



Indonesian Montfortian Concerns in Nation-Building

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Abstract: Humanitarian issues are one of the focuses of the apostolic work of Indonesian Montfortians. In Indonesia, humanitarian issues are related to poverty and all forms of injustice. This reality invites the Montfortians to act concretely in proclaiming God's salvation. Grounded in the spirit of Saint Louis de Montfort, Indonesian Montfortians live their vocation as priests, prophets, and kings. This research uses a descriptive qualitative approach. The research findings show that the Montfortians realize the nature of the Church's presence, which has a mission to save humanity in line with the mission of Jesus. Salvation not only touches the spiritual realm but also the physical. Jesus Christ is present in the world, giving physical strength and the soul. Saint Louis-Marie de Montfort lived such an example of Jesus' life and passed it on to the Montfortians. This study concludes that the Indonesian Montfortians live the example of Jesus Christ in the context of Indonesian life.

INTRODUCTION

The vocation of every Christian is to be a priest, prophet, and king. This vocation is not the monopoly of certain people (parishioners, clergy, or monks/nuns). Every Christian should fulfill them. Of course, the application of the call is adjusted to the context of life, what are the problems and longings. In the context of life in Indonesia, we are currently dealing with issues of discrimination and impoverishment. Poverty is the focus of the Church's attention. Poverty is a big problem for the Indonesian people. The Church certainly does not remain silent on this issue. All efforts are made so Indonesian people rise from the downturn of life. The Montfort Missionaries of Indonesia share the same spirit. The Montfortian Company of Mary started working in Indonesia in 1939. The spirit of the Montfort Missionaries is poverty and full hope in Divine Providence.

The apostolic spirit of the Indonesian Montfort Missionaries is in favor of people experiencing poverty. Montfortians are keen to voice justice and welfare. They reject palm oil and mining companies that can harm society. They even criticize and oppose unjust leadership. Living in poverty and defending the truth is the soul of the Montfortians.

This spirit is in line with the spirit of Montfort and the Indonesian context. Poverty is an issue that remains a struggle for Indonesian Montfortians to this day. The Indonesian Church is inseparable from the problem of poverty in carrying out Christ's mission. The problem of poverty is a challenge for the Church and the Indonesian Montfortians. Robert Hardawiryana, in his concern, revealed that in Indonesia, there is often abuse of human dignity. These

problems encourage every Christian to engage in a new evangelization. The newness can be seen in the way and method.

Montfortian Indonesia is present as a herald. In the Sintang district of West Kalimantan, the mission field of the Montfort Missionaries, the poverty rate continues to increase yearly (Situmorang, 2019). Indonesia's central statistics agency released that the poverty rate in Indonesia increased by 10.34% as of September 2020 (Budianto, 2020). This reality should make the Church aware of its identity as the bearer of salvation for humanity.

The Indonesian Church has played an active role in eradicating poverty (Nugroho, 2019). The Church must possess Sensitivity and awareness of life issues as a form of its loyalty to the mission of Christ. Like Christ, the Church is present in Indonesia to uphold justice for the marginalized. Indonesia's prosperity belongs only to certain political elites and capital owners. There are so many Indonesians who live in poverty. John Paul II once criticized the economic system that suffocates the small people. The industrial mechanisms of the economy should take care of the employees. Poverty is an issue that remains current. The reality of poverty should stir the hearts of Indonesian monks who live in prosperity. To date, there has been no news of monks starving to death. They live in monasteries with magnificent buildings and adequate facilities.

Meanwhile, many devotees live on the streets and in rickety huts behind the monastery's walls. The monks eat three meals daily, but not necessarily the people they serve. The vow of poverty does not make a monk poor. Monks still live well despite leaving their families and inheritance behind and taking a vow of poverty (Charlys, 2007).

Based on previous research, this study focuses on the extent to which Indonesian Montfortians truly live the teachings and actions of Jesus Christ. The teachings and actions of Jesus Christ in the nation's life will be shown based on the theological reflections of Robert Hardawiryana. This text will also show the understanding and practice of Indonesian Montfortians in their vocation as priests, prophets, and kings. Here are some formulations of the problem: Why is poverty a concern of the Church? Why does Robert Hardawiryana offer a new evangelization as a response to the signs of the times? Why are the Montfortians passionate in defense of people experiencing poverty? Why should Montfortians be priests, prophets, and kings concerning poverty?

