A Mass is being offered for all members of the Carmelite NGO family on July 16, 2019 at the Basilica Papale Di Santa Maria Maggiore

COURSE ON LEADERSHIP IN MULTI-RELIGIOUS COMMUNITY OF INDONESIA

Indonesia has a very pluralistic society in which people from various backgrounds of tribes, races, and religions live together. In terms of religion, there exist the great world religions, namely Hinduism, Buddhism, Christianity, and Islam. According to the 2010 census, the percentage of the adherents of the religions is as follows: Islam (88%), Protestantism (6%), Catholicism (3%), Hinduism (2%), Buddhism (1%), and Confucianism (0.05%).

Based on the figures above, this multiracial, multicultural, multi-religion, and multi-language country demands badly tolerance in religion. A positive vision concerning the diversity becomes a necessity. Diversity in religion may not hamper the social relationship. However, religion is an instrument for integration in certain communities whereas for others, it becomes a factor of disintegration taking place among the different adherents. Religion has become such a sensitive issue for some communities in Indonesia, by which some social or political conflicts which in nature are not religious issue have been drawn into one to gain support from its adherents. Religions in this case, are of very strong allure and can easily be provoked to cause tensions among religious societies. The tensions are caused by the following situations: (1) Religious people tend to “monopolize” the truth of their religion and consider the others false. This perception may trigger the holy war which is waged as an arena to defend the faith; and (2) The followers behave conservatively based on the thought that the truth is only in them (dogmatic) and this has led to neither critical dialogue nor tolerance to other religions.

At present time, the problem most often faced by the Indonesian is inter-religious conflict. With the spreading of religious thought coming from the Middle East, some Moslem communities in Indonesia become radical. They become exclusive and see other groups, either Moslem or Non-Moslem, as their enemies. On May 13, 2018, there were three churches in Surabaya bombed by a family of radical Moslem. One of them is a Catholic church. At that time there was also a rumor saying that all churches were the next target of the bombing. This terrorism made the people aware of the danger of radicalism. There have been some efforts done by the government, the society and the religious
institutions to prevent Moslem groups from radicalism. They realize that they all have to be hand in hand to create peace among the members of the society. One of the ways that they do is inter-religious dialogues. The inter-religious dialogues have to be done both on higher level, among religious leaders, and on the grass-root level, among the people of faith. Unfortunately, not all religious leaders are equipped with knowledge and competence to lead their people involve in this movement.

Religious leaders may play a big role in inter-religious peacemaking process in the multi-religious society. They can be mobilized to facilitate inter-religious peace. These are the attributes that religious leaders and institutions can offer in promoting inter-religious peace and reconciliation, including:

- credibility as a trusted institution;
- a respected set of values;
- moral warrants for opposing injustice on the part of governments;
- unique leverage for promoting reconciliation among conflicting parties, including an ability to re-humanize situations that have become dehumanized over the course of protracted conflict;
- a capability to mobilize community, nation, and international support for a peace process;
- an ability to follow through locally in the wake of a political settlement; and
- a sense of calling that often inspires perseverance in the face of major, otherwise debilitating, obstacles.

The commendable role of religious leaders as an asset in inter-religious peacemaking. Such religious leaders are particularly effective in working together for inter-religious peace when they are from different faith communities. When the faiths explore and practice common values, such as justice and compassion, in public life, religious leaders can be an inspiration to others. Moreover, bringing the spiritual dimension into the inter-religious peacemaking process can create access to the more deep-seated, affective base of the parties' behavior, enabling them to examine critically their own attitudes and actions. People's conflict behavior is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements. Cognitive decisions and commitments do not necessarily translate into feelings and actions.

The theme of the course is how to become a good Christian leader in multi-religious community. It includes some subthemes:

1. Principles of Catholic mission and relations with other religions according to the Second Vatican Council.
2. Teaching and practice of the Roman Pontiffs regarding mission and relations with other religions from Pope Saint John XXIII to Pope Francis.
3. Principles for biblical interpretation in relation to other religions.
4. Catholic relations with other religions and religious groups (Jews and Judaism, with Muslims and Islam, with Hindus and Hinduism, and with Buddhists and Buddhism).

