Johannes Zwijsen in Tilburg, who in 1832 succeeded in founding a Congregation of Sisters of Charity, namely the Sisters of Charity at Oude Dijk Tilburg.³⁹

Vincentian Congregation, particularly CMM Brothers and the KYM Congregation grow in spirituality which animating the members of the consecrated life in particular. The core of spirituality of the Congregation lies in the original purpose of their foundation, which is to perform the works of compassion.⁴⁰ The principles of the Congregation are mainly described on their “Statutes” on the particular rules.⁴¹ There are numerous passages in the Statutes where Fr. Antonius van Erp unambiguously points to the charism and the spirituality of compassion. In the Statutes and in the Constitutions of the KYM, we see the essence of the spirituality of the Congregation,

³⁶ Diarmuid O’Murchu, *Consecrated Religious Life the Changing Paradigm* (Quezon City: Claretian Publications, 2005), p. 125.

³⁷ *Ibid*, p. 89.

³⁸ The Bishops’ Conference of Indonesia (KWI), “),Lineamenta: Sabda Allah Dalam Kehidupan Dan Misi Gereja’ [Lineamenta: The Gospel in the Life and Mission of the Church],” in *Spektrum XXXVI, No. 1* (Jakarta: Departemen Dokumentasi dan Penerangan Konfrensi Wali Gereja Indonesia, 2008), p. 104.

³⁹ Alix van de Molengraft, *Tiga Wanita Saleh Yang Memulai: Sejarah Sepuluh Ribu Suster Cinta Kasih Dari Maria Bunda Berbelaskasih Tahun 1832-1964* (Yogkartaya: Andi Offset, 1992), p. 1.

⁴⁰ Charles Murphy, *The Spirit of the Society of St. Vincent de Paul* (Darlinghurst: The Society St. Vincent de Paul, 2010), p. 33.

⁴¹ FABC, “Evangelization in Asia Today,,,” p. 15.

which may be condensed in the motto of the KYM, “Ora et Labora.”⁴² The spirit synodal Church in the life the KYM and CMM Congregations manifested in the distinctiveness and principled values upheld by the two Congregations as follows:

Trust in the Divine Providence

According to Fr. Antonius van Erp, “Trust in the Divine Providence is the conviction of the belief that God always is with him in his journey of life; that God supports his good deeds and saves all people and the world because God is gracious and compassionate.”⁴³ The Constitution stresses that our Founder impressed upon us that we should have great confidence in God’s Providence and that we should be simple and compassionate and honor the Blessed Virgin Mary as our Mother.⁴⁴ We live in this conviction that God takes care of us from day to day. The same appreciation was also emphasized by Mgr. Johannes Zwijsen to the SCMM sisters and also the CMM brothers by saying, “the unconditional love which finds its terminus only in God himself”.⁴⁵ The appreciation and life of the KYM sisters and CMM brothers show an appreciation of God’s call and submission to God’s all-loving providence. This attitude can occur only when someone has relied on God and entrusted his entire life to God’s loving care.

Sisterhood/Brotherhood

As the KYM Sisters, we try to live and work based on the very core of the Gospel and with a deep and authentic faith.⁴⁶ Only in that way shall our vocation become meaningful and our mission takes on real relevance and empowerment.⁴⁷ It is, therefore, important that we help each other to keep our faith focused and alive, so that we continually reflect the evangelical foundations of our existence, and ensure that a spirit of compassion of sisterhood genuinely inspires and drives our life. The Constitution of the KYM clearly says, “We accept this community as a gift from God. He gathers us together to follow the path of evangelical sisterhood.”⁴⁸

By living this way, we proclaim that we have become sisters and brothers in Christ and we are becoming one family. In the spirit of sisterhood/brotherhood, we try our best in a concrete action to build up a worldwide solidarity and reconciliation. Furthermore, Mgr. Johannes Zwijsen remain to all sisters and brothers that, “humility must be the root of our trust in God”.⁴⁹ We have confidence that the character of a person who is always humble will be able to establish a good relationship with God and also with others both in the community and with the people he encounters in ministry

⁴² Bunda Pertolongan Baik (KYM) Kongregasi Kasih Yesus dan Maria, *Kapitel Umum Suster Kongregasi KYM 2013*. [The 2013 General Assembly of KYM Sisters]. (Pematang Siantar, 2013).