The Indonesian Catholic Church is concerned about the lives of the poor. The Church does not fully expect the government to overcome poverty (Harold, 2017). Instead, the Church is a religious institution that can think critically about every issue surrounding poverty. Jesus Christ, in His time, was not afraid of oppressive structures and rules. Jesus did not hesitate to criticize despotic and iron-fisted leaders.

On the one hand, Jesus fed the hungry and healed the sick. He even raised the dead. Poverty and suffering made Jesus' conscience uneasy. Reflection on the prophet should lead the Church to an action to serve the poor. Serving is the nature of a prophet. A prophet does not only speak in the pulpit but must enter the kitchens of people with low incomes (Purwanto, 2012). The presence of the Church embodies salvation and liberation for the poor (Nugroho,

2019). The problem of poverty can be overcome by carrying out Christ's three salvation missions: priest, prophet, and king. Being a priest, prophet, and king are three complete missions to eradicate poverty.

METHOD

This research uses a descriptive qualitative method. The subjects of this research are Indonesian Montfortians. Researchers will conduct interviews directly and through social media such as *WhatsApp* and *Facebook*. As further study material, the researcher used a literature study. Related to the context of poverty, to what extent, as a Montfortian Priest and together with other priests, do you realize this duty of Christ? What concrete service can be done so far when looking at the reality of poverty in Indonesia? What can be done is to be directly present in the context of people's lives in their respective places of assignment and service; how can the little people, the poor, be addressed, be involved in the *koinonia* task in proclaiming the goodness, truth, and justice of Christ for the world around them? So far, the Indonesian Montfortians have given themselves enough to the little people and collaborated with certain parties to help empower the small, weak, and poor in their respective places of service.

RESULT AND DISCUSSION

The vocation as priest, prophet, and king is a means to bless others. Being a priest means a Christian is invited to be a bearer of God's blessings and grace. Being a prophet means a Christian is sent to proclaim God's truth. The call to be a king means that a Christian is given the trust to serve all God's people (Dio, 2018). Being a priest, prophet, and king is commonly termed the three duties of Jesus. Every follower of God has the right to carry out these duties.

The starting point for the three priests, prophets, and king callings is Jesus Christ himself. The entire life and work of Jesus Christ is always related to these three callings. When Jesus taught, He acted as a prophet. When Jesus healed and fed, He served as a priest who brought blessings to many people. Jesus' entire ministry, His actions, and words manifest the call to be a priest. His disciples then continued the spirit of this trinity. To Peter, Jesus said, "Feed my sheep" (John 21:15) (Sinaga, 2015). Jesus said this three times, and it implies a serious matter. In another gospel, Jesus said: "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20). These two biblical foundations clearly describe the threefold calling of being a Christian.

The call to be priest, prophet, and king is realized according to the environment in which Christians live. Every country has different problems, so the reflection on the duties of Jesus is further. In the context of life in Indonesia, the issues of poverty and injustice are the focus. Therefore, the mission of the Church is in line with the various problems that arise in Indonesia. In connection with the issue of poverty, the theology suitable for Indonesia now is liberation theology, by applying the three tasks of Jesus. Of course, this theology departs from the cultural roots or wisdom of the Indonesian people. These various problems invite the Indonesian

Church to become kings and prophets. A church that accompanies and walks with people towards the fullness of humanity. Reflecting on Jesus Christ, the Church speaks out fearlessly for the sake of humanity (Hardawiryana, 1995).

The great mission of Jesus Christ is to save humanity. The Indonesian Montfortians live this mission and try to live it out in the place of service. The Indonesian Montfortians explicitly pay special attention to the poor and marginalized. Of course, this spirit is by the expectations of the founding father of Saint Louis-Marie de Montfort, who is rooted in the spirit of Jesus Christ.

