

*Incontro Vescovi Dehoniani*

*Roma, 10-15 Gennaio 2013*



*Meeting of Dehonian Bishops*

*Rome, January 10-15, 2013*

## **Il proprio modo di vivere il carisma dehoniano nel ministero episcopale**

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Arcivescovo di Palembang



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I grew up in the dehonian environment of scj Indonesian province. I was baptized by dehonian parish priest and I studied at the minor seminary run by dehonians. After my ordination as an scj priest I worked as formator at the Minor Seminary and as a teacher in the catholic school and at the state university in Palembang. Then I was nominated as a rector of the scj Skolasticate for eight years and elected as provincial superior for eight years.

In 1994 I was ordained bishop, three years as auxiliary and in 1997 I was appointed as diocesan bishop of the diocese of Palembang. And in 2003 the diocese was elevated to be an archdiocese of Palembang where I was elected as an archbishop. In the Indonesian Bishops' Conference I have served as chairman of some commissions (com for education 1994-2000 and 2006-2012; com for the family 2000-2006). From 2000-2005 as a Chairman of the Office of Education and Student Chaplaincy of the FABC (Federation of Asian Bishops' Conference). As a member of the presidium and three years as a Vice President of the Conference 2003-2009.

Since November 2012 as a member of the Presidium, and the President of Caritas Indonesia (Karina). This time I am a Liaison Bishop for the Ind Conference of the Religious Superiors.

### **What religious life means to me?**

How does dehonian charism define my being priest and bishop?

For me the centrality of Christ is that makes important my being priest and bishop. As dehonian. My being priest and bishop are illuminated and shaped by particular way of looking at Christ according to the vision and faith experience of Pere Dehon: life of love and oblation + communion.

I learn from dehonian charism how to make Christ become very real in my life and in the community life. As a dehonian I learn to become priest who offers myself as an oblation. From the Pierced Heart of Jesus I have to let my life moved by the suffering around us, by the sins, poverty and injustices.

But to be dehonian I live the spirituality of joy. It is not superficial joy but sense of gratitude. My life has to be formed by the Gospel but as dehonian it is the Gospel viewed by the faith experience of Fr. Dehon. It is very inspiring the reflection presented by Fr. John van den Hengel about the relevance of the charism of Fr. Dehon for us today.

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**In my ministry as bishop** in the context of Indonesia the dehonian spirituality :

1. To be a church of dialog as a sign of the openness and respect to the pluralistic reality.

Dialog with the other religions, cultures and poverty.

The dialog with other religions has to be based on the faith experience of the presence of God.

It is an essential part of the mission of the church. It is a sign of church's solidarity to the men and women in Asia who seek the truth in love. In the diocese we do the dialog by concrete actions and especially create a solidarity for and with the poor.

The spirit of dialog has to be learned in the priest and religious formation, in the catholic schools, in the youth ministry and even in the family life.

2. Spirituality of communion.

Dehonian way of life has to be felt and concretized in the life of communion.

Spirituality of communion is an imperative. Communion is at the heart of love and it expresses love at its deepest level. Communion has to become the place where the faith-experience of the presence of God is shared and lived. The church is a communion where the faithful may share the friendship of the quest of God and for brotherhood among His sons.

This spirit has to be lived in the communities, like : family, religious communities, priests in the communities of the priests in the parishes etc.

3. *Sentire cum Ecclesia*.

The dehonian spirituality helps us to be always "*sentire cum ecclesia*". *Sentire cum ecclesia* fundamentally means to love the church.

In this context the dehonian spirituality helps to reflect the charismatic character of the church and the bishop as a member of the people of God represents the hierarchical dimension of the church. As leader of the church the bishop has to mirror the servant leadership of Jesus, the Good Shepherd ( feel with the flock and love the flock entrusted).

The spirit of *Ecce Venio* and *Ecce Ancilla* from dehonian spirituality signify the availability to "*sentire cum ecclesia*." From this spirit we dehonians are for the church. We were born from the womb of the church.

4. The spirituality of the Heart of Jesus based on the faith experience of Pere Dehon has been very rich and applicable to become a spiritual force to help me to make the diocese more acceptable in a multi-religious and multi cultural milieu. With the spirit of love we can face so many problems and challenges that come from inside or outside. The spirituality of the heart makes us more sensitive and aware of the new opportunity to bring the church to become a servant of peace and reconciliation of today's society.

Thank God, this year (2013) we will celebrate 90 years of the Apostolic Prefecture of Bengkulu which now becomes the Archdiocese of Palembang. And thanks to God and to Dehonian Missionaries who came to Indonesia to spread the seeds of the Kingdom of God. *Ecce Venio!* *Vivat Cor Jesu!*

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Thank You to Father General Superior and the Councils who organized this wonderful meeting of the dehonian bishops. God bless You and Our Congregation with many good things and happiness.

In Corde Jesu.

+ Aloysius Sudarso scj