

# INTERNS

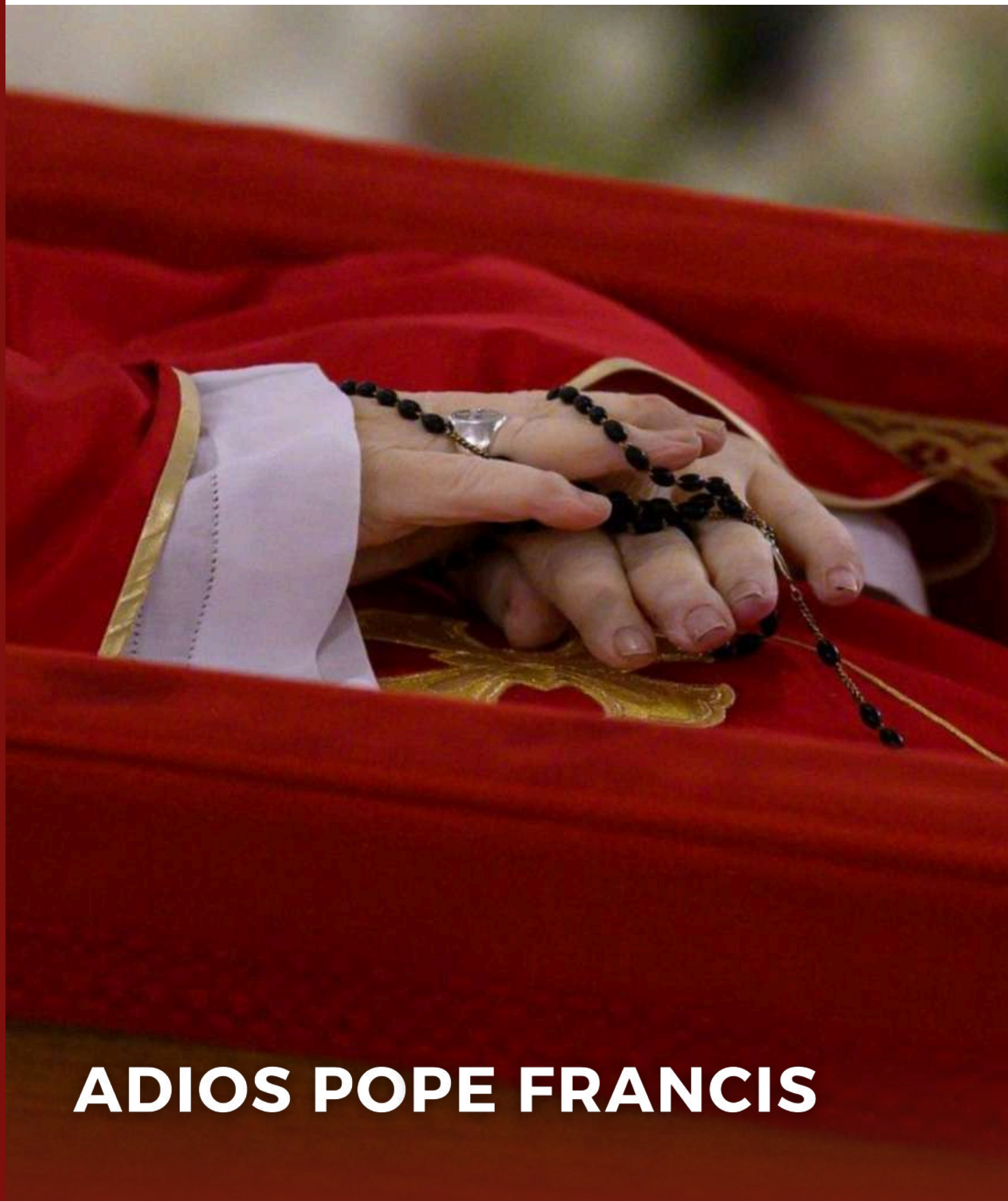


capture imaginations, awaken desires, unite the Jesuits and collaborators in mission

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NEWSLETTER • SJ-INDONESIA-TH.LXIX/2025 • EDITION V/MAY 2025

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## ADIOS POPE FRANCIS

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## APOSTLESHIP OF PRAYER MAY 2025

### FOR THE UNIVERSAL CHURCH

*The meaning of working*

Hopefully, by working, everyone finds the fullness of life to meet the family's needs and to develop an increasingly prosperous society.