Living the vocation of priest, prophet, and king is not simple. Indonesian Montfortians experience many challenges. The most dangerous challenge is when Montfortians have to deal with palm oil companies and various mines with the potential for injustice and impoverishment. One of the Montfort parishes that successfully rejected palm oil is Benua Martinus parish, Sintang Diocese. Some people do not like their presence because they reject palm oil companies (Golo, 2021). The efforts of the Montfortians to side with the elements of humanity and save the environment are bearing fruit. One of the stations (Sungai Utik) was awarded as an environmental savior in 2019 by the Ministry of Environment and Forestry of the Republic of Indonesia (Arif, 2019). The Montfortians also show their partiality to people with low incomes by sending children from underprivileged families to school. In addition, the Montfortians build dormitories for school children for free (Peeters, 2021). In the context of evangelization for the portrait of poverty in Indonesia, the task of the Montfort Missionaries today is to realize the mission of Christ, namely to take part in the spirit of what is called “*option for the poor*” through solidarity for the context of poverty in Indonesia. There are many poor and needy people in Indonesia on the one hand. On the other hand, many people live in abundance (Wotan, 2021).

Fr. Wim Peeters, an SMM missionary from the Netherlands, shared his joy and excitement in serving the people in the interior of West Kalimantan. He was eager to preach the Gospel in an area that was completely unknown to him. He lived with the people in remote areas, mingled with the people, and took full part in the life of the people. The spirit of poverty and freedom was inherent in the missionary, whom the people once addressed with a holy name.

The poverty of Saint Louis-Marie de Montfort inspired Fr. Wim to stay with the people in the stations for weeks and even months. In addition to preaching the Gospel to the people, Fr. Wim also provided medicines. The people missed the presence of Fr. Wim. Fr. Wim then instilled the spirit of poverty in his novices, currently at the forefront of Indonesian Montfort. In his sharing, Fr. Kosmas Ambo Patan said the pastoral experience taught him to live freely. The pastoral experience led him to be a person with fighting power and endurance. The Montfortian spirit encouraged Fr. Kosmas to deny himself. He was denying himself of all worldly possessions and doing everything in the spirit of poverty. For Fr. Kosmas, “serving God’s people is the maximum expression of his love for his vocation as a Montfortian priest and religious” (Suhartono, 2014).

Contextual proclamation is a proclamation based on local problems. In carrying out its mission, the Indonesian Church departs from the issues among the people. Forms of injustice and poverty are at the center of the Church's attention. These concerns arise from the realization that humans have noble dignity because humans are the image of God Himself. Therefore, the new evangelization of the Indonesian Church departs from the concrete situation of Indonesia. The new evangelization is lived and interpreted in a new way in Indonesian life.

The Church, in its existence, cannot separate itself from the problem of poverty. Paying attention to and defending the poor is the duty and responsibility of the Church. The mission of the Church always carries the spirit of concern for life. The Church's involvement in eradicating poverty is not exclusive. The issue of poverty is a social issue and touches the lives of all human beings. Poverty is not only experienced by Catholics but all religions, races, and cultures in the Indonesian homeland. The mission of the Church always leads to universal salvation. Jesus Christ has mandated His disciples to make disciples of all nations. Being a disciple of Jesus means being a saved person. The Church carries the mission of salvation to the whole world, including Indonesia. Indonesia is a multicultural, multi-religious country that has problems with poverty and the environment. The Indonesian Church is well aware that it coexists with other religions. The problem of poverty the Indonesian people face is also a church problem. By involving itself in the issue of poverty, the Church shows its concern for salvation. Salvation concerns souls, community, and human development (Hardawiryana, 1995).

The issue of poverty must be reflected more broadly in the Indonesian context. Poverty is not only about material things but also about injustice. Injustice often leads to social inequality. The gap between the poor and the rich is visible in cities and villages. Injustice and impoverishment often occur intentionally, knowingly, and willingly. Intentional impoverishment is a form of abuse of human dignity. Dehumanization is an issue that continues to fluctuate from time to time. The case will subside if every individual can respect human dignity. In this situation, the Church becomes a prophet who dares to speak out. The prophetic cry often reflects the life and work of Jesus Christ, for example, Jesus in Luke 18:24-25 says, "How difficult it is for a camel to enter the kingdom of God. For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God". These words of Jesus emphasize that money is not everything. Money should not be a barrier for people to cultivate humanity. Being a prophet is not always by words but by acting concretely.

The Church has always been a voice for justice. The Church is present in people who experience oppression and defend human rights. The call for humanity is not only in the pulpit (Nugroho, 2019). A church without a call to humankind will lose its meaning and vocation. "Humanity-oriented pastoral care presupposes direct contact with people" (Budianto, 2004). Without direct contact with the life of the people, a pastor will not know the sorrows and anxieties of his people. In other words, reciprocal relationships are essential in pastoral care.