⁴³ *Ibid*.

⁴⁴ Mida Purba, *Spirituality in Context: Vincentian Spirituality Actualized by the Batak Sisters of Charity in North Sumatra...*, p. 175.

⁴⁵ Jos Huls and Hein Blommestijn Titus Brandsma Instituut, *The Simplicity of Love as the Key: Bishop Zwijsen’s Special Emphasis* (Nijmegen, The Netherlands, 1995), p. 71.

⁴⁶ Bunda Pertolongan Baik (KYM) Kongregasi Kasih Yesus dan Maria, “Konstitusi Dan Statuta Para Suster Kongregasi Kasih Yesus Dan Maria, Bunda Pertolongan Baik [The Constitution and Status of KYM Sisters].”

⁴⁷ Sandra M. Schneiders, *New Wineskins: Re-Imagining Religious Life Today* (New York: Paulist, 1986), p. 189.

⁴⁸ Bunda Pertolongan Baik (KYM) Kongregasi Kasih Yesus dan Maria, “Konstitusi Dan Statuta Para Suster Kongregasi Kasih Yesus Dan Maria, Bunda Pertolongan Baik [The Constitution and Status of KYM Sisters].”

⁴⁹ Joannes Zwijsen, “Pembicaraan-Pembicaraan Akrab,,” p. 147.

every day. A Vincentian who takes vows is expected to be able to live the life of a brother and sister in a pure, honest and healthy way. In this way, every person has a vocation and is happy to be a religious person.

The Compassion of Charity

Fr. Antonius van Erp considers the compassion of charity as a “zeal” which leads his Sisters to assist their fellow neighbors based on God’s love and for God’s love only. The compassion of charity must appear through the works of charity in assisting the unfortunate people and by devoting oneself to the practice of Christian charity.⁵⁰ Fr. Antonius van Erp states that, “The prominent motive of the spirit of compassion or the works of charity is only for the love of God; for His sake, to please God and to lead souls to Him and to their eternal salvation. For charity and love of compassion is at the heart of the Gospel. All you do for one of the least of these my brothers and sisters you have done it to me (cf. Mathew 25: 40).”⁵¹

Likewise, with the CMM brothers, they try to live a life that has the compassion of charity throughout life and participation in service in various fields. An attitude of compassion is an identity inherent in every brother. They are able to experience compassion thanks to reflection and a life of prayer that is always carried out faithfully. In their Constitution was emphasized that, “we consciously set aside some time for reading through which we can nourish our attitude of faith and enrich our knowledge of the faith”.⁵²

Simplicity

At the very beginning of the KYM, the Founder deliberately included simplicity as the very basic virtue of the spirituality of compassion. He pointed out that the spirit of simplicity has its origin in Jesus, who incarnated it in the way He lived. Therefore, for van Erp, simplicity is not just a virtue but part and parcel of the imitation of Christ. This is what he understood from St. Vincent de Paul who called simplicity as “my gospel,” the virtue that I am most fond of.⁵³ In following the footsteps of St. Vincent de Paul, Mgr. Johannes Zwijsen and Fr. Antonius van Erp spoke about simplicity as one of the most important aspects of the spirituality of compassion that he wanted to pass on to his Congregation. The intention is focused solely on God’s calling. God wants to deal with the simple people. The way of dressing of the Vincentian symbolically carries this virtue, “They are dressed in a simple and in a courteous way.” Be therefore perfect, as your heavenly father is perfect. Be perfect is one virtue that based on humility. Without humility there is no virtue in life.⁵⁴

According to Mgr. Johannes Zwijsen and Fr. Antonius van Erp, the word ‘simplicity’ or religious simplicity has a deeper meaning in the Christian life because this virtue springs from the gift of the simple love of God operative in human beings. This is not a visible reality which can be ‘proved’ but the deeper dimension of human

⁵⁰ Abbé Maynard, *Virtues and Spiritual Doctrine of Saint Vincent de Paul* (Missouri: Vincentian Foreign Mission Press, 1961), p. 105.