### FOR THE INDONESIAN CHURCH

*The real fruit of liturgical celebrations*

Like a branch of a grape that sticks to the vine and bears fruit, may we who have been united with Christ in the Eucharist be able to share the real fruit by serving those who are neglected, weak, poor, excluded, and disabled

## PROVINCIAL AGENDA

May 5-7	Regular Visitation to Bener Apostolic Community, Yogyakarta
May 5-9	The Pope's Worldwide Prayer Network: Apostleship of Prayer meeting in Chiang Mai
May 13-17	The Jesuit Companions in Indigenous Ministry (JCIM) in Taiwan
May 19	IDO Monetary Council Meeting
May 19-21	Pastoral Meeting of Jakarta Archdiocese – First Group
May 22-23	IDO Consultative Meeting
May 26-28	Pastoral Meeting of Jakarta Archdiocese – Second Group

# PROVINCE UPDATES

- **Fr. Andreas Aryono Mantiri, S.J.**, completed his special studies in Management at Atma Jaya University, Jakarta, and resigned as the Second Minister of Scholastics of Johar Baru; will be serving in the new ministry as the Assistant to IDO Treasurer as of May 1, 2025.
- **Bro. Robertus Sigit Adi Nugroho, S.J.**, resigned from the church ministry at St. John the Baptist in Waghete-Papua, will be doing a transitional post and residing at the Provincial's House in Semarang as of May 1, 2025.
- **Coordinator of IDO Communicator:** Sch. Antonius Septian Marhenanto, S.J. is to replace Fr. Hendricus Satya Wening Pambudi, S.J. as of May 1, 2025.



## The Last Supper “Between Betrayal and Unconditional Love

Hi Insight Seekers, have you watched The Last Supper?

🎬 “The Last Supper’ is more than just a historical story. A spiritual journey that invites us to sit at the same table as Jesus and His disciples.

In one silent but meaningful night, we witness a love that gives, a painful betrayal, and a forgiveness that goes beyond human logic.

## RIP Pope Francis 1936-2023

In faithful simplicity, Pope Francis returned home to the Father.

A shepherd who chose the path of silence:  
Simple black shoes, a bronze ring encasing a promise of fidelity,  
and a humble abode.

He taught the world that glory is not found in power, but in  
meekness.

He reminded us that to be great is to be small before others, and  
humble before God.



**Cover:** The remains of the late Pope Francis were moved to St. Peter's Basilica. Documentation: X @VaticanNews

The photos in this bulletin are taken or downloaded from the collections of Ours, news sites, and other relevant sites, as well as free photo galleries while still stating the information sources.

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Documentation : x @VaticanNews

Requiem Mass for Pope Francis.

# ADIOS POPE FRANCIS

*P Arturo Sosa, S.J.*

Dear Brothers,

The Society of Jesus shares in the sorrow of all the people of God, joined together in the Church, in union with many other people of good will, at the end of the earthly life of Pope Francis. It does so with deep feeling and with the serenity born of the firm hope in the resurrection through which the Lord Jesus opened for us the door to full participation in the life of God.

We mourn the passing of one who was placed at the service of the Universal Church and exercised the Petrine ministry for more than 12 years. At the same time, we feel the departure of our dear brother in this *mínima Compañía de Jesús*, Jorge Mario Bergoglio. In the Society, we have shared the same spiritual charism and the same manner of following Our Lord Jesus Christ.

We are disquieted by his departure, and yet a deep sense of gratitude springs spontaneously from our hearts to God the Father, rich in mercy, for so much good received through the service of a whole lifetime and for the way in which Pope Francis knew how to guide the Church during his pontificate, in communion and continuity with his predecessors in the endeavour to put into practice the spirit and guidelines of the Second Vatican Ecumenical Council.

Pope Francis kept a watchful eye on what was happening in the world to offer a word of hope to all. His extraordinary encyclicals *Laudato Si'* and *Fratelli tutti* reveal not only a lucid analysis of the state of humanity, but, in the light of the Gospel, they also offer ways to eliminate the causes of so much injustice and to promote reconciliation. For Pope Francis, dialogue with one

another, between political rivals or between religions and cultures, is the way to continue to propose peace and social stability, to create environments of mutual understanding, care for one another and support in solidarity. On many occasions, we listened to his words, his pastoral reflection and we admired his tireless activity, as he proposed initiatives or joined those of others, always convinced of the value of the word and of encounter. How could we forget the extraordinary moment of prayer he himself called for in the face of the coronavirus emergency in March 2020, in an empty St Peter's Square? Or the constant concern for peace in the face of intolerance and wars that threaten international coexistence and generate untold suffering among the most defenceless. Or the empathy of his heart with the immense flow of forcibly displaced persons throughout the world, especially those compelled to risk their lives crossing the Mediterranean.

In the words spoken on the evening of 13 March 2013, when greeting the faithful gathered in St. Peter's Square to celebrate the newly elected Pope, we already find two key dimensions of his ministry: the importance of walking together, Bishop and people, on a path of fraternity, love, trust and hope; and the centrality of prayer, especially that of intercession.

The importance given to the development of the Synod of Bishops and the attention given to synodality as a constitutive dimension of being Church strikingly exemplify this "walking together". In no way does it diminish the Primacy of Peter or episcopal responsibility; on the

contrary, it allows it to be exercised with the conscious participation of all the baptized, of the people of God on the way, recognising the presence and action of the Lord through his Holy Spirit in the life of the ecclesial community.

The invitation to prayer, which he made that night to all the faithful, is impressed on our memory: *Let us pray together, Bishop and people. I ask you to pray to the Lord to bless me.* Throughout his pontificate, he concluded his speeches, including the Sunday Angelus, with the same invitation: *please do not forget to pray for me.* He never tired of reminding us how prayer is born of trust in God and familiarity with Him. In prayer, we can discover the secret of the life of the saints (cf. General Audience of 28 September 2022).