The renewal concerns a spirit of responsiveness to the situation and context. John Paul II encouraged concrete ways of doing theology. The Pope's insistence gave birth to contextual

theology, namely liberation theology. The Church is present in humanitarian crises and struggles to free people from the downturn of life.

In the context of Montfortian spirituality, liberation is, first of all, personal. A Montfortian is a freethinker (*liberos*). Saint Louis-Marie de Montfort's words and actions strongly emphasize the spirit of freedom. Of course, Montfort hopes that the spirit of *liberos* will be in his followers. The Indonesian Montfortians actualize the *liberos* spirit in their apostolic work. For example, the Indonesian Montfortians do not have private vehicles; everything is common property. Private ownership of property will hinder the ministry and not positively affect the people. At this point, the spirit of liberation of the Montfortians is closely related to lifestyle.

The Montfortian spirit of liberation reflects the actions of the Church itself. Liberation must begin with pastoral ministers. Jesus says: "You blind leaders, the mosquito you filter out of your drink, but the camel in it you swallow" (Mat. 23:24). The scathing criticism by Jesus wants to say that the Church needs to introspect. To what extent does the Church dare to criticize itself? So, the Church sees the problems that exist outside itself and those that arise within the church body. The Church must be brave and observant in seeing all the issues that arise. The Church's response to life's problems must be balanced with lifestyle. It means the Church's lifestyle does not contradict what it teaches and echoes. By acting in line between words and actions, the Church shows integrity and authority as a champion of humanity. The Church's involvement in humanitarian issues indicates that the Church is not blind. The Church is present in the world to be an example that leads humanity to salvation, not suffering. Jesus wanted to teach that the Church is a role model for the world. Therefore, the Church should give positive influence and energy to the world. Faith, hope, and love are virtues that must be given to those who are poor and marginalized from life.

The concept of service within the Catholic Church touches all aspects of life. In service to the world, the Church shows its partiality to those who are "outcasts." Robert Hardawirayana's concept of new evangelization gives place to the locality of the idea. Hardawirayana was concerned about the danger of dehumanization. Regarding nation-building, Hardawirayana was convinced that living harmoniously with culture was the key to success. Countries that ignore culture in their development are often faced with the problem of dehumanization (Hardawirayana, 1995). This problem continues to occur yearly and is difficult to stem. This reality awakens the Church to the nature of its proclamation. The Church is present in the world to proclaim the message of salvation and bring salvation.

Today, religious fundamentalism and radicals have emerged. Indonesia is in danger of division due to ethnic, religious, and racial differences. Humanitarian issues are issues that remain actual and worthy of discussion. Humanitarian issues should not be considered taboo. Jesus Christ was never afraid of anyone. Jesus criticized leaders who easily gave oaths and promises to the people (Mat. 23:16). Jesus' criticism was aimed at the leaders of the country and the Indonesian Church. God's love is the foundation for the Church in serving the poor.

Love that demands real action and not sweet promises that end tragically. The church “becomes all things to all people,” which is the deepest meaning of its apostolic work (Sudhiarsa, 2008).

Indonesia is currently experiencing a social transition in the economic field. Technological development is too rapid and not in line with Indonesian civilization. There is a big leap in the nation’s economic life, and Indonesia is not ready to deal with it. These problems are very visible in traditional communities in remote areas. For example, villagers can use *smartphones* (working in the fields while *video calling*). However, their farming equipment is still traditional or makeshift. This simple example shows the global world civilization that traditional communities have not accepted. In a sense, the development of the times is a new form of colonization of people in developing countries. The local Church conducts various activities, such as catechesis, to provide an understanding of the times.

All of the issues raised above are signs of the times. Signs of the times that require a new evangelization. An evangelical and contextual proclamation. It is necessary considering the swift flow of the times and the people are not ready to adapt. There are several steps needed in responding to the signs of the times. First, investigate various facts in all aspects of community life. Second, understanding every issue that arises, what are the factors and impacts. Third, analyze the social aspects of culture or religion (Hardawiryana, 1995).