⁵¹ J. Darminta, *Pendalaman Konstitusi Suster KYM* [Knowing Deeper the KYM Constitutions] (Pematangsiantar, 2003), p. 3.

⁵² General Board, *Constitutions and General Directives Brothers of Our Lady, Mother of Mercy* (Tilburg: Gasthuisring, 1990), p. 45.

⁵³ Abbé Maynard, *Virtues and Spiritual Doctrine of Saint Vincent de Paul...*, p. 45.

⁵⁴ Jos Huls and Hein Blommestijn Titus Brandsma Instituut, *The Simplicity of Love as the Key: Bishop Zwijsen's Special Emphasis...*, p. 26.

existence which is 'known' to simple people. It is Fr. Antonius van Erp's intent to help the sisters and gain a good grasp of the spiritual value of simplicity. They said, "Simplicity guides the religious in a particular way to live the evangelical counsels just for the sake of God's Kingdom."⁵⁵ The similar point emphasizes by Mgr. Johannes Zwijsen, "if you so practice simplicity, sisters, that is if you do your utmost to obtain it, then you too can echo the words of St. Paul: I live: yet not I, but Christ lives in me".⁵⁶

This is what we traditionally call simplicity of intention, purity of heart and referring all things to God. In this regard, simplicity has a strong relation to the motto that van Erp offered to his Sisters, "*Has anyone hoped in the Lord and been disappointed*" (cf. Sirach 2: 10b). It means aiming to be pleasing to God only an action devoid of any ulterior motive. The dominant motive of simplicity is to love only God and neighbor in everything. Therefore, simplicity is the source of Religious Life.⁵⁷

Mercy

Mercy is the fifth of the Vincentian spirituality. Mercy is closely related to love. Mercy is making our hearts sensitive to the suffering and misery of others. Seeing someone else's misery affects us and makes us willing to help others. This spirituality must be carried on to continue the mission of Jesus. Practicing this spirit of mercy is, most of the time, loyalty to those who are in need.⁵⁸ The happiest thing when leaving a calling and carrying out a mission with love is experiencing God's mercy. The love affords a clear direction in life and life becomes a source of love that will give new life at any time, even when experiencing difficulties in calling and ministry. In other words, mercy makes life better and fruitful.⁵⁹

Analysis and Results

Implications of Synodality Church through Pastoral Works in Different Dioceses of Indonesia

There is many spirituality value can be written from the testimony and lifestyle that have been passed down by Fr. Antonius van Erp and Bishop Zwijsen especially the spirit of synodality. First, sense of communion/unity.⁶⁰ Through the history of the founding of the two Congregations, we can find that the spirit of synodality, namely walking together, is very clearly emphasized. To walk together which the two founders have lived and loved, not for the sake of their longing, but for the sake of service and the building of a particular Church, especially in through their charitable work in different places.

Second, consider the present Indonesia's daily realities, people there are yearning for a just, true and liberating transformation. It is a society confronted with extreme poverty, misery and injustice, but society struggling for life. Everybody seems to be

⁵⁵ Bunda Pertolongan Baik (KYM) Kongregasi Kasih Jesus dan Maria, "Konstitusi Dan Statuta Para Suster Kongregasi Kasih Jesus Dan Maria, Bunda Pertolongan Baik [The Constitution and Status of KYM Sisters]."

⁵⁶ Jos Huls and Hein Blommesteijn Titus Brandsma Instituut, *The Simplicity of Love as the Key: Bishop Zwijsen's Special Emphasis...*, p. 79.

⁵⁷ Antonius Budianto, "*Semangat Melayani Sebagai Hamba Sesuai Dengan Semangat St. Vincentius a Paulo*" [*The Service as a Servant According to the Spirit of St. Vincent de Paul*] (Pematang Siantar, 2004), p. 4.