When he addressed us, his Jesuit confreres, he always insisted on the importance of reserving sufficient space in our life-mission for prayer and attention to spiritual experience. We need only recall what he wrote me in his letter of 6 February 2019, communicating his approval and confirmation of the Universal Apostolic Preferences: *The first preference (to show the way to God through the Spiritual Exercises and discernment) is crucial because it presupposes as a basic condition the Jesuit's relationship with the Lord, in a personal and communal life of prayer and discernment. I recommend that, in your service as Superior General, you insist on this. Without this prayerful attitude the other preferences will not bear fruit.* He reaffirmed in this way the exhortation he made in his meeting with the members of the 36<sup>th</sup> General

Congregation (24 October 2016), when he strongly insisted on the need to ask for consolation constantly, allowing ourselves to be moved by the Lord nailed to the cross who moves us to the service of so many crucified in today's world.

On that occasion, he pointed out to us something that we can consider an essential element of our identity. As if answering an implicit question about who a Jesuit is, Pope Francis addressed the Congregation and affirmed that *the Jesuit is a servant of the joy of the gospel* in whatever mission he is engaging. From this joy flows our obedience to God's will, our being sent to the service of the Church's mission and our apostolates together with our availability for the service of the poor. It is this joy that must characterise our way of proceeding so that it be *ecclesial, inculturated, poor, focussed on service, free from all worldly ambition*.

The call to the joy that comes from the Crucified-Risen One and his Gospel through which this consoling news is proclaimed has been a constant feature of Pope Francis's pontificate. It is not by chance that many of his magisterial documents, beginning with the apostolic exhortation *Evangelii Gaudium* which set the tone for his pontificate, have even in their titles this reference to profound joy that was for him something indispensable.

It is precisely on the basis of a living and life-giving relationship with the Lord, founded on consolation and joy, that we will be able to be with pastoral activity, but above all with the witness of a life entirely devoted to the service of the Church, Bride of Christ, the evangelical leaven of the world, in the unceasing search for the glory of God and the good of souls (Pope Francis's response to the congratulations of Fr Adolfo Nicolás on his election, 16 March 2013).

We remember with grateful hearts the discreet and constant attention of Pope Francis to the Society of Jesus, to our life and our apostolate. Many of you were able to meet him in various countries of the world because he always had time for frank and fraternal sharing with the Jesuits who lived and worked in the places he visited.

We accompany Pope Francis with our hearts and prayers in his definitive encounter with the God of unconditional love and infinite mercy whose face Pope Francis showed us with his life and teaching. Confident that the Lord is welcoming his faithful Servant to the banquet of heaven and moved by his example, we renew our desire and our commitment to follow Jesus poor and humble and to serve his Church.

Rome, 21 April 2025  
Easter Monday  
(Original: Spanish)





Documentation : Indonesia Papal Visit Committee

The late Pope Francis' visit to Istiqlal.

# AMONG THE COURAGE, LOVE, AND A VISION OF THE FUTURE

*Yanuar Nugroho*

Pope Francis (1936-2025), a Latin American by birth and the first non-European supreme leader of the Roman Catholic Church, died at the age of 88 at the Vatican residence on April 21, 2025. The sad news was announced by Cardinal Kevin Farrell.

Born Jorge Mario Bergoglio in Buenos Aires, Argentina, on December 17, 1936, Pope Francis was renowned for his compassionate pastoral approach, simplicity of life, and commitment to social justice. He was elected Pope on March 13, 2013, and introduced a new direction in the leadership of the Catholic Church by emphasizing the importance of embracing the poor, championing the environment, and encouraging interreligious dialogue.

During his pontificate, Pope Francis has shown great concern for global issues such as climate change and economic inequality. He undertook internal reforms in the Church by promoting transparency and the serious handling of sexual abuse cases. Despite being ill with double pneumonia, he carried out his duties with dedication, including his final appearance at Easter Sunday Mass.

Pope Francis' visit to Indonesia in September 2024 was an important moment for the Vatican's relations with the Islamic world, and the visit was welcomed by diverse communities. In a meeting with President Joko Widodo, he emphasized diversity as a social strength and celebration.

One of the key moments was when he visited the Istiqlal Mosque and issued the "Istiqlal Joint Declaration" for interfaith cooperation in the face of the global crisis. His message of love and ecological justice was delivered at the Main Stadium of Gelora Bung Karno in front of more than 80,000 people, and he called for Indonesia to be a "nation of hope."

The Pope's messages have significance in Indonesia's socio-political context, especially in the midst of identity politics and social division. He called for love, respect for human dignity, and genuine dialogue. Development, he said, must pay attention to justice and protection for vulnerable communities.

The Pope's visit left not only impressions, but also a deep ethical legacy. His messages reinforced the

commitment to interfaith dialogue, social justice, and environmental protection, which Indonesia is currently facing many challenges with. He reminded us of the importance of human dignity and equality in good governance.

In tribute, church bells tolled throughout Rome, and many countries declared a period of mourning. His remains were laid to rest in St. Peter's Basilica and will be buried in a grand procession attended by many world leaders.

