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A Global Church in the Local Parish: Fostering Intercultural Competency for Indonesian Catholic Ministry in the United States

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Introduction

Karl Rahner concluded that Vatican II was the beginning of the church's discovery and official realization of itself as a world-church¹. This profound realization of the church's self-global understanding has impacted the church's ministry, theology, and spirituality and their connections with the modern/post-modern world. Vatican II's famous remark: *aggiornamento* (meaning updating) grounded one of the Council's most significant theological contribution: The Church's engagement with the global world through the spirit of dialogue. Perhaps this new articulation of faith and culture made the church as "the world-church."²

The Vatican II document, *Gaudium et Spes* equates culture with human nature, which theologically claims that human nature cannot be concretely understood without culture:

¹ Rahner G 78 at 117

² The Church's past critical engagement with the Graeco-Roman world took a decisive turnout when Emperor Constantine converted to Christianity and made Christianity as the official religion of the state. Past forward, Christianity became deeply ingrained in the culture of the Roman empire, which later spread throughout Europe. Gaillardetz defined this relationship as "complex symbiotic" and was sustained by a "common medieval culture" Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis Books, 2010), 43. When the European monarchies began their global colonialism, consequently, spreading the Gospel to outside Europe was organically seen more as a part of colonialism rather than as evangelization. To put it lightly: "Christian missionary work often rode the wave of European colonialism" Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis Books, 2010), 43. While we cannot deny the fact that colonialism contributed greatly to making Christianity the largest world religion, its past guilt of imposing Western culture at the price of evangelization mistakenly created this petty imagination that being a Christian is to be a European too. Thus, the church is Eurocentric rather than "world/global church."

It is a feature of the human person that it can achieve real and full humanity only utilizing culture, that is, through the cultivation of the goods and values of nature. Whenever, therefore, there is a question of human life, nature and culture are intimately linked together³

A culture which can be understood as "system of belief, values, attitudes, and rules for behavior; it provides a framework for interpreting the world and living and acting in the world"⁴ constructs human persons inwardly and outwardly to function in the world. Following the critical connection between culture and human nature, Christianity too must take culture to itself to radically encounter and transform the human persons by the Gospel. Inculturation serves as a lens to assess the relationship between faith and culture. What is inculturation? Inculturation is a theological term (different from sociological terms enculturation, and acculturation) that is first introduced by John Paul II in his apostolic exhortation: *Catechesi Tradendae*⁵. *General Directory for the Catechesis* described inculturation as "the penetration of the deepest strata of persons and peoples by the Gospel which touches them deeply, 'going to the very roots' of their cultures."⁶ If Christianity is inherently incarnational, the Gospel cannot be understood and lived out apart from culture.

Looking at the history of Christianity, one cannot deny the profound encounter between the Gospel and human cultures such as Judaism, Hellenist, and European. The process of inculturation made such fruitful relationship possible. Recalling Karl Rahner's vision of world-church, inculturation in the post-modern world requires a "double movement" which is "the penetration of the Gospel into a particular socio-cultural milieu; and introduction of the people of

³ *Gaudium et Spes*, 53

⁴ Peter C. Phan, *Christianity with an Asian Face: Asian American Theology in the Making* (Maryknoll, NY: Orbis Books, 2003), 212.

⁵ Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis Books, 2010), 58.

⁶ *General Directory for the Catechesis*, 109

this milieu, together with their culture, into the church (R.M., 52)."⁷ With that being said, inculturation brings mutual transformation for both culture and the Gospel. In *The General Directory for the Catechesis*, the Church explicitly prioritized the local church over the universal church to take up the work of inculturation:

Inculturation is a task for the particular churches and is referred to by all areas of the Christian life. Precisely because of the nature of inculturation which takes place in individual and specific circumstances.⁸

Regardless of the substantial amount of both authoritative and positive Church's teachings on inculturation and evangelization, unity in diversity is still far from what the Church aims to achieve. A genuine inculturation would bring about "mutual enrichment between the local culture and the Christian faith"⁹. Because inculturation is two ways yet such result is still far from the reality. Focusing on the United States, Peter Phan raised a crucial point on inculturation in the context of modern-day U.S. society:

Inculturation in the United States involves therefore an interaction among, at least five elements: the message of the Gospel itself (divine revelation), the cultures in which the Gospel has been transmitted (the Christian tradition), the American culture (modern and post-modern), the predominantly premodern cultures of one particular group (e.g., Vietnamese), and the usually premodern cultures of other ethnic groups (e.g., Black, Mexican, Caribbean, etc.)¹⁰

Phan explicitly explained another criterion for an effective inculturation: interaction among different cultures. Inculturation does have not only a vertical dimension (culture and the Gospel) but also horizontal dimension (culture to culture). The lack of a horizontal dimension of inculturation detrimentally inhibits a transformation of culture by other culture, which directly

⁷ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004):732.

⁸ *General Directory for Catechesis*, 213

⁹ Gerald Arbuckle, *Earthing the Gospel: An Inculturation Handbook for the Pastoral Worker* (Maryknoll, New York: Orbis Books, 1990), 20.

¹⁰ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004):732.

prohibits the enrichment of the Gospel by culture itself. Strengthening the horizontal aspect of inculturation requires intercultural or even inter-multicultural relationship.¹¹ What would happen where there is no intercultural relationship? What would happen if people stay solely within ‘their cultural group’ in the church? Given the reality of cultural diversity, can the absence of intercultural/inter-multicultural relationship still sustain the life of the world-church?

As a person who has an intercultural identity, I witness the absence of intercultural/inter-multicultural relationship that prevents the Church to fully embrace the unity amidst its diversity. Responding to the present-day situation of the United States, it is critical that every local church grow in their capacity to build intercultural relationship. The diversity of culture because of immigration requires the local church in the U.S. to respond to this reality, making the Church home for all. However, I argue that not every local church has succeeded in engaging in the task of inculturation. One missing aspect is intercultural relationships which resulted from the low level of intercultural competency in church ministry. Ortiz and McGlone in *To be One in Christ* described intercultural competency as "the capacity to notice, respect, appreciate, and celebrate individual differences."¹² When church ministers do not have “the capacity to notice, respect, appreciate and celebrate individual differences,” they are prone to run the Church ethnocentrically, going against the catholicity of the Church. To assess my argument on intercultural competency, I will evaluate the relationship between the ethnic community and the parish it resides in the Archdiocese of Los Angeles. I choose IC-ADLA (Indonesian Catholic Community of the Archdiocese of Los Angeles) and St. Stephen Martyr's Parish in Monterey Park, C.A. as the case study of the project. Using IC-ADLA and St. Stephen Martyr's parish as

¹¹ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004):732.

¹² Fernando A. Ortiz and McGlone, *To Be One in Christ: Intercultural Formation and Ministry* (Collegeville, MN: Liturgical Press, 2015), 71.

the case study, I state that the Office of Ethnic Ministry of the Archdiocese of Los Angeles has not fulfilled the vision of *one Church, one Body of Christ* amidst diverse ethnic communities due to the ineffective inculturation to the greater church community. Ineffective inculturation correlates to the absence of intercultural formation for ethnic ministers at the local parish level. When ministers do not fully have “the capacity to notice, respect, appreciate, and celebrate individual differences,” their lack of intercultural competency would detrimentally omit the horizontal process of inculturation (culture to culture), weakening the *catholicity* of the church. When inculturation is not successful, it shifts the universal church to be the ethnocentric church. Ethnocentric church or in the word of Archbishop of LA-Jose Gomez “personal or national parishes” are prone to turn itself to one's comfort zone “against the larger evangelizing mission of the entire church.”¹³ Ethnocentric churches would end the church far from its dream to be the world-church, transforming it into a secret sect that is now far from being relevant and embodying Christ's presence in the rapidly changing global world.

In the first part of this paper, I will describe the adverse effects of the absence of intercultural competency that impairs IC-ADLA and St. Stephen Martyr's Church relationship. The argument on the pastoral issue of IC-ADLA and St. Stephen Martyr's Church is assessed based on the USCCB's document- *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters*, and the empirical data of the author's survey and interview. For this empirical descriptive purpose, I will also give a piece of brief information on the Archdiocese of Los Angeles population, and Asian American experience to give sufficient contextual details on history and statistics data.

¹³ Ibid.,17.

In the second part of this paper, I will use Cultural Fusion Theory¹⁴ to describe migrants' experience living in the new country. From the analysis of the theory and experience, I will analyze the reasons for the weak intercultural relationship between IC-ADLA and St. Stephen's Church. Finally, I will explain what possible approaches emerge from cultural fusion theory towards healthy communal living between two communities.

In the third part of this paper, I will use the image of "One New Humanity" (Ephesians 2:13-20) as the biblical model for IC-ADLA's relationship with St. Stephen Martyr's Church. Next, using the ecclesiology of communion as theological framework, I will assess the potentiality of the intercultural relationship between IC-ADLA and St. Stephen's parish.

In the fourth part of this paper, I will explain my pastoral response to the issue. Responding to the demand for evangelization and inclusion, I designed a leadership retreat for both IC-ADLA community and the parish it resides in to grow in intercultural competency mandated by the USCCB and to progress in inculturation.

I. Empirical-Descriptive

A. Introduction

According to the U.S. Census Bureau, in 2017, the Los Angeles population is estimated to be 3,999, 759.¹⁵ The large population of the city contributed to the immensity of the cultural, socio-political, and religious diversity of Los Angeles. The global outlook of Los Angeles is directly reflected in the face of the Archdiocese of Los Angeles itself as "the largest and the most

¹⁴ Croucher, Stephen M., and Eric Kramer. 2017. "Cultural Fusion Theory: An Alternative to Acculturation." *Journal of International & Intercultural Communication* 10 (2): 97–114. doi:10.1080/17513057.2016.1229498.

¹⁵ "U.S. Census Bureau QuickFacts: Los Angeles City, California," Census Bureau QuickFacts, accessed March 06, 2019, <https://www.census.gov/quickfacts/fact/table/losangelescitycalifornia/RHI125217#RHI125217>.

diverse cultures in the United States”¹⁶. The Archdiocese claims that approximately 40 languages are celebrating the Eucharist on any given Sunday. This vibrant liturgical life testifies "the commitment of the Archdiocese of Los Angeles to welcome all people, regardless of color, race, ethnicity, social class, educational background, and political leanings."¹⁷ Working towards inculturation is not only actualized in the sphere of liturgical life, but the Archdiocese also establishes the Office of Ethnic Ministry (ADLA) for this purpose, significantly dedicating its pastoral and social ministry to “welcome stranger among us” responding the growing number of migrants from various ethnic backgrounds.¹⁸

Echoing the aspiration of Vatican II for the church to progress towards inculturation, the Pontifical Council for Culture affirms that “When people love their culture as the special part of their life, it is in that culture that they live and profess their Christian faith.”¹⁹ The love of one's culture gives color and meaning to one's relationship with God and others. It is this deep connection between Christian faith and culture that manifests in the story of the Pentecost. The Pentecostal experience becomes the vision of the ethnic ministry of Archdiocese of Los Angeles:

In this new age of mission, the Office of Ethnic Ministry hopes to bring to the Local Church of Los Angeles a new *Pentecost experience* in which people of various races, cultures, languages, color of skin and different status in life, with hearts burning with the fire of the spirit, treat one another with equal dignity and respect that is befitting all children of God, thereby building one community, one Church, one Body of Christ.²⁰

Recalling rightly on the story of the Pentecost, the Holy Spirit celebrates language differences and unites them all in one spirit and love for Christ. Unity in diversity is the genesis of the

¹⁶ "Mission & Vision Statement," ADLA - Mission & Vision Statement, accessed March 06, 2019, <http://www.la-archdiocese.org/org/oem/Pages/Statement.aspx>.

