

# KITA BERHIKMAT BANGSA BERMARTABAT

## Christian Evangelization through Principles of Pancasila

As Catholics, there are many ways to serve the church; from participating as a choir member, Extraordinary Ministers and decorations to the act of offerings and almsgiving. We often help to build churches, take care of our priests and nuns, and support growth and continuity of church communities. Of course, these acts are all well and pleasing for God, however the Archdiocese of Jakarta calls us to reach more than just serving within the walls of the church. We are called to exercise broader evangelization; to serve outside the walls of the church, which is to the society and our country.

During this past 4 years, the Archdiocese of Jakarta aims to direct pastoral activities towards outside of the church, so that we are not only good servants of the church, but we are also able to evangelize Jesus' love across different ethnicities, religions, and cultures. The aim is to apply the values taught in the church to the outside world, so that synchronization between the church and the outside world is achieved. The Archdiocese of Jakarta also realizes that the values in Pancasila are aligned with the values of what we are trying to apply in our daily lives as Catholics. Pancasila is the official, foundational and philosophical belief in Indonesia. The word Pancasila is derived from two old Javanese words 'panca', which means five, and 'sila', which means principle. Thus from 2016 – 2020, the Archdiocese of Jakarta has been focusing on combining values of the church and Pancasila through yearly themes for the congregation to contemplate on.

The theme on 2016 was 'God's mercy liberates us' which was derived from the First Pancasila principle; to Believe in the One and Only God. We are reminded that we have only one God in heaven who has unending love and mercy for us. Through His mercy, He gives us true liberation in life. Luke 5:1-11 tells us a story about Simon's life when he encountered Jesus for the first time. At that time he was fishing all night and did not get any fish, but when Jesus asked him to let down his net, Simon ended up catching abundant amount of fish. Then Simon said to Jesus, "Go away from me; for I am a sinful man, O Lord!" But Jesus said in reply, "Do not be afraid; from now on you will fish for people." Through this passage, we are shown that Simon was too fixated in his own way of thinking; thoughts of sinfulness and unworthiness. As human, sometimes we are afraid that following Jesus means we have to be holy and free of sin. When we fail, we move away from Jesus because we feel sinful and unworthy. When Jesus said to Simon, "from now on you will fish for people," this is the moment where God was pouring out His mercy towards Simon. His mercy allowed Simon to not only be forgiven, but also to fish for people. Hence, this reinforces the fact that anyone with faith in God can be used by Him and is worthy enough to serve Him. God's mercy liberates us from our feeling of unworthiness and we are also called to always lean on God's mercy. We have to remind ourselves to not be fixated on our negative thoughts that distance us from God, but we should always seek and believe in God's mercy and love.

The second theme in 2017 was derived from the Second Pancasila principle, a Just and Civilized Humanity. A verse from Matthew 6: 24 says, "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon" The Archdiocese of Jakarta guides us to look deeper into two words; serve and mammon. The word serve, comes from a Latin word servus, which means "slave" or "servant". A servant never thinks for his/her own wishes or comfort; a servant is truly devoted only to his/her master. As Catholics, we are called to be servants of God. So it is no longer what we want and what we desire for our own benefits, but it is about what God wants us to do in our lives for His glory. Every effort and attempt to serve God is an attempt to fulfill our true calling and the fullness in evangelizing of God's love to people around us. The second word that was emphasized is the word mammon. Mammon is defined as money, possessions, fame, status, or whatever that we value more than the Lord. When we value mammon more than the Lord, our true calling on being servants of the Lord shifts to becoming the servants of mammon. When human value is degraded with earthly possessions, justice and civilization as such in a Just and Civilized Humanity will not prosper.



## Get Involved !

### CFJ Bible Fellowship

Wednesday, 7 PM

Venue : Will be broadcasted weekly

Contact Person :

Kelvin Sutandar (+62 812-8183-4550)

### CFJ Choir Practice

Tuesday, 7 PM

Venue : Ambiente Jln. Senopati no. 70

Contact Person :

Fransiska Darmawan  
(+62 812-8183-4550)

### CFJ Kids

Weekly Sunday School, 11 AM

Venue : Gereja Katolik St.Perawan

Maria Ratu (Blok Q Church)

Contact Person :

Krista Oen (+61 813-8108-9798)  
Friska Ruslim (+62 812-6743-218)

### CFJ Mass Servers

Lectors & Altar servers

Contact Person :

Felicia Husada (+61 821-6101-9933)

### CFJ Newsletter Team

Contact Person :

Anastasia Liando (+61 821-8800-0821)

### CFJ Teens

Contact Person :

Katya Kamdani (+61 815-8348-233)

### CFJ Ushers & Audio Visual

Contact Person :

Mardhika Riady (+61 818-717-325)

E [info@cfjakarta.com](mailto:info@cfjakarta.com)

W [www.cfjakarta.org](http://www.cfjakarta.org)

f [facebook.com/cfjakarta](https://facebook.com/cfjakarta)

g [@catholicfellowshipjakarta](https://www.instagram.com/catholicfellowshipjakarta)





# ASK DADDY D



**Dear Daddy D,**

As Christian minority in this country, I often feel alienated and excluded no matter what I do. What should I do or feel about this?