Pope Francis is remembered as a compassionate spiritual leader. He united faith and action, made love the supreme law, and put the interests of the weak first. His moral legacy will live on in prayer and action.

## A TRIBUTE TO THE HOLY FATHER, POPE FRANCIS POPE FRANCIS AND HIS MESSAGE ON SOCIAL JUSTICE

PROVINCE NEWS

*Sch Feliks Erasmus Arga, S.J. and A A Ferry Setiawan, S.J.*

The passing of the Holy Father Pope Francis, or Jorge Mario Bergoglio, on Monday, April 21, 2025, at the age of 88, left very personal and deep memories. We, (Feliks Erasmus Arga and A. Alfian Ferry Setiawan) recall one of the moments of a private audience with the Jesuits on Wednesday, September 4, 2024, during his apostolic visit in Indonesia. His visit left a truly impressive, deep, touching, and moving message. One of them is Pope Francis' original response to Aksi Kamisan (Thursday Movement) that was voiced

during the private audience. Pope Francis said, "We must give voice to those who are voiceless to speak out (victims of gross human rights violations). Remember, this is our duty: to fight for justice, like the mothers on Plaza de Mayo in Argentina who braved the cruelty of the dictatorship for the sake of truth and justice. We must always fight for justice."

### **Initiative and Mission**

Pope Francis has a private audience with Jesuits during his apostolic visit to





Documentation : Contributor

Sch Feliks Erasmus Arga and AA Ferry Setiawan, S.J. handed over Mrs. Sumarsih's letter to the late Pope Francis.

Indonesia. As a Jesuit, he always makes time for these familial gatherings with his fellow Jesuits. In connection with this, an initiative to raise awareness about Aksi Kamisan (Thursday Movement) during the private audience comes up. The goal was to inform the Pope about a movement in Indonesia inspired by the mothers from Plaza de Mayo in Argentina, which he knows well from his time as a bishop in Buenos Aires.

This initiative came from Mrs. Maria Katarina Sumarsih and her friends, who wanted to send a letter to Pope Francis regarding Aksi Kamisan. After discussing the idea with Pater Benedictus Hari Juliawan, the Superior of the Indonesian Jesuits, they learned that Bu Sumarsih had contacted him about delivering the letter. Fr. Juliawan supported the idea, and they received a mission from him to present the letter to Pope Francis during the private audience.

### **Voicing Out Aksi Kamisan**

On Wednesday, September 4, 2024, at

the Nunciature or Vatican Embassy in Jakarta, we were asked to introduce ourselves before handing a letter to Pope Francis. We explained that we wanted to deliver a letter from Mrs. Sumarsih, whose son Bernardinus Realino Norma Irmawan was a victim of injustice of Semanggi I tragedy of 1998. Mrs. Sumarsih is also one of the initiators of Aksi Kamisan, inspired by the Mothers of Plaza de Mayo movement. After hearing our message, Pope Francis responded simply but meaningfully. Below is a quote from Pope Francis, written in the meeting transcript with the Jesuits and published by Father Antonio Spadaro, S.J. on *La Civiltà Cattolica* that is freely translated as follows.

"Did you know that the president of the Plaza de Mayo movement came to see me? I was touched and helped a lot when I talked to her. She encouraged me to give a voice to the voiceless. This is our duty (as Jesuits): to give voice to the voices of the voiceless. Remember: this is our duty. The situation under the

Argentine dictatorship is very difficult, and these women, these mothers, are fighting for justice. Always strive to fight for justice!"

After voicing *Aksi Kamisan* and Mrs. Sumarsih, the Holy Father asked us both to come forward to hand over the letter. To our surprise, Pope Francis straightly opened the letter and read it briefly, "Ahh, Marta Taty Almeida. She came to me before she died." The Pope said this while pointing to the name Mrs. Sumarsih had given in the letter. Instantly, the *Nunciatura* erupted in applause from the 200 or so Jesuits who attended the audience. The handover of the letter ended with a handshake with Pope Francis.

### **Pope Francis, Plaza de Mayo, and Aksi Kamisan**

At the end of 2022, Pope Francis wrote a letter to the mothers of Plaza de Mayo to honor Hebe de Bonafini, a founder of *Asociación Madres de Plaza de Mayo*, who passed away on November 20, 2022. In his letter, the Pope prayed for

the mothers as "Mothers of Memory," who keep the collective memory alive to prevent the legacy of tragedy and impunity. He expressed deep sorrow for de Bonafini's death, highlighting her struggle and bravery. Pope Francis also supported *Aksi Kamisan*, urging continued efforts in memory and justice, reminding that the struggle is driven by hope and love despite despair.

### **Pope Francis and the Advocacy for Justice and Peace**

Pope Francis is shaped by life experiences, leading to his strong commitment to justice. This commitment developed through various roles, including his mission as a provincial, rector, archbishop, cardinal, and pope. His support for the mothers of Plaza de Mayo and visits to migrants, refugees, and disabled children illustrate his dedication. He also addressed issues like the Rohingya crisis and the suffering of Uyghur minorities. His papal documents encourage people, even non-Catholics, to embrace justice rooted in love.