¹⁷ "Mission & Vision Statement," ADLA - Mission & Vision Statement, accessed March 06, 2019, <http://www.la-archdiocese.org/org/oem/Pages/Statement.aspx>.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

church. Has the Archdiocese (through the Office of Ethnic Ministry) achieved its vision to create such unity in diversity? The answer is no.

Using IC-ADLA and St. Stephen Martyr's church as the case study, the ethnic ministry in the Archdiocese of Los Angeles has not fulfilled its vision to build "one community, one Church, one Body of Christ" through inculturation. Ineffective inculturation within the Archdiocese of Los Angeles is caused by low level of intercultural competency in ethnic ministry. Noting from Phan's theological insight on inculturation of the present-day U.S., it is good to distinguish that inculturation to Indonesian culture in Indonesia (applies to other ethnicities as well) is a different from inculturation process to Indonesian culture in the U.S. Phan acknowledged the complexity of inculturation for ethnic communities in the U.S., which read as: "...I submit, should carry out the complex task of helping each ethnic group with the culture of the Gospel, the American culture, and the culture of other ethnic groups."²¹ Indeed, the intersection between Indonesian culture with the American culture, and the culture of the Gospel gives a new reality for the church to reconsider its practice of ministry, concerning inculturation. Being able to navigate cultural differences and respond to the challenges requires intercultural competency for all. Ortiz and McGlone defined the term as "the capacity to notice, respect, appreciate, and celebrate individual differences."²² How does a person grow in intercultural competency if she spends her time just with people of her culture? This lack of intercultural competency can potentially shift ethnic ministry to be an *ethnocentric* church, weakening the *catholicity* of the greater Church community in Los Angeles.

²¹ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004):732.

²² Fernando A. Ortiz and McGlone, *To Be One in Christ: Intercultural Formation and Ministry* (Collegeville, MN: Liturgical Press, 2015), 71.

Is ethnocentric church harmful? Ethnocentric church harmfully impacts the church community in three areas: interpersonal relationship, mission/evangelization, and work for justice. When IC-ADLA functions as an ethnocentric church:

i. Interpersonal relationship: It detrimentally impairs Indonesian immigrants' ability to grow in their capacity to create meaningful relationship with people different from their own culture in society

ii. Mission/evangelization: It weakens the evangelization to the younger Indonesian generation (the first generation born in the U.S.).

iii. Work for justice: The exclusive nature of IC-ADLA (and another ethnic ministry possibly) for its inability to engage with other cultures weakens the church capacity to “welcome stranger among us”.

Looking closely at the IC-ADLA volunteer-ministry system, this system is closely connected to the lack of formal intercultural training in its leadership. Having almost no training on faith and diversity inhibits the ministers’ intercultural competency for they do not fully grasp the depth and complexity of inculturation and the challenges it carries. Furthermore, having no intercultural formation for IC-ADLA and St. Stephen's ministers inhibits the ministers from fostering the authentic Catholic spirit between both congregations. The lack of this competence makes the church becoming less relevant, which results in the first generation leaving the church and limited from being a part of a broader Catholic community.

B. Asian-American experience

In 2011, USCCB conducted the *Asian and Pacific Island Affairs Survey*. In continuity with previous statistics, the document stated that Asians grew faster than any other race group from 2000 to 2010, this goes for both Asian Census categories of Asian alone and Asian alone or

in combination with another group.²³ Responses were received from 99 dioceses out of a possible 195 dioceses in the United States. There is 5,556,592-Asian Population in California (the highest number compared to big cities like New York and Chicago).

The Asian population increased four times faster than the total population in the United States.²⁴ Peter Phan also explained that "Asians to have experienced an enormous increase in the past decades. Prior to 1965, immigration from Asia, especially from the so-called Asia Pacific Triangle, had been prohibited based on prejudice..."²⁵ Historical evidence cannot deny both positive (career and job), and negative aspects (racism and language barrier) experienced by Asian immigrants in the U.S. Sang Hyun Lee (borrowing Turner's anthropological term) described the reality of Asian American as living in a liminal place. The word liminality means standing in two edges of the worlds. As for Asian Americans, they are 'in between' Asia and America. In 2018, the USCCB published the document- *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Island Brothers and Sisters* which articulates the challenges of cultural adaptation to the U.S. and U.S. Catholicism experienced by Asian immigrants:

In U.S. society, Asian and Pacific Islanders are sometimes assumed to be practitioners of Eastern or South Asian religions, or perhaps new converts from an indigenous or animist tradition. Because of such stereotyping, some Asian and Pacific Islanders may find that society lumps them together as being religiously "other" and thus not truly Catholic Christians. may contribute to a feeling of being invisible, hidden, rejected, and marginalized in U.S. society and even in the church.²⁶

²³ Hoeffel, Elizabeth M., Sonya Rastogi, Myoung Ouk Kim, and Hasan Shahid. United States Census Bureau, "The Asian Population: 2010." Last modified 2012. Accessed March 06, 2019. <http://www.census.gov/prod/cen2010/briefs/c2010br-11.pdf>

²⁴ Ibid.

²⁵ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004):716.

²⁶ USCCB, *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Islander Brothers and Sisters* (2018), 16.

The struggles experienced by Asian American both in the society and inside the church called forth the church to develop on its mission of inculturation, making the Church home for Asian American. It is wise to ground one's bias on the plurality of Asian ethnicity and its vast diversity, opposing the tendency to lump Asians as "All Asians are the same". While describing each Asian ethnic's experience is beyond the scope the paper, through my focus on the Indonesian American's experience in California, I hope to provide a lens to understand a particular concrete reality of Asian American in the church. The case study of Indonesian Catholics and their "church-parent" though specific, highlights the ongoing process of inculturation in the United States.

Indonesian-American

In a chapter "Unity and Diversity Among Indonesian Migrants in the United States," Cunningham stated that there were "about 50,000 Indonesians live in all parts of the United States, and perhaps half as many more reside illegally"²⁷ Cunningham also distinguished that Indonesian from other Asians based on their experience: "Unlike people from lowland and highland Vietnam, Cambodia, and Laos who came to the United States as refugees after the Vietnam War, Indonesians have come as voluntary migrants."²⁸ While the number of Indonesian is growing in the U.S., Indonesian is still considered underrepresented compared to other Asian ethnicities in the U.S. Cunningham described it as:

Unlike the refugees, smaller Asian migrant groups such as Indonesians, Thais, Pakistanis, Sri Lankans, Bangladeshis, and Malaysians have not received U.S. governmental assistance; thus little attention in research and writing has been paid to them compared to the Vietnamese, Cambodians, or Hmong.²⁹

²⁷(The Asian Population: 2000, Census 2000 Brief, February 2002: 9).

²⁸ Clark E. Cunningham, "Unity and Diversity among Indonesian Migrants to the United States." In *Emerging Voices: Experiences of Underrepresented Asian Americans* (New Brunswick; New Jersey; London: Rutgers, 2008), 90.

²⁹ Ibid.

Cunningham also observed the pattern of lifestyle that Indonesians tend to have in the U.S. His observation affirms the majority of IC-ADLA congregation's lifestyle look like:

Some Indonesians live near relatives, but in general, they are dispersed for homes and work. They come together at church on Saturday or Sunday, at midweek prayer meetings or Fridays at Muslim gatherings, and activities organized by churches, ethnic or interest groups, and the consulate general.³⁰

Furthermore, Cunningham also described the close connection among Indonesians in the U.S.

that is grounded in the collective orientation.

Most Indonesian migrants have come to the United States in nuclear families or sibling groups, except for many single students. In Indonesia, kin and family ties are significant sources of emotional support and social security, and those ties continue to link people in the two countries.³¹

Regarding IC-ADLA, Cunningham observed this congregation once the name was still KKIA (Indonesian-American Catholic Family). He stated his observation regarding the mixture of ethnicity (what he meant is different ethnicity within Indonesia: Chinese-decent, Javanese, etc.) and the way they do community:

The one Catholic organization, the Indonesian Catholic Community in America, Inc. (Keluarga Katolik Indonesia di Amerika Inc., or KKIA), is ethnically mixed. It rotates Sunday afternoon masses weekly between five different Catholic churches to serve the geographically dispersed parishioners³²

KKIA became a registered ethnic ministry of the Archdiocese of Los Angeles on September 17, 2001. The Office of Ethnic Ministry assigned IC-ADLA to St. Stephen Martyr's Church in the city of Monterey Park to help the parish grow. Ever since St. Stephen has been "the parent church" for IC-ADLA. While Indonesian Catholics rotated the Sunday mass before, now IC-ADLA celebrates Sunday mass every-week at St. Stephen's parish at 2 pm. Its robust and close-

³⁰ Clark E. Cunningham, "Unity and Diversity among Indonesian Migrants to the United States." In *Emerging Voices: Experiences of Underrepresented Asian Americans* (New Brunswick; New Jersey; London: Rutgers, 2008), 97.

³¹ Ibid.

³² Ibid., 101.

tied connection among Indonesian themselves creates their weekly rosary, monthly first-Friday Eucharist, monthly Bible study, social events, and other countless activity possible without the help of St. Stephen's parish.

C. Joy and Challenges

The relationship between IC-ADLA and St. Stephen Martyr's Church appears to be okay. No conflict necessarily happened between the two communities. While they do share the same space, IC-ADLA ministry functions independently from St. Stephen. IC-ADLA has its ministry, ranging from its Indonesian pastor to event coordinators.³³ Besides the different ministerial system, IC-ADLA worships at a different time with St. Stephen parishioners (except on Christmas Eve and New Year's Eve). The Mass is celebrated in the Indonesian language every Sunday. In addition to Sunday Mass, IC-ADLA sponsored a lot of spiritual practices such as a weekly rosary, bible study, young adult prayer, and charismatic prayer³⁴. Since its leadership is also done regionally, each region hosts their spiritual practices and social activities. From its organized structure and many ministries, IC-ADLA does function as a church, rather than as "a branch of the parish."

Consequently, IC-ADLA has become a *home church* for many Indonesian immigrants in L.A. regardless of their registration to the home neighborhood parish. On the other hand, the unique circumstance of IC-ADLA residing under St. Stephen's church cannot be denied. While most Indonesian-Americans are relatively an active member of IC-ADLA, this membership does not apply to St. Stephen's parish. IC-ADLA congregations rarely participate in/come to St. Stephen's spiritual/social activity. The case is similar for St. Stephen's parishioners for they too rarely participate in/come to IC-ADLA spiritual/social activities. Perhaps the brief words to

³³ See appendix 1 & appendix 2 for IC-ADLA and St. Stephen Martyr's Church leadership structure

³⁴ These religious devotions are hosted by regional leadership. For more information, see appendix 1.

describe the relationship between IC-ADLA and St. Stephen's parish is "one in church space, but two in church life." This separation of *life* might raise a response "So what? No one fights". Recalling the vision of the Archdiocese to have "one community, one Church, one Body of Christ" the relationship between IC-ADLA and St. Stephen's calls for a more significant assessment. Does the relationship between IC-ADLA and St. Stephen's parish foster unity between IC-ADLA and St. Stephen's parish? To answer the question, I surveyed IC-ADLA ministers.