⁵⁸ *Ibid.*, p. 9.

⁵⁹ Wim Verschuren, *Berbela Kasih: Melibat-Tergerak-Bergerak*, translated by Benyamin Tunggu (Yogyakarta: Kanisius, 2020), p. 23.

⁶⁰ *Ibid.*, p. 76.

asking for justice, peace, education, freedom, love and dignity.⁶¹ Everybody is challenged to be a serious introspection and reflection of one's life situation. The local Church in this regard, has a vital role to fulfill. The KYM and CMM Congregation in particular, are called to respond to the challenges of the present time, for example CMM brothers had manifested to human God's love through their charity.⁶² The KYM Congregation also did many similar charitable works as manifestation God's love to people, especially who are poor.⁶³ These Congregations have the concrete contribution through their presence in their ministry to the poor.

The synodality Church demands that Consecrated Persons have a thorough awareness of the theological significance of the challenges of our times. These challenges must be weighed with careful joint the discernment with a view to renewing the mission. The presence of the KYM and CMM Congregation on the ministries is their contribution to the works and maids in the service of the Church, especially in Indonesia. That is a concrete way of living of their vocation as Sisters and Brothers are involved in carrying out the mission of the Church. Here, we will explain the presence and contribution of the KYM and CMM Congregations as an implementation of charism and the embodiment of the spirit of synodal Church's.

Table (1):
Mapping the presence of KYM and CMM Congregations
in Various Dioceses of Indonesian.⁶⁴

No	Congregation (number of community)		Diocese		Ministry	
	KYM	CMM	KYM	CMM	KYM	CMM
1	1	2	Diocese of Sibolga	Diocese of Sibolga	Pastoral and kindergarten school	Pastoral, Health center, man Dormitory, community for students and spiritual equipment shop
2	15	3	Arch Diocese of Medan	Arch Diocese of Medan	Pastoral, education, women dormitory, health center, retret house, postulan and novitiate house and orphanage	Pastoral, man dormitory, spiritual equipment shop, education or schools (junior high school and senior high school) and Novitiate

⁶¹ Sandra M. Schneiders, *New Wineskins: Re-Imagining Religious Life Today...*, p. 177.

⁶² Jos Huls and Hein Blommesteijn Titus Brandsma Instituut, *The Simplicity of Love as the Key: Bishop Zwijsen's Special Emphasis...*, p. 53.

⁶³ Mida Purba, *Spirituality in Context: Vincentian Spirituality Actualized by the Batak Sisters of Charity in North Sumatra...*, p. 87.

⁶⁴ These data are given by Br. Antonius P Sipahutar, CMM and Sr. Caroline Naibaho, KYM. Both of them are The Board Member of CMM and KYM Congregation.

No	Congregation (number of community)		Diocese		Ministry	
	KYM	CMM	KYM	CMM	KYM	CMM
					house	
3			None	Diocese of Manado		Pastoral, spiritual equipment shop, Postulat, and man dormitory
4			None	Archdioce se of Makassar		Pastoral, Health center and community for students
5	1	1	Diocese of Semaran g	Diocese of Semarang	community for students	Provincial Community and community for students
6	1	1	Diocese of Kupang	Diocese of Kupang	community for students	Pastoral
7		2	none	Diocese of Amboina		Pastoral and spiritual equipment shop
8			none	Diocese of Banjarmas in		Pastoral, education and man dormitory
9		1	none	Diocese of Tanjung Selor		Pastoral, education and man dormitory
10	4		Diocese of Padang	none	Pastoral	
11	2		Diocese of Jakarta	none	Pastoral and orphanage house	
12	2		Diocese of Surabaya	none	Pastoral and orphanage house	
13	1		Diocese of Malang	none	Collaboration work with Congregation Mission (CM Fathers)	
14			Diocese of Atambua	none	Pastoral, service for women elderly group,	