Documentation : Contributor

Gonzaga College High School students give speeches at the Thursday Action.





In the midst of global turmoil, Pope Francis's message and commitment to justice look toward a hopeful future, aspiring for world peace. Even in his later years, he reached out to people in Gaza via video call, offering simple greetings and peace. He also called for an end to the ceasefire in Gaza, emphasizing justice as the foundation of his papacy and urging us to reflect on his profound legacy.

### **Finally, This is Our Mission**

"Finally, this is our mission!" Pope Francis exclaimed in response to Aksi Kamisan which has been carried out faithfully for more than 18 years and more than 850 actions, has now become even more visible. Not only is it a space for victims of gross human rights violations to make demands, but more and more young people from high schools and university students are participating in Aksi Kamisan. They take part in peaceful actions by staying in front of the palace, followed by

reflections, speeches, open lectures or performances of arts and humanities, such as poetry, songs, and theater as a moral appeal to this country. One of the college students once testified, "Kamisan became a space for me to get history lessons that I didn't get at school. I also meet directly with historical figures of the past who become reflections for the present."

Pope Francis emphasized that we always have to fight for justice. Jesuits and good people need to continue this legacy by involving more young people in the struggle for justice. Aksi Kamisan is an important civic education space for justice. Pope Francis is a role model for the marginalized and is committed to justice out of love. Thank you, Pope Francis, for your examples, and pray for us to continue to fight for justice.

*Jakarta, April 26, 2025*

*On the Day of Pope Francis' Funeral*

*Documentation : Contributor*

*Visit of the Plaza de Mayo Mothers to Mrs. Sumarsih during the Thursday Action.*







Documentation: NBC News

The late Pope Francis delivers his blessing to the crowd from the central balcony of St. Peter's Basilica at the Vatican, March 13, 2013.

## HOMILY FOR THE REQUIEM MASS OF POPE FRANCIS GRAZIE, FRANCESCO!

*P F. Wawan Setyadi, S.J.*

On the evening of March 13, 2013, after days of seeing black smoke, I heard church bells ringing around 7:00 PM. Curious, I rushed to find out that all the churches in Rome ring their bells when white smoke appears, signalling a new Pope has been elected. We quickly headed to St. Peter's Square to witness the announcement of the new Pope, saying "*Habemus papam . . .*"

In the square, we joined hundreds, maybe thousands, of people waiting in the cold evening. After an hour or two, Cardinal Bergoglio was introduced as the new Pope. Excitement erupted among us. A memorable moment was when he asked for prayers and blessings, and silence fell as everyone prayed together, creating a deeply moving experience. I was struck by his

friendly, humble *demeanor*, which marked his twelve-year papacy.

I am not an expert on the Pope, nor am I an ecclesiastical official who often meets and has a close relationship with him. My memories and appreciation for him come from an ordinary believer from afar who feels the effects and impact of what he has done all this time. It would not be an exaggeration if I remember Pope Francis as a Paschal human: a person who experiences, believes in, and lives the power of Christ's resurrection, and is moved by Him.

Paschal people are those who experience God's mercy. The hymn *Exultet* heard during the Easter eve liturgy conveys "*felix culpa*," which



Documentation : Indonesia Papal Visit Committee

The late Pope Francis greeted Catholics at GBK, Jakarta last September.

means a favorable mistake, thanks to the coming redeemer. The history of sin is understood from the perspective of the salvation brought by Jesus' resurrection. This is also true for our Pope, who has had an uneasy, even controversial, past during his time as Jesuit provincial in Argentina. Even some of my Latin American Jesuit fellows were skeptical when Bergoglio was elected Pope.

However, the Pope is not trapped by mistakes or failures. In the homily, he reminded us not to be prisoners of our failures. The difficult past is viewed in terms of the mercy and forgiveness of the risen Jesus. Good Friday is understood in the context of Easter Sunday. Christ's resurrection provides freedom and assurance that we are not trapped in difficult experiences. Everyone makes mistakes and has their dramas, yet that is not the end, as there is an Easter Sunday that saves us. Pope Francis invites us to enter into an

experience of repentance and self-improvement that meets God's forgiveness.

This experience of mercy and forgiveness was also felt when the Pope invited the Church to enter the Jubilee Year of Divine Mercy. He believed that even though we are tired of asking for forgiveness, God never tires of forgiving. The room of confession should be a place to meet with God's mercy. Meeting the risen Christ does not mean we ignore sin, but it becomes an opportunity for forgiveness and self-improvement. This mystical experience helps us understand love and understanding, not harsh judgment. Today's world desperately needs spiritual experiences like this.

The gospel we read yesterday and today inspires us with the story of two disciples traveling to Emmaus. We see the inner feelings of these disciples, who are sad and affected by the events



of Good Friday. Their hearts are empty because the Lord they followed died tragically on the cross. They have lost hope and are distancing themselves from Jerusalem, struggling to accept the women's testimony about Jesus' resurrection.

Similarly, the apostles also experienced emptiness and despair. In the Gospel of John 20, Peter and others decide to return to fishing after the events of Good Friday, perhaps wanting to go back to their old lives because Jesus, whom they followed, has died.