D. Survey and interview

I sent a survey titled *IC-ADLA Ministerial Assessment 2019* to twenty ministers (executive board and local leaders), and I interviewed the pastor of St. Stephen's parish.³⁵ The survey was conducted in anonymous and sent via CSBSJU's forms manager. The secretary and the head liturgy of IC-ADLA assisted me in reaching out to the ministers. Eighteen ministers responded to the survey.

Data

Ecclesial Problem

Ten out of eighteen indicated *yes* to the question: *Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?* Five reported *no*, and the rest indicated *neutral*.³⁶ Below is the direct answer to represent yes, no, and indifferent to the question.³⁷

³⁵ See Appendix 1 for details

³⁶ See Appendix 3 for detailed information on data

³⁷ I edited some statements for the section of this paper for they were written in half English-Indonesian.

1. Yes: We have a different culture, and the culture we have affects the way we serve community differently from St. Stephen's. The language barrier of IC-ADLA community members makes it difficult to express ourselves.
2. No: So far, there is no problem. St. Stephen Martyr Church needs IC ADLA as the essential group which supports it very much.
3. Neutral: Of Course, there are some. But it is not an urgent matter.

The majority answer indicated the lack of communication between two communities, while some mentioned the issue of sharing spaces and finances contributing to the challenges. To further examine the challenges in ministry between the two community, I invited St. Stephen's ministers for an interview. They did not respond to the email invitation, but St. Stephen's pastor agreed to be interviewed. In terms of challenges, he stated:

I would admit there were times we had some little problems here and there. But being a "Church with the HEART" had helped guide us in those moments to handle our differences and to settle them in the most Christian way we can.

While he did not specify what kind of "little challenges" are they, it is safe to say that working together with those who are different *culturally* requires a deep conviction on unity, such as "Church with the heart." Do IC-ADLA ministers have this type of conviction? The majority response of the data and interview suggests that intercultural relationship contains challenges that can impair the unity if the community does not attend to it.

To dive more rooted in the problem of the intercultural relationship between IC-ADLA and St. Stephen's parish, understanding the Indonesian experience of immigrating to the U.S. is a necessity. About the prompting *List 3 most challenging aspect of immigrating to the U.S.*, the majority indicated cultural difference (which specifically concerning language barrier and learning to accept differences) as the most challenging aspect of migrating to the United States.

This survey finding is aligned with USCCB's document, *Encountering Christ in Harmony*, which gave weight to such a challenge:

For many Asian and Pacific Island Catholics, their religious identity is best expressed through their native tongue. Home country language is a vital part of who they are. It is not only a way to communicate, but it also gives expression to the depth of their being.³⁸

From the survey and *Encountering Christ in Harmony*, we can draw a direct line between language and spiritual life. Following cultural difference, “being far from family and friends” ranked second, which affirmed Cunningham’s observation: “in Indonesia, kin and family ties are very important sources of emotional support and social security, and those ties continue to link people in the two countries.”³⁹ The response is related to “home sick.” The third most mentioned was “Work/Job” which related to U.S.’ individualistic work etiquette and career competition.

Looking at the responses, the experience of immigrating to the U.S. can be a stressful event. While no one explicitly mentioned racism or any race/ethnicity-related discrimination, it does not mean that social injustice does not exist as it is indicated in the previous studies by USCCB, Phan, and Shang Hyun Lee. Also, the challenges mentioned above does not reduce the difficulty and complexity of immigrating to the United States. Recalling the fact that most IC-ADLA members consider IC-ADLA as their *home church*, despite the fact they have to travel miles away, we see the similar behavior of the broader Asian American Christians in the church, which Lee described as: “ethnic church gives comfort for Asian American does not have to suffer from being perpetual strangers”⁴⁰.

³⁸ USCCB, *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Islander Brothers and Sisters* (2018), 17.

³⁹ Clark E. Cunningham, “Unity and Diversity among Indonesian Migrants to the United States.” In *Emerging Voices: Experiences of Underrepresented Asian Americans* (New Brunswick; New Jersey; London: Rutgers, 2008), 97.

⁴⁰ Sang Hyun Lee, *From a Liminal Place: An Asian American Theology* (Minneapolis: Fortress Press, 2010), 127.

Is it enough to be a “refuge” kind of church? How about the mission to “go and make disciples of all nations...” which was foundational to the Second Vatican Council? Navigating the tension between challenges of immigrating and the church’s great commission to evangelize, let us look closely at the survey response to the prompting: *Explain how IC-ADLA could better serve Indonesian Catholics adapting to the U.S. culture?*

1. The first majority answers indicated “English as the Second Language” class or translation aid to help Indonesian-American improve their communication skills.
2. The other majority answers indicated "bringing U.S. culture" to church activity ranging from "American speakers" to "sending ministers to the Archdiocese for training."

While the majority ministers seemed to desire a greater learning about the present-day U.S. culture, some appeared to have a different view on such endeavor.

1. I don't see how IC-ADLA assists Indonesian Catholics from adapting to American culture. I think it's the other way around: IC-ADLA is trying to keep Indonesian Culture in the U.S.
2. What we do here is trying to bring some good traditions from Indonesia to encourage them to be active in our community likes: preparing the food after Mass, doing rosary prayer and bible study, visiting the sick and elderly, outing and selling Indonesian foods with low price and many other ministries.

The tension between retaining Indonesian heritage (home culture) and learning American culture (new culture) has always been a challenge to inculturation in the U.S. and can be a detrimental experience for immigrants if it is overlooked. One response explicitly addressed the difficulty IC-ADLA has with ministering to the second-generation youths. The minister said, “it is tough to form a unity with the second-generation youths in the heart because they are coming from different areas with a different background.”⁴¹ How do we navigate the two worlds for the sake

⁴¹ See Appendix 4.

of the Church's mission? Both retaining and learning element of adaptation requires the ministers to have intercultural competency to navigate both aspects.

Moreover, how does St. Stephen's parish handle the issue of adapting to U.S. culture? Besides having a Sunday Mass and catechesis in Spanish, the pastor responded the question, *In terms of adapting to U.S. culture, what kind of pastoral approach does St. Stephen's parish do to help an immigrant parishioner?:*

We try to always be to them a "Church with the HEART." To be welcoming to them, kind, and supportive to their needs of being themselves and to allow them to hold their fellowships and events.

From the pastor's statement, we can rest assured that St. Stephen's pastor is sensitive to the parishioners' need. The pastor's support for IC-ADLA shows his "welcoming, kind, and supportive ministry towards IC-ADLA members. Although the response informed such a positive attitude, still, the survey suggested the need to address challenges of working together as One Church. The present difficulties in the relationship affirm the requirements to foster intercultural competency for both ministers, so both can strengthen unity between IC-ADLA and St. Stephen's ministry.

Analyzing intensively on Cunningham's anthropological study, Asian-American theology, and the USCCB' statistics and document, we see the multiple layers of challenge concerning inculturation. The struggle of inculturation in the U.S. amidst the diversity speaks intensively about the complexity it carries, especially when the ethnic community is one of the underrepresented populations. Inculturation is a complex process! Grounding in the reality of Incarnation that is still going on, we can always hope in the spirit which unites all into *One* in Jesus Christ. A precept of Lumen Gentium perfectly explains this vision of unity in diversity:

All those, who in faith look towards Jesus, the author of salvation and the source of unity and peace, God has gathered together and established as the church, that it might be for everyone the visible sacrament of this saving unity. To extend to all religions of the earth, it enters into human history, though it transcends at once all times and all boundaries between people.⁴²

Faith in Jesus Christ should transcend cultural boundaries, making the Church as Christ' Body in which all is known and no longer strangers. Cultural diversities in the church should not be an obstacle to unity, but it *strengthens* the catholicity of the Gospel. Admitting the challenges living in the U.S. experienced by Asian Americans while holding on to the truth of legitimate diversity they contribute to the church, it always becomes the task of both ethnic ministry and parishes to grow in the intercultural competency, allowing them to foster unity in diversity.

Acknowledgment and response

The survey and interview are limited to a higher reality of Asian American, let alone Indonesian- American in a different state. Having a perspective of St. Stephen's parish from their pastor alone made the interview data insufficient to understand St. Stephen's ministry entirely. Moreover, a more direct approach like parish observation or spontaneous interview were far from reach because I was not physically in Los Angeles throughout the completion of this integration project. Despite all limitations, the paper highlighted the harms on the ethnic communities if inculturation is not done correctly. Inculturation that is based on the local level it should be seen as a case by case for it depends on the particularity of culture and geographical place the church resides. While the paper and research study intensively on the matter of IC-ADLA and St. Stephen's parish, the theme on inculturation and intercultural competency are open for further exploration in a different setting. The problem of IC-ADLA and St. Stephen's church happens more often in big cities throughout the U.S. where the population is relatively

⁴² *Lumen Gentium*, 9.

more diverse in terms of ethnicity, languages, religion, and socio-political situation. While it appears as a kind of "big city problem," challenges of inculturation as an ongoing process possibly happens everywhere. Inculturation in a smaller city like Saint Cloud, M.N. for example perhaps looks legitimately different from inculturation in Los Angeles. Probably, in central Minnesota, inculturation is closely connected to the parish-clustering case. Assessing parish-clustering evidence requires a separate study and academic theory beyond the confined on this paper.

Having this unique model: ethnic ministry, it appears that there are not enough academic sources for the model. The paradoxical model of IC-ADLA (and possibly other ethnic ministries too) as both independent and dependent makes inculturation complexly challenging compared to either independent ethnic church or a fully-dependent parish ministry (e.g., Latino ministry in St. Boniface, Cold Spring). Furthermore, while the survey was conducted online, this study is limited from in-person interaction with IC-ADLA congregation and the current situation there.

II. Interpretative Task

A. Introduction

Cunningham, an American anthropologist, did an extensive study on Indonesian migrants in the United States and wrote, "for many people born in Indonesia, the Indonesian language (or in some cases their ethnic language) is the language of their religious upbringing and as such carries special emotional meaning"⁴³. For Indonesian, language is not just a way to communicate; language embodies their identity and faith expression. Following that analysis, it

⁴³ Clark E. Cunningham, "Unity and Diversity among Indonesian Migrants to the United States." In *Emerging Voices: Experiences of Underrepresented Asian Americans* (New Brunswick; New Jersey; London: Rutgers, 2008), 90.

seems to suggest that IC-ADLA is the place for Indonesian migrants expressing their whole self. Perhaps the underlying problem of intercultural relationship between the two groups is deeply related to the language barrier. To analyze the pastoral problem more profoundly, it is essential to understand the immigrating experience done by IC-ADLA ministers. Using cultural fusion theory, this section of the paper is aiming to analyze the immigration experience and how this experience significantly correlated to both success and challenges of inculturation in the US.

The theorists explained cultural fusion as “the process through which newcomers to a culture adopt behaviors/traits of the dominant culture and maintain elements of their minority identity to function in the dominant culture.”⁴⁴. The theorists built upon previous scholarly findings: "Other scholars have argued the use of cultural communication (sometimes called ethnic) networks aids newcomers in navigating the adaptation process by helping the immigrant maintain their cultural identity and function in the dominant society. The cultural fusion theory suggests the existence of IC-ADLA is the means for Indonesian Catholics to renew their minority (Indonesian) identity to function in the dominant (American) culture. Analyzing the lack of intercultural competency in IC-ADLA and St. Stephen's leadership through the lens of cultural-fusion theory, it is evident that the absence of communication is the reason why intercultural competence has not taken its proper role in the leadership, which directly connected to ineffective inculturation.