No	Congregation (number of community)		Diocese		Ministry	
	KYM	CMM	KYM	CMM	KYM	CMM
					health center and education.	
15	3		Diocese of Arch Merauke	none	Pastoral, education and health center	
16	1		Diocese of Bogor	none	Pastoral	
17	2		Diocese of Palangka -raya	none	Pastoral and education	

The Vincentian values implemented through various works of service are proof of the openness of the two Congregations working together to embody the spirit of synodal Church's:

This research means to clarify the presence and contribution of the KYM and CMM Congregation demonstration of the development of the Church in particular and the country in general. All the charitable works demonstrate choice and commitment to serve others, especially the poor and suffering. These choices about vision, purpose, mission, strategy, and their implementation are responsible for creating vision and value congruence across all organizational levels as well as developing effective relationships between the Congregation and all peoples who are involved in service work. In this concern, two key practices are critical for the practice and implementation of the spirit synodal Church, firstly, to conduct a periodic assessment of spirit synodal Church in the Congregation member's to establish a baseline and identify issues for charity transformation and development. Secondly, using the results of this assessment, the Congregation conducts a vision stakeholder in all levels, such as community and pastoral centers. This process in order to establish and/or reinforce the values, attitudes, and behaviours of hope/faith, vision and altruistic love that comprise spirit of synodal Church. It will provide the foundation for the Congregation to create a wide dialog concerning the appropriate goals and strategies to build awareness for growth and appreciation of the charism of the Congregation.

It is through this vision and becoming committed to a vision grounded in all services of the Congregation, they feel are making a difference contribution for Indonesian society, therefore their life has meaning and purpose. They also develop a sense of their vocation as members of Vincentian religious being understood, appreciated, and care for others in the spirit synodal Church based on honorable love. This vision process is the key to creating vision and value equivalence across the strategic, empowered teamwork in individual /community levels. Finally, this process has goal to foster higher levels of employee well-being, social responsibility, and performance excellence.

Tabel (2)⁶⁵

The succeeding a table of the dynamics of the implementation of the charism and spirit of the synodal Church which is lived by the KYM and CMM Congregations:

No	Vision/Mission	Honorable Love	Hope/Faith	The KYM and CMM Congregation practices the spirit of synodal Church
1	Broad appeal to key stakeholders	Trust/loyalty, self-discipline	Continuity and Endurance	Creating freedom, sense of belonging and responsibility
2	Explain the purpose and journey	Compassion, recognition and appreciation	Persistence, patience and endurance	Deepening charism and spirit synodal Church
3	Reveal great principles	Integrity and fidelity	Ensure what it takes	Creating unity in diversity in the community
4	Encourages hope/faith	Honesty and sincerity	Expanse goals	Reinforcement commitment for living Religious vocation and mission
5	Creates standard of distinction	Courage, humility and mortification	Expectancy of remuneration /success	Mutual relationship with all and shared prosperity

Conclusion

The KYM and CMM Congregations with the spirituality of St. Vincent de Paul sums up both the contemplative and missionary dimension in their life and ministry. Their understanding of mission emerged from the deep insight of the Divine Mission. They engage themselves in daily prayer, meditation, Eucharist and study. They constantly strive to read the signs of the times in their apostolate particularly in the context of Indonesia society. From this presentation, the researcher concludes that both Congregations functioning on a synodal Church through contribution their charism in Indonesia. The contribution of the charism and lifestyle of the KYM and CMM Congregation in Indonesia is to strengthen their witness to the Gospel both within the Church and in the society of Indonesia. This witnessing can only be sustained by going back to Jesus and His Gospel as circle as by following the charism of their founder or Foundresses, for the common good of the Church and society, this witnessing meant draws from God's generosity gift by giving priority to the poor and the abandoned. It is in accordance with the words of the Prophet Micah who speaks profoundly of the depth and meaning of their Consecration for Mission. "What does Yahweh ask of you?" Only this, "to act justly" a call to mission; "to love tenderly" a call to communion and "to walk humbly with your God" a call to contemplation. (cf. Micah. 6: 8).

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⁶⁵ Ibid.

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