Yet, at the heart of this emptiness and despair, God is present. He walks with the two disciples to Emmaus, igniting their hearts. He reveals Himself to Peter and the others, helping them succeed in fishing. This is what Pope Francis conveyed in his sermon, "Do not look at your empty nets; look to Jesus! He will help you walk and succeed. Trust in Jesus!"

Walking with the risen Jesus, like the two disciples from Emmaus comes to my mind when I recall that in recent years, Pope Francis has invited the Church to explore the theme of synodality. A synodal Church offers a broader opportunity for all its members to walk together in caring for the Church and God's people while reducing clericalism. Spiritually, this synodality should embody walking with Christ, as experienced by the two disciples from Emmaus. It is a transformative journey, changing hearts from gloom and despair to warmth and enthusiasm, marked by listening to Jesus explaining the Scriptures and culminating with Him breaking bread. Listening to the Word and breaking bread symbolize the Eucharist, where the two disciples recognized the risen Jesus. This is where our synodality should both originate and reach fulfillment.

As we read in today's Gospel, the two disciples returned from Emmaus with

*The Archbishop of Buenos Aires, the late Cardinal Jorge Mario Bergoglio, washes the feet of an unidentified woman on Holy Thursday at the Sarda maternity hospital in Buenos Aires on March 24, 2005.*

Documentation : NBC News





hearts ablaze and immediately shared their experiences with the other disciples. Their transformation from walking with Jesus turned them into witnesses of the resurrection for others. Being witnesses to Christ's resurrection, sharing the joy of the Gospel and God's mercy, is what I feel when recalling Pope Francis' message at GBK about Pentecost. He said, "It is said in the Book of Acts that on Pentecost in Jerusalem, there was a great noise. And everyone made noise to preach the Gospel. I encourage you, dear friends, to make noise! Make a commotion!"

This commotion, the noise of being witnesses of the risen Christ from the grace of the Holy Spirit, is something we must continue to strive for. Our testimony should reflect a merciful and forgiving God, one who conquers death, and not a terrifying, judgmental God. By doing so, we share hope with others.

In this year of jubilee, the theme of hope is perhaps one of Pope Francis' last legacies for us. Hope becomes essential in the face of despair and difficulties in the world. It answers the situation of the two disciples at the start of their journey to Emmaus. A French thinker stated that in the face of despair, hope declares that life is meaningful; it is not ruled by absurdity. Indeed, the meaning of life can be hidden, so let us seek it together. Seeking a meaningful life in hope means walking with the risen Jesus and listening to Him; it means being witnesses to the joy of the Gospel and the joy of Easter.

Pope Francis, in my memory these days, is a person of Easter. He has experienced, believed in, and lived out the mercy, compassion, forgiveness, and joy of the risen Jesus.

Pope Francis embodies the spirit of Easter, having felt the joy of Christ's resurrection, which conquers all death, including the death caused by sin. This Easter joy always brings a smile to him and invites us all to smile and be happy. It's not a fake happiness hiding life's troubles and failures, but a joy that believes in the joy of Easter Sunday above all Good Fridays in our lives.

Pope Francis is an Easter person. Someone who has experienced Easter becomes a witness of Christ's resurrection, bringing hope to others. He emphasized in his homily at GBK, "Be builders of hope. Listen well: be builders of hope! The hope of the Gospel never disappoints and opens us to endless joy."

Pope Francis is a Paschal person, and I believe he also calls us all to be Paschal people as well. *Grazie, Papa Francesco! Veramente grazie di tutto. Prega per noi dal cielo, con nostro Dio uno e trino e con la Vergine Maria, nostra Madonna della strada!* Pope Francis! We do thank you for everything. Pray for us from heaven, with our Trinity God and the Virgin Mary, our Lady of the Way!

Church of St. Theresia-Jakarta,  
April 24, 2025



Documentation: Collegio documentation

Fr. Leo, S.J. received his diaconal ordination from the hands of Bishop Anthuane Ilgit, S.J.

# I AM AMONG YOU AS ONE WHO SERVES

*Sch G.A. Satriyo Wibisono, S.J.*

While mourning the passing of Pope Francis, the Indonesian Province of the Society of Jesus expresses gratitude and joy for the diaconate ordination of Sch. Leo Perkasa Tanjung, S.J.. Leo was ordained deacon along with 15 other scholastics from 10 different countries, including Sch. Joachim Tin Aung Lwin, S.J., from Myanmar, on April 22, 2025, at 4 p.m. Rome time by Mgr. Anthuane Ilgit, S.J. at the Church of the Santissimo Nome di Gesù, Rome, same as the previous year.

The ordination began with an eight-day retreat and continued with a vigil service on April 21, 2025, showing support from the community and

attendees for the sixteen ordained deacons. The service took place at the Chapel of the Collegio Internazionale del Gesù, attended by all community members, invited guests, and the families of the deacons, including Leo's family.