B. Description of the Theory

Stephen M. Croucher and Eric Kramer developed cultural fusion theory and published it through the *Journal of International and Intercultural Communication* in 2017. There are three

⁴⁴ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 97.

main aspects that cultural fusion theory seeks to explain. Firstly, it aims “to provide a more realistic description of the immigrant experience.”⁴⁵ Croucher and Kramer argue against Kim’s for assimilation (unlearning one’s own culture to adapt to the dominant culture). Croucher and Kramer argue that assimilation is unrealistic and less effective in forming integration/intercultural identity & competency. Consequently, the authors deliberately explain the immigrant experience as, “newcomers to a culture continually build upon their knowledge base/repertoire and fuse/integrate their previous cultural knowledge with newly acquired cultural knowledge.”⁴⁶ This theory also explains that the fusing of two cultures done by the immigrants influences the dominant or host culture also to fuse aspects of the newcomer's culture into the dominant culture to create a fused intercultural identity.”⁴⁷ Secondly, the theory also seeks to explain certain trait/behavior from hosts and newcomers that would either foster cultural fusion process or create isolation. Finally, the theory seeks to show that the experience of cultural fusion is not a little concern of immigrants; rather cultural fusion process also influences the host/dominant's cultural development. Croucher and Kramer state it as, “While newcomers are fusing elements of the dominant culture into their knowledge base/repertoire, the dominant culture is also influenced by the newcomers.”⁴⁸ Therefore, cultural fusion process prohibits mutual cultural transformation. Cultural fusion theory does not encourage for a replacement of culture, instead to seeks to describe an organic blend of the new culture (the host's culture) with their own culture to function in the host culture. Cultural fusion theory is constructed by three

⁴⁵ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 97.

⁴⁶ Ibid.,98

⁴⁷ Ibid.,97

⁴⁸ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 98.

boundary conditions, four assumptions, seven theoretical axioms. -fusion begins with the three boundary conditions, cultural- fusion happens when:

- 1) Newcomers are primarily socialized in one culture and then move to a new culture
- 2) Newcomers are to some extent dependent on the dominant culture/environment.
- 3) Newcomers and members of the dominant culture communicate with one another.⁴⁹

If one of the boundaries missing, it can potentially inhibit cultural fusion process. Furthermore, the theory connects the boundary conditions with four characteristics of human behavior (assumptions) to explain the behavioral aspects that enable cultural fusion to take place:

- 1) Based on (Kim, 2001) "Humans have an innate self-organizing drive and a capacity to adapt to environmental challenges."
- 2) Humans have an innate self-organizing drive and desire to maintain their cultural identities.
- 3) Cultural fusion of the individual with the environment occurs in and through communication.
- 4) Cultural fusion is an open, dynamic system that changes an individual and the surrounding environment.⁵⁰

Following boundary conditions and assumptions, cultural fusion theory draws seven axioms as:

- 1) Cultural fusion involves both acculturation and cultural maintenance.
- 2) Cultural fusion brings about intercultural transformation.
- 3) "Intercultural transformation is manifested in increased functional fitness, psychological health, and intercultural identity" (Kim, 2001, p. 90).
- 4) Newcomer and host-culture intercultural transformation facilitate and is facilitated by communication competence.
- 5) Intercultural transformation facilitates and is facilitated by participation in host and minority (interpersonal and mass) communication activities.
- 6) Pressures placed on newcomers by the dominant cultural influence and are influenced by the newcomers' levels of intercultural change.
- 7) A newcomer's predispositions influence and are influenced by the newcomer's levels of intercultural change.⁵¹

Connecting cultural fusion theory with the issue on inculturation and intercultural competency, cultural-fusion the theory provides a scientific explanation on the immigrants' experience of

⁴⁹ Ibid.,102.

⁵⁰ Ibid.,103.

⁵¹ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 102-107

encountering a new culture and adapting to it. To analyze the problems in more depth, I am going to focus on the third and the fourth assumption that theory raises to deepen the understanding of the harms of the absence of intercultural competency:

- 3) The cultural fusion of the individual with the environment occurs in and through communication (why no intercultural competency prevents Indonesian immigrants to have a meaningful relationship with people from a different culture).
- 4) Cultural fusion is an open, dynamic system that changes an individual and the surrounding environment.⁵² (why no intercultural competency impairs the evangelization towards the younger generations who live out a different culture from their parent).

And also, the fifth theological axiom:

- 5) Intercultural transformation facilitates and is facilitated by participation in host and minority (interpersonal and mass) communication activities (why no intercultural competency inhibits cultural engagement with other cultures. This exclusivism cannot sustain the community for a long time).

It is nearly impossible to separate the connection between cultural-fusion and intercultural competency. The theory strengthens the argument that intercultural competency is one of the significant factors to progress towards the inculturation that the Church dream of.

C. Interpretation of IC-ADLA's pastoral problem through Cultural Fusion Theory

Eighteen out of twenty ministers of IC-ADLA who completed the survey migrated to the US since at least ten years ago.⁵³ One is a temporary minister (pastor/chaplain) from Indonesia (holding a visa). Aligned with the previous analysis on the descriptive-empirical section, on the prompting-*List three ways IC-ADLA helps/assists Indonesian Catholic adapting to the US culture*, below are some samples representing the majority answers:

- 1) Bringing outside speaker to inform and provide various information such as taxes, Social security retirement, Immigration subject, etc.
- 2) Having a seminar in the Church Hall regarding how important to have health insurance in America and getting to know the law as an immigrant.

⁵² Ibid.,103.

⁵³ See Appendix 2

3) Provide English as a second language class.

These answers are in line with the cultural-fusion theory for it stated, “joining an ethnic church, for instance, provides channels of vital information about the host society concerning issues such as employment, healthcare, educational opportunities, and housing.”⁵⁴ Both the data and theory explain that an ethnic community ought to assist immigrants concerning their civic duty, not just spiritual matter as part of the scope of the ministry. Through the lens of the theory and survey data, the existence of IC-ADLA is a necessity for Indonesian immigrants to bridge themselves to the US culture. Ethnic Catholicism in the US merges due to our innate desire to live out our cultural identity.

Furthermore, a few ministers indicated that IC-ADLA assists Indonesian immigrants by participating in the Archdiocese' annual Migrant Mass where all ethnic communities come for fellowship. If that is the case, why still inculturation has not met the standard? While assisting the congregation in adapting to the US culture by giving guidance on civic regulation, the theory stated that functioning holistically in the host country does not end there. As the third boundary condition claimed: “Cultural fusion of the individual with the environment occurs in and through communication.” Concerning the Migrant Mass, while it is a beautiful Catholic experience to actualize the Pentecost experience in the liturgy (ranging from multicultural music, liturgical dance, etc.) liturgical practice alone is not enough to sustain fellowship between ethnic ministries and local churches. Sometimes the Archdiocese added "Cultural Performance" event after the Migrant Mass in which ethnic ministries perform their cultural dance/songs and try various foods provided by the Archdiocese. While this event is an excellent addition to the Mass that brings a significant encounter with other cultures, still watching the cultural performance and tasting

⁵⁴ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 100.

delicious food from a different culture are not automatic tools for fostering intercultural communication. Ethnic ministries cannot rely solely on the once-a-year Migrant Mass to achieve the Archdiocese's vision of unity in diversity. On that note, IC-ADLA ministry cannot rely exclusively too on the Migrant Mass and their sessions on civic duty concerning immigrants.

It is always a curiosity to answer why communication is hard. The survey data gives a better idea to suggest the answer to the question. The most common responses to *What are the three most challenging aspects of immigrating to the US?* Is language barrier followed by culture difference (this is the umbrella term for "culture shock," "blending with locals," and "socializing with American") and the third most common answer is being far from family? While the order of the responses does not imply direct causation (e.g., language barrier causes culture shock), yet based on the medium of communication, language does play a role in building communication and intrapersonal relationship. The survey data suggest the reason why cultural-fusion can be challenging language difference inhibits communication. Recalling the Cunningham's study that Indonesians are underrepresented ethnicity in the US⁵⁵, the tendency to stay within the confines of the family and ethnic associated group is higher than those Asian American with larger populations. While IC-ADLA needs to be sensitive in this regard, aiding congregation to grow in their language and communication skill is a necessity. Looking at the fifth axiom of the theory: "Intercultural transformation facilitates and is facilitated by participation in the host and minority (interpersonal and mass) communication activities," suggests that having a closer relationship with St. Stephen's parish would benefit IC-ADLA to assist further those who are struggling with language and culture shock. There are many ways to yield intercultural communication activities between the two communities, but it is undeniable truth that lack of engagement and

⁵⁵ See Descriptive-Empirical section for a deeper analysis of the Indonesian American experience.

participation on both parts decreases the development of inculturation, inhibiting the Christian message to fully touches one's complex reality.

Finally, cultural fusion theory does not say that maintaining one's identity is the end of the process. Cultural fusion theory shows that the problem of turning an ethnic ministry into one's church (ethnocentrism) that intercultural communication and transformation has not fully happened at St. Stephen's parish and IC-ADLA. Cultural-fusion demands a process of learning a new culture (acculturation) while maintaining one's own, and this balance is the key to grow in one's intercultural competence. Looking at the fourth boundary condition: "Cultural fusion is an open, dynamic system that changes an individual and the surrounding environment," both IC-ADLA and St. Stephen's ministers ought to realize that "staying in one's bubble" does not sustain an open and dynamic relationship between the two. This principle also applies to ethnic ministries throughout the Archdiocese. The absence of intercultural communication/relationship leads to the lack of compelling and open relationship within the archdiocese itself.

D. Pastoral Implications

In today's globalized world, cultural-fusion theory offers insights into understanding the migrant experience. Cultural-fusion does not only aid in analyzing the problem with inculturation and ethnocentric church but also affirms psychologically and socially that intercultural competency is critical to living out the catholicity and function well in society. The theory stated that "when an individual realizes they can handle the process of adapting to a new culture, psychologically (emotionally and cognitively), they gain greater confidence in themselves and thus are transformed (Church, 1982; Oberg, 1979)."⁵⁶ For the local church to

⁵⁶ Stephen M. Croucher and Eric Kramer, "Cultural Fusion Theory: An Alternative to Acculturation," *Journal of International and Intercultural Communication* 10, no. 2 (April 03, 2017): 103.

grow in the task of inculturation, the ministers ought to experience intercultural transformation themselves. This gives me an insight into the "why" of some IC-ADLA ministers who are less confident/not comfortable in interacting with St. Stephen's parishioners or leaders. On the other hand, it is important to critically assess St. Stephen's Parish ministry in welcoming newcomers.

The theory explained:

A level of host communication competence is important for a newcomer to function in a new culture. Furthermore, a level of basic communicative competence and flexibility is necessary for members of the dominant culture to be able to communicate with newcomers."⁵⁷

This point raises a new concern if St. Stephen's parish community themselves are not competent enough to engage in conversation or showing interest in Indonesian people, which unconsciously fosters "staying in my bubble" attitude.

Furthermore, the second assumption (behavior condition) of cultural fusion: "Humans have an innate self-organizing drive and desire to maintain their cultural identities." Forming IC-ADLA (and other ethnic ministries) is seen as a fresh approach for Indonesian immigrants to function well in the US. The process does not stop there. The third assumption (cultural fusion of the individual with the environment occurs in and through communication) seems to affirm the lack of communication between two communities which prohibits cultural-fusion and inculturation in the life of the Church. Lacking in no.3 leads to no.4 (cultural fusion is an open, dynamic system that changes an individual and the surrounding environment), seen from their "separated life" and low degree of intercultural transformation.