The main speaker of the course was Prof. Rev. Fr. Leo Lefebure. He is Professor of Theology at Georgetown University. He is the vice-president of the Society for Buddhist-Christian Studies, a research fellow of the Chinese University of Hong Kong, and a Trustee Emeritus of the Council for a Parliament of the World's Religions. The keynote speaker was Hariawan Adj, a doctor on inter-religious studies. The keynote speaker's talk

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Action by Non-Governmental Organizations (NGO) in Europe for Migrants and the Protection of Fundamental Human Rights

In an 1985 article in the journal “The Catholic Civilization”, the Jesuit Fathers sounded an ‘alarm bell’ that predicted the migratory flow of recent years. This migration is seen as a consequence of contradiction of Western economies, the exasperation of capitalist systems and of the degeneration of the markets “into financial markets,” due to speculations that increase the gap between developed and underdeveloped countries. Conflicts such as; wars, hunger, famine and the escape from their land in search of better living conditions has unfortunately pointed out the ‘alarm bell’ has not been heard in Europe. Major area migration has occurred are from Africa, Asia, and Eastern Europe.

Many mishaps and deaths have occurred in the Mediterranean Sea from shipwrecks as people tried to escape the human suffering occurring in their native countries. To avoid the repetition of shipwrecks, several NGOs along with local organizations have organized a real Mediterranean patrol looking for boats with migrants in order to assist them and help them reach the mainland.

The problems created by the migration is affecting every member state of the European Union (EU). Faced with this situation, the EU has found itself unprepared and has left Italy, Greece and Spain alone in facing this issue.

A very serious issue for migrants is what sometimes happens when they land, that is they become victims of human trafficking. They are trafficked for sex, illegal work, and selling of their organs, for example, to individuals in need of a kidney or liver.

The Catholic voluntary machinery along with Carmelite Caritas and the Carmelite NGO has guaranteed, at every landing of migrants, migrants receive food, health assistance, clothing, shoes and other necessities.

The European members of the Carmelite NGO, in collaboration with Caritas Carmelitana Italiana with the Center of Juridical and Social Studies “J. Maritain” of Catania, at the University of Catania, the Conference on the theme, “Role and Functions of NGOs to Protect the Rights of the Human Person.”

The Conference high-lighted the cooperation of several Catholic organizations, both lay and religious, in their joint efforts to protect economically depressed populations. These include: the Jesuits, the Diocesan Caritas of Catania, the Vincentian Lay Family, the Salesian Family, the Franciscan laity and the Carmelite NGO.

Several charitable and beneficial initiatives carried out include: a study of the real problems of the People of God in light of the social teachings of the Catholic Church; a plan for remedies to improve the earthly and spiritual condition of the People of God; activate any initiative aimed at solving these problems.

In this context the traditional and ancient commitment of the lay Carmelites who accompanied the action of the religious of the Order over time, we have recently witnessed the commitment by the laity and the religious. 1) The Carmelite NGO on the right to food; protection of women and children against all forms of violence and exploitation; for the protection of the environment, also taking part in the international congress organized by the United Nations in Paris on climate change; 2) The Domus Carmelitana Siculorum, today, Caritas Carmelitana Italiana which in the former Sicilian Province and the Italian Province has carried out projects to support the new poverty that is today’s reality. Some examples are; organizing courses of study of the Italian language for the purpose of effective integration of immigrants, the after school for children to support the most disadvantaged families and with particular problems, as well as more protection of the right to work. All this is under the guidance and in the name of the Blessed Virgin of Mount Carmel who speaks the word of God’s unconditional and gratuitous love, charity and mercy for an evangelization coherent with the aims of the salvific mission of the Church of Jesus Christ.

*Article by Andrea Ventimiglia, attorney and member of the coordinating team of the Carmelite NGO.*
was on how to apply what had been discussed by the main speaker in the context of Indonesia.

Since this course is intended to prepare Indonesian Catholics to become good Christian leaders in the multi-religious Indonesia, the expected participants are those who are or will be Christian leaders. They include lay leaders, priest students, diocesan priests and religious congregation and lay leaders from diocese of Malang, diocese of Maumere, archdiocese of Semarang diocese and archdiocese of Jakarta. Due to the distance of each diocese, the course was done in serial and held in different area. The first and the second were in Jember with students of St. Paul Carmelite High School and with the religious and lay communities. When the second was held, people with different religious background were invited to participate. The third and the fourth are in Malang with the students of St. Albert Carmelite High School and with the religious and lay communities. The fourth and the fifth were held in Maumere - Flores, with the students of Alvares Carmelite High School and with the religious and lay communities. The next was held in Sanata Dharma, a Jesuit University in Yogyakarta. Finally, the last one was held in Jakarta, with the religious and lay communities. Besides those course intended to the Catholics, the speakers were invited to talk in Duta Wacana Christian University in Yogyakarta and in Satya Wacana Christian University in Salatiga.

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