- Percy Cuted

**Dear PC,**

While we can see that nowadays believers in Christ are technically a majority in many countries in the world, this was not always so – in fact throughout our history, believers have been persecuted many times and in many ways worse than whatever we may feel and experience today.

The early Church was persecuted by the Romans and the Jews; later on during the middle ages Catholics were persecuted by Protestant rulers, and vice versa. In many ways, we need to be grateful that we have many of the liberties in professing our faith today, such as the right to choose and live our faith freely, with churches to hold our service and worship in (which many of our brethren still lack today). As to what to do, remember that Jesus said give unto Caesar what is rightfully Caesar's - thus despite the injustices and

alienation we may feel, we still need to execute our duties as citizens of Indonesia as well as our duties as followers of Christ. Not to mention that Jesus asked us to love those who hates us just like we love our brothers and sisters!

Got any questions ?

Email Daddy at [info@cfjakarta.com](mailto:info@cfjakarta.com)



## Did You Know ?

1. **How many islands does Indonesia have?**  
a. ~10,000      b. ~15,000      c. ~18,000      d. ~20,000
2. **How much time does it take from one end of Indonesia to the other?**  
a. 6 hours      b. 8 hours      c. 10 hours      d. 12 hours
3. **How many ethnicities does Indonesia have?**  
a. 100      b. 200      c. 300      d. 400
4. **With ~250 Million people in Indonesia, it is the \_\_\_\_\_ most populous country**  
a. 4th      b. 5th      c. 6th      d. 7th
5. **How many languages does Indonesia have?**  
a. <100      b. 100-500      c. 500-700      d. >700

1. C, 2. D, 3. C, 4. A, 5. D



# Catholic Fellowship Jakarta

# Sharing



As a Christian and Indonesian citizen, I find inspiration and motivation to build my country from the servitude characteristics found in my two identities. My Christian identity calls me to "do nothing out of selfishness or out of vainglory; rather, humbly regard others as more important than yourselves" because Jesus Christ demonstrated this through sacrificing His life on the cross (Philippians 20: 3 to 8). In the same vein, my Indonesian nationalism calls me to serve my country wholeheartedly, following the principles of Pancasila. I was born and raised in Indonesia, so I feel it's my duty as a citizen to give back to the country that made me who I am today.

My job is my way for fulfilling my Christian and Indonesian duties. As a Product Marketer for a national e-commerce unicorn startup, I promote initiatives that equip warungs for technological disruption and help them to naik kelas. This includes providing warungs with mobile apps to effectively restock products and receive cashless payment from tech savvy customers. My job is a small piece in this mission: to support Indonesia's small-medium enterprises which will improve the country's overall economic and social status.

However, to fulfill this nationalistic duty and my work's mission, Indonesia calls for Bhineka Tunggal Ika. This means Indonesians need to work together to make this country a better place despite the many differences among the nation's islands. In addition, God calls us to "love one another. As I have loved you." (John 13:34) because only through selfless unconditional love can we empathize and unite to make Indonesia a better place. So, in this spirit, let's celebrate Indonesia's independence by making this country the homeland that everyone can be proud of!

## ***Katya Kamdani***

*CFJ Teens Bible Fellowship Mentor & Cantor*



As Christians how do you find inspiration to be involved in activities that help build our nation and its people? What sort of Christian spirit do you think is necessary to cultivate the brotherhood among fellow citizens.

Despite Indonesia being a Moslem-majority nation, Christian believers have played a role in building our nation from the early days of our young nation. Names like IJ Kasimo, Soegijapranata, Pattimura, Yos Sudarso, Maria Christina Tiahahu, and Slamet Riyadi are just a few of the believers who worked, and died, for Indonesia. For them it never mattered that in the Indonesia they are fighting for, they are religious minorities – for them we are all part of the same Indonesia. I would like to invoke the spirit of the good Samaritan in our current situation.

The Jews in many ways cultivated a dislike towards the Samaritans due to historical and cultural reasons – but the Good Samaritan in the story did not hesitate to help the stricken Jew lying bloody on the side of the road. In the same way, as a Christian in Indonesia, we should not hesitate to participate in working arm in arm with our non-Christian brothers and sisters in building our nation and society. In our work, we should be more than happy to employ and work with those of a different religious belief; when we donate to our countrymen who are stricken by natural disaster, we don't differentiate whether they are living in Padang or in Manado.

We are all part of the same nation, and we all live in the same land. If we decide to exclusively live in our bubble of fellow believers, how can we reach out our hands to our fellow Indonesian, to lift each other up in order to build a better future for our children and grandchildren.

## ***Dennis Widjaja***

*VP of CFJ & Liturgy team member*