E. Summary

⁵⁷ Ibid.,104.

Communication among the host and newcomers play a pivotal role in fostering cultural-fusion on both parties. Hence, effective interaction encouraged in the working relationship between IC-ADLA and St. Stephen's parish needs to grow stronger for cultural fusion to happen at both communities. Following the analysis of problems through cultural-fusion theory, the process of cultural-fusion both in immigrants and hosts would aid the task of inculturation in the Church. A pastoral response of creating national/ethnic parishes is seen as a form of cultural communication networks that supports newcomers in navigating the adaptation process by helping the immigrant maintain their cultural identity and function in the dominant society. We can say that the existence of IC-ADLA is a means for Indonesian Catholics to renew their minority (Indonesian) identity to function in the dominant (US) culture. Moreover, Cultural-fusion theory does not solely concern the experience of immigrants. The theory stated that the relationship between immigrants and hosts also affect the perception of the host, making them experience a new culture as well. In conclusion, inculturation that relies heavily on intercultural competency can only be achieved when ministers are impacted by cultural fusion.

III. Normative Task

A. Introduction

The task of local church is more challenging than what it seems after inculturation is introduced and demanded at the local level. Inculturation that makes the Church grow from *below* (local) to the *top* (universal) is prone to turn the Church into either ethnocentrism or uniformity, if it is not done out of balance. When diversity is privileged over unity, fragmentation in the Church could happen. On the other hand, stressing the primacy of unity above diversity would lead the Church to the uniformity. Knowing the tension between unity and diversity, the catholicity of the Church could embrace diversity of cultures to be unifying. Pope

Francis called upon the power of the Holy Spirit as the binding of diversity: “Diversity must always be reconciled by the help of the Holy Spirit; he alone can raise up diversity, plurality and multiplicity while at the same time bringing about unity.”⁵⁸ As the result, the work towards unity in diversity is made possible. The relationship between local and universal is described as: “Universal church as a communion of local churches.”⁵⁹ This communion ecclesiology through inculturation allows for mutual transformation of local church and the universal church, which leads to the enrichment of the Christian faith⁶⁰. From the analysis on the problem of inculturation experienced by ethnic ministry such as IC-ADLA, culture truly shapes on how the community practices their ministry and does theology. Paul in Ephesians 2:12-16 talked about “one new humanity out of the two” (v.14) which was mistakenly interpreted as “raceless humanity” in biblical scholarship. Christ did not call the Gentiles to conform to the Jewish law (e.g. circumcision) in order to be Christian or demanding the Jews to forget their Jewish heritage that is attached to Judaism. A new testament scholar-David Woods stated the Ephesians church maintained the distinction between Gentile and Jew yet affirm their oneness in Christ by baptism. Furthermore, Richard Gaillardetz in *Ecclesiology of the Global Church* states that the church’s catholicity is “always a differentiated unity”⁶¹ which encourages Christians to attend to the fact that “the oneness of faith is often discovered only by first courageously attending to what manifests itself as foreign or different.”⁶² Following the biblical exegesis of Ephesians 2 and the understanding of unity in diversity, the lack of intercultural competency in the church ministry

⁵⁸ Pope Francis, *Evangelii Gaudium*, 131

⁵⁹ Richard R. Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis Books, 2010), 107.

⁶⁰ Peter C. Phan, *Christianity with an Asian Face: Asian American Theology in the Making* (Maryknoll, NY: Orbis Books, 2003), 211.

⁶¹ Richard Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis, 2010), 32.

⁶² *Ibid.*, 35.

inhibits the church to foster unity in diversity. Such ecclesial problem is manifested in the case of IC-ADLA and St. Stephen's parish. Therefore, IC-ADLA and St. Stephen's ministers should affirm their differences yet move together toward the spirit of one Church, one faith in Christ. The section of this paper will closely analyze the letter to the Ephesians (2:12-16) and the ecclesiology of communion inspired by the Vatican II's theology.

Biblical Exegesis-May They be One

But now in Christ Jesus you who once were far off have become near by the blood of Christ. For he is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person-in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. - Ephesians 2: 13-16 (NAB)

The struggle to live together as one church in Christ in spite of cultural differences is native to the biblical history. What is that mean to be one in Christ? Is our cultural identity in competition with our faith identity? The notion of new person-*anthropon* seemed to imply that our faith in Christ gave us a new identity that is superior from our cultural identity. If our baptismal identity was superior to our cultural heritage, would it make sense for Christians to leave their culture behind? To begin with, Woods defined "one new person" or "one new man" as a metaphor for the church.⁶³ With the distinction between church and humanity, it is helpful to understand that the Incarnated Word did come to flatten human culture, turning Gentiles and Jews into homogeneity.⁶⁴ Christ' salvific action reconciled and broke the walls of enmity between Jews and Gentiles, unifying them in their Christian faith⁶⁵. Perhaps it is "logically fitting" to require

⁶³ David Woods, "Jew-Gentile Distinction in the One New Man of Ephesians 2:15," *Conspectus: The Journal of the South African Theological Seminary* 18, no. 09 (2014): 96.

⁶⁴ *Ibid.*, 98.

⁶⁵ David Woods, "Jew-Gentile Distinction in the One New Man of Ephesians 2:15," *Conspectus: The Journal of the South African Theological Seminary* 18, no. 09 (2014): 96.

flattening or blurring of one's cultural identity to be one in Christ with others who are different. Such fallible exegetical reading of the text can be traced back to the 4th century era. Early church father-John Chrysostom interpreted the notion of "one new person" as leaving behind their cultural heritage for the sake of Christ. In his homily, Chrysostom added that if the Jews and Gentiles remained as Jews and Gentiles, not as Christians, Christ would not be able to reconcile them both.⁶⁶ It is evident in this exegetical utterance that cultural difference can be separated and must be erased by the Gospel. Moreover, a negative interpretation of culture and faith is also evident in the writings of Lloyd-Jones. He interpreted the reconciliation of Jews and Gentiles was possible because God established a "new man" -a new creature which *replaces* Jewish and Gentiles.⁶⁷ For this reason, culture is not transmitted to the life of the faith, but "finished". Baptism "finished" one's cultural identity and replaced it with "Christian". In short, such interpretations of the church can be summarized as "raceless."⁶⁸ From Chrysostom to Lloyd Jones, we see how *replacement theology* critically argued against culture, demanded it to be replaced or displaced by Christian faith. Recalling the deep connection between faith and the Gospel, replacement theology reduces the meaning of inculturation, leaving Jews and Gentile with undifferentiated theological perspective.⁶⁹ Replacement theology illustrates the meaning of uniformity in the church.

The dynamic of culture which might result in conflict is a red-flag for the Church. Such defensive attitude towards culture is similar with Niebuhr's concept of 'Christ against culture'.

⁶⁶ Schaff, *Saint Chrysostom: Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon. Nicene and Post-Nicene Fathers* (Christian Classics Ethereal Library, 2014), 72.

⁶⁷ Lloyd-Jones, *God's Way of Reconciliation: An Exposition on Ephesians 2:1 to 22* (Edinburg: The Banner of Trust, 1972), 277.

⁶⁸ Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids, MI: Baker, 2002), 379.

⁶⁹ David Woods, "Jew-Gentile Distinction in the One New Man of Ephesians 2:15," *Conspectus: The Journal of the South African Theological Seminary* 18, no. 09 (2014):97.

Culture is viewed as negative and falls under “indictment,”⁷⁰ so it must be separated from the church. Extreme as it may sound, replacement theology does contradict the catholic nature of the church. Woods affirmed the idea that the church-ecclesia is a “new entity” created by Christ, yet Christ did not replace Jew and Gentile with it. The church “restored, reconciled, and spirituality regenerated”⁷¹ Jew and Gentile, uniting them through baptism.⁷² Accordingly, Christian faith does not replace/wash away culture and allows for diversity within the Body of Christ. Culture is perfected by Christ, allowing it to be life-giving and unifying. Being different yet one portrays Niebuhr’s concept of Christ as the transformer of culture.⁷³ Christ transformed the sin of Jew and Gentile that broke down the barrier and built kinship between each other. Also, Niebuhr’s concept of ‘Christ as the transformer of culture’ allowed the church to maintain the positive aspects of Jewish and Gentiles culture that enriched the life of community and incarnated the Gospel to be where people are. What had not been possible, became possible in Christ. Baptized Christians live in a paradoxical reality in which they are many but one in Christ.

Reconciliation and unity between Jews and Gentiles in Ephesians 2:13-16 reveals the communion between the two groups. The reality of being One in Christ is far deeper than “getting along with each other” which pertains to the external behavior. Rather, the communion between Jews and Gentiles strengthens their inner life, allowing both communities to receive each other as brother and sister by the grace of baptism. The communion between Jews and Gentiles strengthened the Church and continually broaden the communion between the Church and the entire world. Richard Gaillardetz described such movement as:

⁷⁰ Richard H. Niebuhr, *Christ and Culture* (New York: Harper & Brothers, 1951), 60.

⁷¹ David Woods, "Jew-Gentile Distinction in the One New Man of Ephesians 2:15," *Conspectus: The Journal of the South African Theological Seminary* 18, no. 09 (2014):120.

⁷² *Ibid.*, 127.

⁷³ Richard H. Niebuhr, *Christ and Culture* (New York: Harper & Brothers, 1951), 190.

In Colossians and Ephesians, we find Paul's vision of church expanded. Now the *ekklesia* can also refer to the whole church. The one church encountered in each and every local church is the one body of Christ with Christ at its head"⁷⁴

From being enemy with each other to be the Body of Christ, the reconciliation and unity between Jews and Gentiles is the biblical narrative that the Church abide since the New Testament period. The communion nature of the Church always expands the Church to be wider and inclusive, not an exclusive sectarian body. Consequently, *communio*- "communion with God and of the unity of the entire human race"⁷⁵ exists. In the Catholic faith, communion with God and each other is explicitly manifested in the Eucharist. As the communities came together to the same banquet, this meaning of Eucharist "penetrates the mystery of culture; therefore, those in formation are called to cultivate eucharist consistency, ongoing conversion and conversion to develop intercultural knowledge, awareness, sensitivity, and skills."⁷⁶On that note, the intercultural relationship between IC-ADLA and St. Stephen's is not only expected for the sake of achieving the archdiocese's vision, but also it is a new normative for the Church to function in the United States today. The demand of unity in diversity calls forth both communities to implement unity in diversity in their ministry.

Connecting the profound teachings on unity and communion with the harmful effects of ethnocentrism on interpersonal relationship, evangelization, and work for justice, communion between churches is critical to the holistic well-being of the faithful. Such resistant to embrace the other reflects a complex reality of Indonesian American and also their need for growth for communion between each other and God. Putting many challenges proposed at the survey such

⁷⁴ Richard Gaillardetz, *Ecclesiology for a Global Church: A People Called and Sent* (Maryknoll, NY: Orbis, 2010), 23.

⁷⁵ *Lumen Gentium*, 1

⁷⁶ Fernando A. Ortiz and McGlone, *To Be One in Christ: Intercultural Formation and Ministry* (Collegeville, MN: Liturgical Press, 2015), 78.

as language barrier; cultural differences; and being far from family on the surface, IC-ADLA members resembles the reality of Korean-Americans who seek refuge in the church. Lee described such incomplete model of the church as:

Seeking comfort in church as a refuge sometimes is an expression of some Asian immigrants' reluctance to face up to the challenges of their new environment by clinging to the ways of their home country...Such an escapist nationalism is tragicomic because Asian immigrants' homelands in Asia do not stand still but change every day.⁷⁷

While sense of comfort is needed for the communal life of the church, the church can turn into sect or ethnocentrism that is out of touch with the reality if the sense of communion with other churches is downplayed. To conclude, it is biblically and theologically foundational to progress towards unity in diversity between local churches. As baptized Christians, the primacy of the Gospel and the Church's teachings on communion ecclesiology should be the backbones of IC-ADLA and St. Stephen's ministry, allowing for intercultural relationship to flourish among the two.