The new evangelization aims to deepen the faith of the people, which has become obscured due to the changing times. The new evangelization encourages the development of a new culture open to the gospel message and social transformation. So that the new evangelization process bears fruit in the future and is manifested in a culture of love, in the current context and reality, the new evangelization can uphold justice, welfare, truth, and a good quality moral life (Hardawiryana, 1995). The concrete action or step needed in realizing this new evangelization is the catechesis of the people.

Jesus began His life on the path of poverty. In all his apostolic works, Jesus showed his alignment with the poor. He fed the hungry, raised the dead, and healed the deaf and blind. Jesus purified the dignity of people who were considered unclean and sinful. The whole story of Jesus’ life can be an offering to the poor. Saints throughout the ages have followed Jesus’ poor example. Saint Louis Marie de Montfort, a saint from Western France, followed the poor Jesus's footsteps.

Option for the poor is a familiar phrase in Montfortian life and ministry. Montfortians always carry the *option for the poor* as an integral part of their mission. *Option for the poor* is the soul of the Montfortians. This spirit of serving the marginalized is the legacy of Saint Louis-Marie de Montfort. Saint Montfort showed a poor lifestyle since he was in the seminary. Once on his way to the seminary, Montfort chose to walk. He only received a little money from his family. On the way to the seminary, Montfort met a beggar and gave all the money to the beggar. Montfort lived at a time when France was experiencing a revolution. King Louis IV took huge taxes from his people for the war and his family, making many people poor. Before arriving at the seminary, Montfort exchanged his clothes with a poor man who was cold on the street. This story is the beginning of Montfort’s life of radical poverty. Montfort hopes that his

followers will be brave and willing to be poor. In his prayer, Saint Louis-Marie de Montfort cries out to God as follows: “Liberos: Priests, free according to your freedom, totally unattached, without father, without mother, without brothers, without sisters, without relatives, without earthly friendships, in fact without will” (DM. 7). Montfort further prays, “And who are the herds of animals and the oppressed who dwell in your land and enjoy the food you give them? Are they not the poor missionaries who have surrendered themselves to Divine Providence and now enjoy abundant spiritual pleasures?” (DM 21).

Indonesian Montfort Missionaries in various parishes and categorical communities show their partiality towards the poor by serving them. They are present in a place and endure all the existing conditions and situations. Difficult terrain or technological backwardness does not make an excuse for Montfortians to show the spirit of partiality. Preaching salvation is urgent and primary. It is not surprising that the Montfortians voice justice and demand human rights. Indonesian Montfortians in West Kalimantan often become a stumbling block for people in business who want to enrich themselves by unlawful means. The presence of the Montfortians is not only about spiritual but also physical matters. They send children from low-income families to school and even feed them. The preaching of love does not stop at the pulpit but enters the homes of conflict-stricken families. Indonesian Montfortians are resilient and responsive. They intervene in humanitarian and ecological issues. Christian love is forgiving, being forgiven, caring, and nurturing until it grows and bears fruit. Humanitarian matters cannot be bargained and cashed in. Human beings, as the image of the great God, must be respected as if they were honoring God Himself. Love for God must be shown by loving fellow human beings, which is the first and foremost law. At this point, the Church’s mission of salvation must lead to the salvation of humanity. The task for the Indonesian context, with its various life struggles, is for the poor and unfortunate.

The Montfortian Company of Mary Indonesia is concerned with issues surrounding humanity and creation. These concerns are clearly expressed in the vision, mission, and daily prayer. In the third point of the mission of the Indonesian Montfort Mission, it says: “actively involved in responding to the problems of humanity and the integrity of creation.” The echoing salvation is about people and the surrounding nature where people live. The mission then became a daily prayer for the Indonesian Montfortians. In this prayer, the Montfortians ask for God’s help to live following their Montfortian identity so they can proclaim the Gospel according to the example of Saint Louis-Marie de Montfort. So it is unsurprising that when palm oil entrepreneurs want to annex people’s land, Montfortians strongly criticize and reject it.

Option for the poor demands real and decisive action. The involvement of Montfortians in responding to natural and humanitarian issues is a great responsibility. This responsibility must be carried out and realized in life. Saint Louis-Marie de Montfort himself has said that Montfortians should not be afraid because God has been pleased to give them a noble task. The Lord has been pleased to choose the Montfortians “for the salvation of the Church which has been so weak and polluted by the sins of her children” (DM. 20). So wherever the Montfortians

are, the cry of humanity and the integrity of creation continues to be echoed. The vocation to the priesthood is to celebrate the Eucharist and make the people reflect the Eucharist in their daily lives. The Eucharistic celebration should make people willing to sacrifice in rejecting anything degrading human dignity.