The ordination Mass was presided over by Mgr. Anthuane Ilgit, S. J., and co-celebrated by Cardinal Gianfranco Ghirlanda, S.J., Father General Arturo Sosa Abascal, S.J., Fr. Johan Verschueren, S.J. (Delegate of the Father General to the Rome International House), and Fr. William Keith Abranches, S.J. (Rector of the Collegio Internazionale del Gesù).



The ordination's theme is taken from the Gospel of Luke 22:27, "I am among you as one who serves." In his homily, Msgr. Anthuane emphasized the important role of deacons who are chosen as an extension of the apostles to serve the congregation. The identity of the deacon is closely linked to his primary duty to serve and give himself to others. The diaconate is often considered a transitional period for those preparing to receive the grace of priestly ordination, but Msgr. Anthuane emphasized that the call to serve must remain even though one's identity may change.

Msgr. Anthuane also stated that the call to ministry would not be realized without a personal experience of God. Every deacon is called by God by name.

This is in line with the experience of Mary Magdalene, who recognized Jesus when he called her by name. It is this encounter with God that changes a person's life. Msgr. Anthuane noted that every human being is a love story written by God, He who knows and forgives us. A close relationship with God is the foundation for someone who wants to dedicate themselves to the service of His church.

After the ordination, there was a social gathering and dinner at Collegio. The newly ordained deacons will continue their theological studies at the Pontifical Gregorian University. Let us pray that Leo and the other fifteen deacons can become the bearers of hope and Good News to many people.

*Documentation: Collegio documentation*

*Fr. Leo, S.J. along with fifteen Jesuit scholastics from 10 different countries, received diaconal ordination from the hands of Bishop Anthuane Ilgit, S.J.*







Documentation : Contributor

G-REFLEX Opening at the hall of Wacana Bhakti Minor Seminary, March 18, 2025

# CULMINATING LEARNING EXPERIENCE: G-REFLEX

*Gabriella Kristalinawati - Gonzaga College High School*

The strains of the song “Viva La Vida” played by Gonzaga Big Band Orchestra accompanied the opening of the Gonzaga Reflective Learning Experience Exhibitions or G-REFLEX. It featured a demonstration by Fr. Eduard Calistus Ratu Dopo SJ. , M. Ed. , who mixed Potassium Permanganate and Hydrogen Peroxide to create smoke from a miniature mountain to illustrate the explosion of ideas ready to launch. G-REFLEX, made into paper presentations and infographic exhibitions, was held on March 18-21, 2025, attended by parents, teachers, students from other schools, representatives from the education office, and academics from universities.

## Practices to Observe Phenomena and to Find Problems

In mid-August 2024, grade XII students at Kolese Gonzaga High School started

preparing written papers as a prerequisite for graduation. This program has been running for several years and is continuously improving. For the 2024/2025 academic year, 289 students from the XXXVI cohort are split into 90 groups, focusing on Universal Apostolic Preferences (UAP) from the Society of Jesus. They can choose topics related to UAP, like showing the way to God, walking with the excluded, journeying with Youth, and caring for our common home. They can also choose topics in Science, Technology, Engineering, Art, and Mathematics (STEAM). Each group is supported by one of 54 teacher mentors. Identifying research problems is difficult, and Soegiyono Tuckman, in his book on research methods, states that this step makes up 50% of the research conducted. Teacher guidance

is key for students as it will help them learn to think critically about real issues. Literacy is also significant for improving students' perspectives.

### **Cura Personalis in Writing the Paper**

For six months, the students work closely with the mentor teachers through many discussions. The teachers not only teach writing techniques and methodologies, but also try to understand the students' characters, strengths, and weaknesses in order to meet their needs. Some students are very initiative and conscientious, while others need encouragement to contribute and may find obstacles such as personal or health issues.

The mentorship process is like a long retreat, where the teacher acts as a facilitator who is constantly learning, and the students are guided to achieve reflective understanding in composing the paper. One group addressed the issue of procrastination and the “last minute” culture among Gen Z, questioning whether they put off tasks

and how young people should commit to valuing time. Another group examined consumerism, including fast fashion and impulse buying fueled by digital marketing and peer pressure. Others wrote about caring for the lonely elderly, while educated children are busy with careers.

Issues such as environmental concerns, political awareness, and psychological issues of Gen Z came up in the paper presentations. Latisha, a Muslim student, shared her experience in searching the literature, including the UAP and the encyclical *Laudato Si*. She found similarities in the values of justice and humanity between Islamic teachings and those studied. The students who chose the STEAM also presented solutions to the problem of waste or processed food products, as well as their personal experiences with illness. The G-Reflex theme “*Non scholae, sed vitae discimus*” is expected to become a reminder to the whole community that learning is for life, not solely for school.

Documentation : Contributor

Infographic Exhibition of the papers



## **The culmination of learning experience**

The assessment conducted by the school in the writing project and G-REFLEX includes evaluating the papers, making infographics and knowledge wheels, and assessing communication skills and expression of opinions during presentations for both presenters and the audience (grades X and XI), along with evaluating student attitudes throughout the process. Grade X students are involved as *Liaison Officers* (LO), while grade XI students serve as note-takers, and grade XII students act as discussion moderators. Attending parents are also given the chance to ask questions or provide feedback, leading to touching moments of appreciation and humorous challenges.