IV. Practical-Response

A. Introduction

When the church sticks in "ethnocentrism," the fullness of the Spirit cannot dwell within its life and mission. Ethnic ministers need to realize the danger of a "national" model and reform this model from *within* themselves. Building upon the biblical understanding of unity in diversity and the nature of communion, the pastoral response ought to promote these ideas of being a church today. Looking at the case study of this paper, IC-ADLA and St. Stephen's ministers should be equipped to complete the task of inculturation so that both communities can progress towards unity and say "yes" to the work of evangelization. For this very reason, I propose a

⁷⁷ Sang Hyun Lee, *From a Liminal Place: An Asian American Theology* (Minneapolis: Fortress Press, 2010), 128.

pastoral plan, a miniature version of USCCB Intercultural Competency Modules, that calls forth “ecclesial integration” of ethnic communities. My pastoral plan aims to educate congregational ministers about faith and culture, provide them with skills to be interculturally competent, and increase the likelihood of ministers to participate in the Diocesan-level intercultural training or event.

B. Description of the Plan

Responding to the issues of IC-ADLA and St. Stephen, I developed a three-day leadership retreat designed for both congregational leaders. The leadership retreat would take place in a retreat place in suburban Los Angeles, in any location within the comfort distance of busy professionals. The leadership retreat is suitable as a weekend activity, so it would not disturb the work schedule and other church activity. *Two in One* is a miniature model of USCCB intercultural competency curriculum which incorporates the USCCB's three core aspects of competency: Knowledge (knowledge of more than one perspective on things), skills (ability to adapt communication and behavior) and attitude (openness to others and other cultures). By equipping ministers in knowledge, skills, and attitude, *Two in One* desires stronger intercultural relationship between IC-ADLA and St. Stephen's parish actualized in joint social, evangelization, and liturgy (the second outcome). Finally, *Two in One* hopes to increase the likelihood of IC-ADLA and St. Stephen's ministers to participate in the Archdiocese of Los Angeles' intercultural training or event (the third outcome).

Incorporating “the trinity” of intercultural competence: knowledge, skills, and attitude, the retreat will involve education sessions, prayer, meal, testimonial story, and communal activity. The sessions will be categorized based on these three concepts. In the realm of knowledge, the hope is that congregational ministers know the meaning of inculturation and the

dynamic reality of cultures. Consequently, the leaders from both communities would know better of each other's culture and tradition which inform one's practices of ministry. For skills realm, the ministers will be able to examine some case studies and grow in empathy and communication. The session will address English as second-language challenges. Last but not least, for the attitude aspect, the ministers will be able to connect the idea of Catholic unity with being open to encounter one another in ministry.

Planning a three-day retreat is no doubt hard and challenging, primarily if it is directed towards two communities. It is very critical to begin the program by making solid lesson plans mapping the main points and some details on the content of the materials. When lesson plans are ready, they need to be discussed with IC-ADLA pastor and spiritual committee and also St. Stephen's pastor and faith formation director. Once I receive their approval, together we will form a retreat committee consists of at least five people who represent both congregations. The committee will work together to assign speakers, plan the logistics, and budgeting. Finally, to assess and evaluate the effectiveness of the plan, evaluations, and attendance will be taken at the retreat. I will collect the qualitative data such as the ministers' answers on the group worksheets and post-retreat assessment. I will too collect the quantitative data: the number of attendances at the retreat.

C. The Curriculum of Two in One

1. Session One: Culture and Me (Knowledge)

Duration: 2 hours

Learning Objectives: The ministers will be able to...

- Define culture in a broader sense
- Understand how culture informs the ministry

Materials: Powerpoint, Evaluation sheets

The session will begin by informing the ministers what culture is? Such question will be answered in the light of USCCB intercultural competency curriculum definition (culture have ideas, behaviors, and physical dimensions) and *Gaudium et Spes* #53. After the definition of culture, two Indonesian ministers will explain about Indonesian culture-ranging from their experience of immigration, favorite food, how to say, "Good morning," and collective vs. individualistic orientation. This would apply as well to two St. Stephen's ministers, informing the participants about their culture, their family history, perhaps immigration experience, favorite food, and cultural orientation. This session is meant for an "ice-breaker" within the two groups and setting one's feet on the same page with everybody on "culture." While there is an educational piece to it, this session is also conversational. Moving forward, the participants will be assigned to small groups (mixed population of St. Stephen's and IC-ADLA) and share among them how culture shapes the way they do ministry, ranging from food, liturgy, and spirituality. The session will be closed with a personal reflection and evaluation. The following questions will be in the evaluation form: *(1) After the session, how do you understand culture? (2) What do you learn from hearing each other's story and ministry?*

2. Session Two: Cultural Interaction (Knowledge)

Duration: 2 hours

Materials: PowerPoint, group worksheets

Learning objectives: The ministers will be able to...

- Define the term cultural-fusion (integration), assimilation, and liminality
- Connect the case study with their concrete reality

Perhaps, this session is informative, and ministers would analyze a case study. Ministers will be working in the small group as well. The following "fill-in-the-blanks" will be in the case study sheet (group activity).

- Case Study Format
 - Liminality_____

- Cultural Fusion_____
- Assimilation_____
- The case
- What's happening? (the ministers ought to analyze what kind of cultural pattern happens in the case)
- How to respond to the case?

3. Conversion Stories

Speaker(s): 3 people

Learning objectives: The ministers will be able to

- Connect their peers' conversion story with their own
- Gain deeper insight into how culture plays a role in one's faith journey

The speakers representing IC-ADLA and St. Stephen's parish will tell their conversion journey for about fifteen-minute each. The criteria range from immigration experience, social-justice story, or missionary activity. The ministers focus on the question: *How this experience has allowed them to understand faith in a deeper way?* These conversion stories will nourish one's understanding of faith and culture and serve as a bridge to the next sessions.

4. Session Three: Let's Talk (Skills)

Duration: 2 hours

Learning objectives: The ministers will be able to...

- Define the theological term of inculturation
- Understand the immigration challenges of learning English as another language
- Come up with one joint social event to allow intercultural communication to happen

Materials: PowerPoint, evaluation sheets

Moving to the portion of skill, the session will inform ministers about the theological term of inculturation and how it deeply tied to evangelization. Building on culture and cultural interaction, the ministers ought to know the task of inculturation in the US as Phan stated:

Inculturation in the United States involves therefore an interaction among, at least five elements: the message of the gospel itself (divine revelation), the cultures in which the gospel has been transmitted (the Christian tradition), the American culture (modern and postmodern), the predominantly premodern cultures of one particular group (e.g.,

Vietnamese), and the usually premodern cultures of other ethnic groups (e.g., Black, Mexican, Caribbean, etc.)⁷⁸

In this session, ministers will learn and discuss the survey data revealing language and cultural challenges faced by Indonesian immigrants. Connecting the mandate of inculturation and language/culture stumbling blocks, ministers in their small group will plan a joint social event to foster intercultural communication and understanding. To evaluate the session, each group needs to come up with a plan addressing intercultural communication.

5. Session Four: Faith and Culture (Attitude)

Duration: 2 hours

Materials: PowerPoint, the image of Pentecost

Learning objectives: The ministers will be able to

- Be familiar with the vision of the Ethnic Ministry Office (ADLA) for church unity
- Attend to the needs of the second-generation youths in the church

For this last segment of competency, the session will inform the ministers on ADLA vision for the Church and how that relates to the parish-life as well. The concept of "Pentecost experience" needs to be implemented at the local church. To strengthen the urge to strive towards the vision, ministers will also learn about Ephesians 2: 13-20 and the theological concept of the church as Catholic, not ethnocentric. This attitude also will highlight the awareness that the second-generation needs attention in IC-ADLA. This session will be done in educational and conversational mode. To illustrate the teachings on unity and whole attitude into the picture, painting activity will complement the course well.

6. Beautiful Diversity (Knowledge-Skills-Attitude)

Learning objectives: The ministers will be able to

- Draw their image/symbol of diversity in the Catholic Church
- See the different expression among each minister
- Understand their contribution shapes the life of the church

Evaluation:

⁷⁸ Peter C. Phan, "Cultures, Religions, and Power: Proclaiming Christ in the United States Today," *Theological Studies* 65, no. 4 (2004): 732.

- All ministers participate in the activity
- All ministers explain their drawing

Materials:

- Water paint
- Color Markers
- White paper
- Glitter

D. Timeline of Two in One

Although Friday to Sunday is preferred because the days accommodate the schedule of ministers, the retreat would still work on any day depending on the lifestyle and schedule of ministers. Below is the potential timeline of the retreat.

Friday

3:00 Registration

4:00 Opening Session

- Opening prayer
- Explanations on the retreat's learning outcomes
- Retreat committee folks
- Overview schedule
- Group assignment for discussion

5:00-6:00 Dinner 1- Potluck Family meal (each minister will tell about the history of meal)

7:00-9:00 *Session One*

9:00-9:30 Night Prayer

Saturday

7:00: Breakfast

8:15: Mass (Liturgist from both communities will plan the Mass)

9:00-11:00 *Session Two*

11:30-12:45 Lunch

12:45-1:30 Conversion story

- Each minister has fifteen minutes to share their story

1:30-2:00 Personal prayer and journaling

2:00-3:00 Break

3:00-5:00 *Session 3*

5:00-6:30 Dinner

6:30-8:30 Session 4

8:30-8:40 Unity Prayer (Prayer for Encountering Christ in Harmony)

8:45 Art making – Beauty in Diversity

Sunday

Free time-personal time

11:00 Mass (multilingual) and closing

Prayer for Encountering Christ in Harmony⁷⁹

God of all harmony and source of our faith, loving Father who chose us to be your own and formed us together as one family in Christ, send forth your Spirit among us.

May our encounters with Christ, your Son, through the Scriptures and the breaking of the bread, remind us of our identity in Christ amid the multitude of cultural heritages present in your Church today.

May, our encounters with the Blessed Virgin Mary and with the communion of saints, strengthen us so that we may sustain and pass down the Catholic faith of our ancestors and elders from one generation to the next.

May our encounters with one another, in our families and parishes, nurture more leaders among us, that they may answer your call more readily, and look to Christ, our Savior, as the example of humble service.

Enliven our hearts this day and always, so that, going forth into the world, we may become better servants of your Word and bearers of your love for all to see.

We ask this through our Lord, Jesus Christ, who strengthens us in faith, and in the power of the Holy Spirit, who binds us together in love and harmony, one God, forever and ever. Amen.

⁷⁹ USCCB, *Encountering Christ in Harmony: A Pastoral Response to Our Asian and Pacific Islander Brothers and Sisters* (2018).

Appendix 1

IC-ADLA Ministerial Assessment 2019

What do you consider yourself as?

- ☐ Indonesian
- ☐ Indonesian-American
- ☐ American

How long have you been living in the US?

Sudah berapa lama anda hidup di Amerika Serikat?

How many years have you been serving as minister of IC-ADLA?

Sudah berapa lama anda bertugas di IC-ADLA?

What is your area of ministry?