The apostolic spirit of each congregation or order flows from the mission of Jesus Christ, which is to proclaim salvation to all nations. In carrying out the mission of salvation, the Indonesian Montfort Missionaries live and implement the three main tasks of being priest, prophet, and king. First, in principle, a prophet can be defined as a person who proclaims the truth from God, including anything related to the future, and reveals God's truth through teaching. Truth is an important and key point in carrying out the mission of salvation. The truth is that God wants every human being to be saved. Therefore, any action that shackles people hinders salvation.

The task of a prophet is precisely to strive to redirect the people of Israel to the right path when the Israelites lost their way in life and vocation and strayed from the presence of God. In this context, a prophet in the present sense (as a priest of God, apart from the Grace of Baptism participating in Christ's trinity, in this case first as 'prophet') is called to proclaim the truth of Christ to the people he serves, including through evangelization, catechesis to the people. As a Montfortian and priest, the vocation (priest) is precisely in this area, to be a 'prophet' proclaiming the goodness and truth of Christ through testimony and a right lifestyle before God and others. The reality of the Indonesian nation brings the Montfortians to a reflection that their status as priests should not drown their humanity and live in poverty. A Montfortian is a soldier of Christ ready to live in poverty and side with the weak and marginalized. The proclamation's main goal is the salvation of each of God's people.

A priest's vocation is to permanently administer the sacraments so that the Church can continue to help God's people always to obtain God's Grace. As a priest, the priest's duties also fall exactly into this category, in addition to participating in the administration of the sacraments in the Church. As a priest, the people of God he serves can also be invited to participate in the sacramental and liturgical life, especially the sacraments of Eucharist and Penance.

The people of God can also be actively involved in their duties as priests (because of the grace of baptism that he received), learning to live holy lives, namely loving God and others based on Love for God. In Indonesia's poverty context, what can be done is the extent to which priests can live the sacraments in service and care for the poor and suffering. The only question is when the Indonesian Montfort Missionaries realized their function as priests in favor of the poor. So far, the Montfortian priests in Indonesia are concerned for these marginalized groups, perhaps not done globally together in the form of a fixed and distinctive program. Still, at least it is lived in the context of the presence of the Montfortian for these people in the place where the Montfortian works.

Living out Christ's kingship means placing Christ as King in every human heart and heaven. The Catechism of the Catholic Church puts it this way: "Jesus Christ was anointed by

the Father with the Holy Spirit and made “priest, prophet, and king.” The whole People of God share in these three offices of Christ and are responsible for the mission and ministry that go out from them” (cf. CCC 783, 1241, 1546, 1581, 436).

CONCLUSION

The universal Church is concerned and sensitive to issues surrounding humanity. The Church’s concern for humanitarian issues is very reasonable. As God’s image, man is the most important and theologically indisputable reason. Humans are the image and likeness of God, who has fallen into sin, and God wants humans to be saved. The concept of salvation is not only about salvation from eternal death but also touches the real life of humans. Human dignity must be respected and upheld. Therefore, everything contrary to human dignity must be erased from the face of this earth. Jesus Christ has shown His alignment with the weak by dying on the cross. A sacrifice that no one can make. The spirit of sacrifice, like Jesus, is what the Indonesian Montfortians live by. Although they did not sacrifice their lives, the Montfortians tried to voice justice for humanity. Oppression and violence are enemies that must be conquered.

The Montfort Missionaries of Indonesia are a small flock that is resilient and responsive. They live and take part fully and characteristically in the tasks of the Church. The various heavy tasks they carry out show that they care about the Church’s and the nation’s problems. With the spirit of freedom, the Indonesian Montfortians stand at the forefront to dispel all forms of oppression. The Indonesian Montfortians realize that even in simple people, God is present. Love for God must be expressed by loving our fellow human beings. Loving one’s neighbor is unconditional because love is sincere, like the love shown by Jesus. Loving God presupposes a love for others who are not counted in life together: those who are oppressed and the victims of life’s injustices.

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