This activity is expected to prepare students for further studies in higher education. Dr. Iceu Rufiana, M. M., M. Si., School Supervisor of South Jakarta Education Office, noted its alignment with the current curriculum, emphasizing deep learning and a mindful, reflective, meaningful, holistic, and joyful approach. She observed that Gonzaga students have been diligent in seeking literature, and this activity will be beneficial for their future academic lives, helping them become more critical and analytical students.

## **Paper Presentation**

Input from academics is essential to improve the quality of future events. Dr. Avanti Fontana, lecturer from the Faculty of Economics and Business at Universitas Indonesia, emphasized the

need to sharpen skills in understanding local issues while being aware of research limitations. This year's papers open the door to further studies for their juniors. Pater F.X. Baskara Tulus Wardaya, SJ, of Komunitas Praksis, noted that building good traditions may come from such activities, which inspire younger students and may motivate other schools to follow suit. Pater Thomas Aquinas Maswan Susinto, S.J. observed strong student interest in discussions on social and environmental issues, suggesting future discussions. Dr. Reza Alexander Antonius Wattimena described G-REFLEX as a key achievement in human evolution, highlighting the importance of critical thinking for problem-solving.

True knowledge is interconnected, not isolated. The *artes liberales* model of education focuses on independent learning and the interconnections among different sciences. In preparing a paper, students examine how their topic relates to various fields of science, describing it as the Wheel of Knowledge. The goal is for students to understand knowledge as a whole thing, see from multiple viewpoints, and explore deeply. G-REFLEX culminates learning experiences and summarizes acquired knowledge. However, the papers written by Gonzaga students have many areas that need improvement, which require collaboration among students, teachers, and schools. Fr. Edu concluded the G-REFLEX with the saying "*nil satis nisi optimum*," highlighting the importance of always striving for the best. AMDG.





Documentation : SPM Realino

Fater Windu, SCJ accompanies children from the Realino Learning Community (KBR).

## BEING A COMPANION: TO LISTEN AND BRING MESSAGES OF LOVE

*Faustinus Trias Windu Aji, SCJ*

My fellow scholastics and I chose to engage in societal service at Realino Foundation in Yogyakarta, assisting children at the Realino Learning Community (KBR) in Bongsuwung and Jombor. My experience volunteering at Realino Community Service (Realino SPM) led to deep reflections on life. As a volunteer, I acted not only as a facilitator but also as a friend, listener, and caregiver. This experience reminded me of the spirit and dedication of my congregation's founder, Father Leo John Dehon, who advocated for the lives of labor and the poor. Father Dehon serves as a role model for us Dehonians in

addressing social issues. I strive to emulate his spirit, especially in my service to the community and the Church.

Teaching children at KBR Bongsuwung and Jombor is not an easy task. Amid their joy and enthusiasm, I often face challenges. Many children are influenced by a toxic culture that distances them from values of respect and politeness. I observed some behaving impolitely and using ill-mannered words. However, there were also joyful moments during the service. I felt proud and happy to share

experiences, build relationships with other volunteers, and connect with the children of KBR. All of these just united the volunteers and fostered solidarity among us. We supported one another to remain committed to giving our best for the children. The memorable moments filled with laughter created lasting memories, and I felt honored to be a part of their lives.

The children at KBR Bongsuwung and Jombor are active and cheerful, bursting with ideas when we create crafts using natural materials, like terra-scapes and banana leaf boats. They required guidance, attention, and love, often lacking from busy parents caught up in daily demands. I felt called to provide support as a friend, learning to listen and create a safe space where they felt accepted, valued, and loved.

As a Theology student, I see that theology also speaks about how I can make a positive impact in society, especially for the marginalized. KBR Bongsuwung and Jombor became a space to experience theological and human values amid both sadness and joy, which often coexist. At times, I felt tired and sad due to the heat and exhaustion but was also inspired by the

children's spirit. I cherish every experience, both good and bad, committing to respect every individual and pay attention to the small ones. As an SCJ scholastic, following Father Dehon's spirit, I aim to fight for a better life for the marginalized and give a voice to the unheard. I learned to be not just a companion but a trusted friend.

My experience as a volunteer at Realino SPM has made me more aware of social needs around me. I have become more aware of the various issues in society, especially for children and teenagers. This pushes me to think critically about how I can contribute to positive changes. I reflect that this experience is not only about giving but also about taking. The interaction with children and relationships with fellow volunteers have taught me valuable lessons about togetherness, love, and hope. I learned to appreciate every moment I live. I also realized that every small effort I make can significantly impact others' lives. With a spirit of love, I am ready to be a messenger of love in the community and the Church. Each day is an opportunity to create meaningful changes in our lives and in the lives of those who are marginalized.





### **Retret Hidup Membiara Hidup Berkaul 1**

PAUL SUPARNO, S.J.



### **Retret Hidup Membiara Hidup Berkaul 2**

PAUL SUPARNO, S.J.



### **Retret Hidup Membiara Hidup Berkaul 3**

PAUL SUPARNO, S.J.



### **Retret Hidup Membiara Hidup Berkaul 4**

PAUL SUPARNO, S.J.