Apakah fokus/bidang pelayanan anda?

What are the 3 most positive aspects of immigrating to the US?

Apakah 3 hal terbaik yang anda alami dari bermigrasi ke Amerika Serikat?

What are the 3 most challenging aspects of immigrating to the US?

Apakah 3 besar tantangan yang anda alami dari bermigrasi ke Amerika Serikat?

List 3 ways IC-ADLA helps/assists Indonesian Catholics adapting to American culture

Tuliskan 3 cara pelayanan yang IC-ADLA lakukan untuk membantu umat Katolik Indonesia beradaptasi dengan budaya Amerika

- 1
- 2
- 3

Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

Jelaskan bagaimana IC-ADLA mampu untuk melayani umat Katolik Indonesia secara lebih baik dalam beradaptasi dengan budaya Amerika?

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

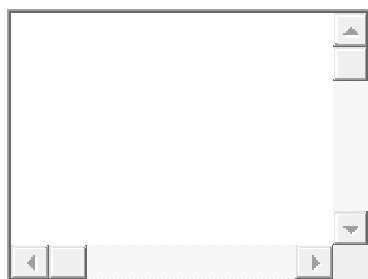
Pernahkah anda mengamati adanya tantangan diantara IC-ADLA and paroki St. Stephen Martyr dalam pelayanan anda? Jelaskan mengapa demikian?

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

Jika ada, apakah area pelayanan yang IC-ADLA harus perembangkan untuk menjalin persatuan dengan paroki St. Stephen Martyr?

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Apa harapan anda untuk masa depan IC-ADLA and St. Stephen?



Appendix 2

IC-ADLA Ministerial Structure

Executive Leadership

I. Chaplain

II. President

III. A) Koinoia chair (*Social, End of life Care, Publication/Website, Logistic/Facility*)

III. B) Liturgia and non-liturgia chair (*Music ministry, Liturgical ministers, Baby baptism, Wedding, Event, Food Committee*)

III. C) Diakonia chair (*RCIA, Faith Formation for teen and children, External Rep*)

IV. Secretary 1, Secretary 2

V. Treasurer 1, Treasure 2, Treasure 3

Regional Leadership and Young Adult

I. Region I

- President
- VP

II. Region II (the same)

III. Region III (the same)

IV. Young Adult

- President
- Treasure

V. Renewal/Charismatic

- President
- Vice President

Appendix 3

St. Stephen's Ministerial Structure

-

- I. Pastor
- II. Associate Pastor
- III. Deacon Couple
- IV. Parish Office Manager
- V. Parish Bookkeeper
- VI. Elementary School Principal
- VII. Elementary Religious Education
- VIII. RCIA/Adult Confirmation
- IX. Community Outreach Program
- X. Ministry to the Sick/Homebound

Appendix 4

IC-ADLA Ministerial Assessment

Method: Survey

The answer below is the direct quote from the survey result.

Minister 1

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US?

- 32 years

How many years have you been serving as minister of IC-ADLA?

- 15 years.

What is your area of ministry?

- Eucharistic Ministry

What are the 3 most positive aspects of immigrating to the US?

1. Better Job Opportunity
2. Freedom of Speech
3. Freedom of Religion

What are the 3 most challenging aspects of immigrating to the US?

1. Far from Family
2. Language Barrier
3. Carrier competition

List 3 ways IC-ADLA should helps/assists Indonesian Catholics adapting to American culture

Join With Local Parish Activity.	Join With Ethnic Group of Los Angeles Archdiocese Program.	Put US Culture in IC-ADLA activity.
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- During to do our program and daily activity, also we put in the US Culture in our activity

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- Of Course, there are some. But it is not a big matter. There Time and Place where IC-ADLA and St. Stephen Martyr have the same program or activity.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- IC-ADLA have to work together with St. Stephen Martyr Parish, with follow all the rule of Parish.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- Hoping one day IC-ADLA and St. Stephen Martyr Parish work together in reaching out local community, Charity or Small Group who need help, or other project.

Minister 2

What do you consider yourself as?

- Indonesian

How long have you been living in the US? 15 years

How many years have you been serving as minister of IC-ADLA? 12 years

What is your area of ministry? Eucharistic Ministry

What are the 3 most positive aspects of immigrating to the US?

1. Away from Racial Riot from the original country
2. Career
3. Better future

What are the 3 most challenging aspects of immigrating to the US?

1. Culture different
2. Work
3. Far away from friend & relatives

List 3 ways IC-ADLA should help/assist Indonesian Catholics adapting to American culture

Also Service other Catholic church other than IC-Adla	Fund raising	Attend REC and SCRC
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

1. Fund raising with other Catholic communities to assist the homeless, Etc
2. Participate in FESTIVALS
3. Invite American speakers to Ic-Adla

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- I do not see so many challenges, I think Ic-Adla works well with St. Stephen parish

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- Exchange services, not only service in Ic-Adla only, but also assist with services in St. Stephen

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- Work together as one parish and assist each other to make St. Stephen parish advance in all aspects

Minister 3

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US? 28 years

How many years have you been serving as minister of IC-ADLA? 15 years

What is your area of ministry?

- RCIA, OEM, EM, Liturgy

What are the 3 most positive aspects of immigrating to the US?

1. Education
2. Job opportunities
3. Healthcare

What are the 3 most challenging aspects of immigrating to the US?

1. Language barrier
2. Cultural differences
3. Far away from relatives and intermediate families

List 3 ways IC-ADLA should helps/assists Indonesian Catholics adapting to American culture

Communicating thru IC-ADLA bulletin, and media social	Encouraging to participate in St. Stephen and OEM	Introduce and encourage all members to participate activities in each local regions of IC-ADLA
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

1. We need to build sub region or Rosary, or cell group consist of 10 families or less to reach out more families.
2. We need a fulltime salary secretary which can help the needs of community (jobs, housing, health etc.)

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

1. When Fr. Larry, bishop Gabino and bishop Salazar resign and or terminated.
2. When St. Stephen having a big deficit.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- Maybe region 2 (the closest chapter) can participate more involve in St. Stephen activities.
- Invite St Stephen parishioners to be part of IC-ADLA Activities and or vice versa

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- IC-ADLA will continue separate entity from St. Stephen even though supporting St. Stephen's activities.

Minister 4

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US?

- 37 years

How many years have you been serving as minister of IC-ADLA?

- 10 years

What is your area of ministry?

- Music and Choir

What are the 3 most positive aspects of immigrating to the US?

1. Future
2. Better life, safety
3. Career

What are the 3 most challenging aspects of immigrating to the US?

1. At the Beginning, lived far from family
2. Lonely
3. Hard working

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Joint & work together with other Community	Under L.A archdiocese	Church yearly festival
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

1. Participate & work together with Other community in St. Stephen
2. Involve & work together with L.A Diocese for fund raising & help the homeless, etc.
3. Church outing, picnic, local tourism activity to visit other catholic church, missions, etc.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- I think Indonesian community is getting along well with St. Stephen parish. Both St. Stephen & IC-ADLA are supporting each other, and St. Stephen is very supportive to Indonesian community in proving facility to help Indonesian community to stay close together. On the other hand, IC-ADLA is also helping to do a lot of fund raising and involve Church activities to work together as one parish

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

Get involve & participate more with each community' activities such as:

1. Unity prayer in English
2. Have community activities together (Cultural festival, music, choir etc) to create close relationship

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

1. More unity
2. Be Supportive each other

Minister 5

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US?

- 32 years

How many years have you been serving as minister of IC-ADLA?

- 2 years

What is your area of ministry?

- Treasury

What are the 3 most positive aspects of immigrating to the US?

1. No discriminations
2. freedom of speech
3. more job opportunity.

What are the 3 most challenging aspects of immigrating to the US?

1. Job competition
2. Language
3. Away from families

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Involve in local church activities as fundraising, festival	Joint the ethnic group of the LA Archdiocese	Join in the Lady of the Angeles activities
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- Learning about the missions in California. Visiting the historic missions. Celebrating mass for Lady of Guadalupe, who is the Mother for Californians.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- None.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish? N/A

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- To see more Indonesian parishioners at St Stephen Church

Minister 6

What do you consider yourself as?

- Indonesian

How long have you been living in the US?

- 20 years

How many years have you been serving as minister of IC-ADLA?

- 14 years (since KKIA)

What is your area of ministry?

- Secretary, treasurer, music, and liturgy

What are the 3 most positive aspects of immigrating to the US?

1. Equal Opportunity
2. Diversity
3. Religious freedom

What are the 3 most challenging aspects of immigrating to the US?

1. Adopting of differences in culture
2. Language
3. Work etiquette

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Language	Diversity	Equality
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

Provide some classes to the community like:

- English language
- immigration information
- hotline number for emergency

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

The differences in culture sometimes we have different form in serve the community
Language barrier of the community members make it difficult to express our self

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

More get involve in St Stephen activity by introduce Indonesian culture

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

We in diversity at St. Stephen Parish can united to serve the Catholic Church as one family in Christ

Minister 7

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US?

- 39 years

How many years have you been serving as minister of IC-ADLA?

- 18 years

What is your area of ministry?

- Liturgy, pastoral council

What are the 3 most positive aspects of immigrating to the US?

1. Better quality of life
2. No hostile environment.
3. Freedom of fear, no stress

What are the 3 most challenging aspects of immigrating to the US?

1. Cultural change.
2. Blend with the locals.
3. Work harder to be in the same level with coworker.

List 3 ways IC-ADLA should helps/assists Indonesian Catholics adapting to American culture

Member of Office of Ethnic Ministry.	Religious Education Congress	Involved in parish activity
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- See above answer

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- We have very good relationship with the parish.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- To have more people being involved with any parish activity.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- Even better relationship and more IC-ADLA people helping in any parish activity.

Minister 8

What do you consider yourself as?

- Indonesian

How long have you been living in the US?

- 29 years

How many years have you been serving as minister of IC-ADLA?

- 12 years

What is your area of ministry?

- Sick and Bereavement

What are the 3 most positive aspects of immigrating to the US?

- This is the land of opportunity. We'll survive as long as we are willing to work hard. Where in our own country-Indonesia even though we work hard we barely make it! Children can have good education.

What are the 3 most challenging aspects of immigrating to the US?

- Culture shock, Language barrier, even learning how to drive is a challenge.

List 3 ways IC-ADLA should help/assist Indonesian Catholics adapting to American culture

Adakan pelajaran bhs inggris	Adakan pengarahan utk mengerti aturan2 di US	Pengarahan utk masa pensiun
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Translated in English as: Having an English class, workshop regarding civic duty and American regulation and retirement option.

Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- Hidup dinegeri org no 1 kita harus belajar bhs Inggris. Banyak warga yg sudah hidup lama tapi masih kurang paham berbicara bhs inggris. Mungkin IC ADLA bisa membuka kelas. Saya rasa ini satu hal yg penting sekali.

- *Translated in English as: First and foremost, living in this new country requires us to learn English. There are a lot of Indonesian immigrants who have been living here for ages, yet still are having a hard time in understanding English language. Maybe, IC-ADLA could open up an English course. I think this aspect of ministry is very important.*

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- Kesombongan org indo yg menggunakan fasilitas St Stephen, tapi tidak mau membantu untuk mengatasi masalah yg dihadapi oleh St Stephen. Sebagai warga katolik indonesia seharusnya kita dapat merendahkan diri dan mau membantu St Stephen. Walaupun banyak juga org indo yg membantu St Stephen.
- *Translated in English: Indonesians tend to be prideful about themselves and forget the fact that they are using St. Stephen's spaces. So, they are reluctant in helping St. Stephen's parish when they have difficulties. Although there are some who regularly help out the parish, I think as Indonesian Catholic, we ought to be humble and willing to help St. Stephen.*

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- I'm not sure

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- I'm not sure

Minister 9

What do you consider yourself as?

- Indonesian-American

How long have you been living in the US?

- 18 years

How many years have you been serving as minister of IC-ADLA?

- 10 years

What is your area of ministry?

- Lector, treasury & EM

What are the 3 most positive aspects of immigrating to the US?

1. Safety
2. Peace
3. Finance

What are the 3 most challenging aspects of immigrating to the US?

1. Language
2. Finding job
3. Socializing with American

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Multiculture Mass	Join REC	Join Harvest festival
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- Combination Indonesian culture & American culture. Adopt the positive American culture.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- Yes. Location is not convenient for some of Indonesian people.
- Limited facility / room
- Service: For Mass is very inconvenient schedule (2 pm)

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- Flexibility mass schedule

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- We do not want any financial support in the future

Minister 10

What do you consider yourself as?

- Indonesian

How long have you been living in the US?

- 23 years

How many years have you been serving as minister of IC-ADLA?

- 1 year

What is your area of ministry?

- Helping the fundraising

What are the 3 most positive aspects of immigrating to the US?

1. A Better life and opportunity.
2. Freedom of Practicing my religion.
3. Life without fear from being prejudice.

What are the 3 most challenging aspects of immigrating to the US?

1. Adopting the cultures and laws of the USA.
2. Weather changing (sometime too cold) but I get used to it now.
3. Not enough help from the community

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Help on getting a job Edit	Help on settling down	Help on local community
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

- Need to explain that US Culture is a 'open' door as it will accept for as long as it's follows the rules and regulations.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

- As St. Stephen Martyr's Parish is located in Monterey Park and it's a challenge for those who live more than 25 miles radius. As you aware some of the older people do/could not drive anymore.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

- Perhaps Carpooling would be help for those who do not drive.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

- To have more people to come in the service on Sunday Mass.

Minister 11

What do you consider yourself as?

Indonesian-American

How long have you been living in the US?

30 years

How many years have you been serving as minister of IC-ADLA? 18 years

What is your area of ministry? Nothing in particular

What are the 3 most positive aspects of immigrating to the US?

1. Blending in with society easily without feeling discriminated against.
2. Free speech
3. Easy access to financial credit

What are the 3 most challenging aspects of immigrating to the US?

1. Trying to accept/tolerate different races
2. Trying to respect other opinions
3. Trying to control the personal financial flow due to easy credit accessibility

List 3 ways IC-ADLA should helps/assists Indonesian Catholics adapting to American culture

I don't know

Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

I don't know

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Yes, it is always about financial matter.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

More mingle between each organizations' parishioners is needed

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Closer relationship

Minister 12

What do you consider yourself as? Indonesian

How long have you been living in the US? 10 years

How many years have you been serving as minister of IC-ADLA? 2 years

What is your area of ministry? Liturgical, young adult

What are the 3 most positive aspects of immigrating to the US?

1. Better living environment
2. Better school/working culture
3. More exposure to various other culture/race compared to just living in Indonesia.

What are the 3 most challenging aspects of immigrating to the US?

1. Adaptation to living independently
2. Finding new community and building friendships
3. Keeping in touch with family/relatives/friends back home.

List 3 ways IC-ADLA should help/assist Indonesian Catholics adapting to American culture

Joining the Cultural Mass of the Archdiocese LA, attending the Virtus training, REC, or other Archdiocese training/events	Participating in LA Food bank, or other social event organized by outside Charity/not-for-profit organization.	Joining St. Stephen Martyr events such as the fall festival, other various fundraising
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

I think, depending on the age group of the parishioner, there are some that doesn't need/have to/can't adapt to the American culture. They are ingrained Indonesian and thus IC-ADLA function as a community of Indonesian that provide that sense of being Indonesian in the US.

Language barrier that these people have will require the need of IC-ADLA (mostly the Priest) to translate if there are any announcement (such as special collection for Archdiocese approved organization/priest).

On the other hand, people that already have adapted and become more American needs to know the various events that the Archdiocese has that they could participate on, other than the minister themselves, to learn more about their Catholic faith, building the fellowship with other non-Indonesian Catholics. It should be a bridge of passing the information on current ongoing events, which are also typically announce in local parishes.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Challenges presence/faced before: time conflict in using the kitchen/hall with other community

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

Outreach ministry to make IC-ADLA parishioners to be more involve in St. Stephen events. Social/Charity events should be a join-effort as a whole parish instead of being individual community effort.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Able to plan/coordinate join event better that involves the various communities, Spanish, Filipino, and any others, to show the various culture that they have from food, clothing, dances, etc.

Minister 13

What do you consider yourself as?

Indonesian

How long have you been living in the US?

23 years

How many years have you been serving as minister of IC-ADLA?

15 years

What is your area of ministry?

Spiritual

What are the 3 most positive aspects of immigrating to the US?

Better Life

Better Opportunity

Better Environment

What are the 3 most challenging aspects of immigrating to the US?

Far from family

Cultural Differences

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Annual Events; i.e. Christmas, Thanksgiving, etc.

Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

Start and end any event on time

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Lack of transparency.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

IC-ADLA should get more involves in St Stephen Organization as a whole not just a part.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish? N/A

Minister 14

What do you consider yourself as?

Indonesian-American

How long have you been living in the US?

29 years

How many years have you been serving as minister of IC-ADLA?

18 year

What is your area of ministry?

Liturgy

What are the 3 most positive aspects of immigrating to the US?

1. Ability to improve my skills, knowledge and talents.
2. Better life, better job, better money
3. Feeling save to practice the Catholic faith without fear.

What are the 3 most challenging aspects of immigrating to the US?

1. Language barrier
2. Different culture, causing culture shock
3. Finding job base on the diploma from Indonesia.

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Joining the celebration of cultures Mass every year in Cathedral	Having seminar in the Hall regarding how important to have a health insurance in America and getting to know the law as an immigrant	Having trainings in certain ministry to educate the people how to minister in America with different style
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

Need budgeting for sending all the leaders go to school or get trained so they will learn more stuffs- deeper according to the need of the American church

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Yes, I have.

IC-ADLA' people need more integrate and participate in St. Stephen Parish activities beside doing IC-ADLA's activities. They have to understand that we are a church belongs to universal church.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

More get involved in Liturgy such as lectors, EM's. Always remember that St. Stephen is a parent for IC-ADLA.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Helping and cooperate in every event without feel strange

Minister 15

What do you consider yourself as?

Indonesian-American

How long have you been living in the US?

40 years

How many years have you been serving as minister of IC-ADLA?

6 years

What is your area of ministry?

Eucharist ministry

What are the 3 most positive aspects of immigrating to the US?

Freedom, better future and peaceful

What are the 3 most challenging aspects of immigrating to the US?

1. Language
2. Culture
3. Job opportunities

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Joining other church activities/events	Provide English as a second language class	Bringing outside speaker to inform and provide various information such as TAX, Social security retirement, Immigration subject and etc.
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

Same as the above

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Yes, as a member of IC-ADLA parish, I like to see that IC-ADLA have the opportunity to have Sunday mass at standard mass hour (Morning). Currently, our mass start at 2:00 PM which is unusual and very difficult for people to plan other activities. Our parishioner come from different areas as far as 30 miles (One way).

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

There are plenty areas that both IC-ADLA and St. Stephen parish can improve such as having mass together in bilingual language (Once a month), share/join social activities and participate at any church events.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Growing together as one catholic church with significant parishioner.

Minister 16

What do you consider yourself as?

Indonesian-American

How long have you been living in the US?

18+ years

How many years have you been serving as minister of IC-ADLA?

7 years

What is your area of ministry?

Music, EM, Lector

What are the 3 most positive aspects of immigrating to the US?

1. Grow closer to God within Catholic faith
2. Able to use God's given talent in the ministry
3. Build a healthy family

What are the 3 most challenging aspects of immigrating to the US?

1. language
2. bad co-workers
3. sue-me-country

List 3 ways IC-ADLA should help/assist Indonesian Catholics adapting to American culture

N/A

Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

I don't see how IC-ADLA assists Indonesian Catholics adapting to American culture. I think it's the other way around: IC-ADLA is trying to keep Indonesian Culture in US. I might miss some things.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explain why?

St. Stephen is not my home parish. I've been ministering at my home parish before I knew IC-ADLA. The fact that I minister at IC-ADLA - doesn't make me as St. Stephen's parishioners. So, I come for IC-ADLA only. Unless the person lives in the area and St. Stephen is his/hers parish, then they can minister to St. Stephen as well.

I cannot imagine, if there is any idea to suggest ALL IC-ADLA members-regardless their place of living, to serve St. Stephen for unity.(which I've observed happening). Now-that's not Catholic - in my opinion.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

IC-ADLA's people who are St. Stephen's parishioners should actively minister at St. Stephen as well.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

As for future relationship between IC-ADLA and St. Stephen:

1. Many of IC-ADLA people who are St. Stephen's parishioners would have awareness to serve people of God in the area-NOT ONLY to the INDONESIAN(-AMERICAN) but ALL ethnics at St. Stephen, as good Catholics.

Minister 17

What do you consider yourself as?

Indonesian

How long have you been living in the US?

3 years

How many years have you been serving as minister of IC-ADLA?

3 years

What is your area of ministry?

Pastor/chaplain

What are the 3 most positive aspects of immigrating to the US?

I am not permanent immigrant, I work as a pastor for 3 years or more, depend to need of IC ADLA.

What are the 3 most challenging aspects of immigrating to the US?

1. Very hard to make them unity in a heart because they are coming from different area with different back ground.
2. Mostly the youth and teens do not come to Indonesian mass because they speak English and no more speak Indonesians.
3. Most of them living far from St. Stephen Martyr Church, so very hard to come for Indonesian mass every Sunday.

List 3 ways IC-ADLA should help/assists Indonesian Catholics adapting to American culture

Doing virtues program	Doing Finger print program	Following Archdiocese's rule for receiving the sacraments.
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

What we do here is try to bring dome good traditions from Indonesia to encourage them to be active in our community likes: preparing the food after mass, doing rosary prayer and bible study, visiting the sick and elderly, outing and selling Indonesian foods with low price and many other ministries.

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

So far, there is no problem. St. Stephen Martyr Church needs IC ADLA as the important group that support it very much.

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

St. Stephen Martyr Church needs from IC ADLA any fundraising for renovation.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Continue to have good relationship, collaboration and try to find a solution if there is conflict.

Minister 18

What do you consider yourself as?

Indonesian

How long have you been living in the US?

18 years

How many years have you been serving as minister of IC-ADLA?

8 years

What is your area of ministry?

President of region 1

What are the 3 most positive aspects of immigrating to the US?

1. Opportunity to have successful life without fear.
2. Freedom from fear as minority
3. Education

What are the 3 most challenging aspects of immigrating to the US?

1. Missing Authentic Food
2. Missing Families and Friends
3. I have only 2 challenging aspects

List 3 ways IC-ADLA should helps/assists Indonesian Catholics adapting to American culture

Selling Food	Meet new friends	Community
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Explain how IC-ADLA could better serve Indonesian Catholics adapting to the US culture?

I think ICADLA has been a big support of St. Stephen

Have you observed any challenges between IC-ADLA and St. Stephen Martyr's Parish in your ministry? Explains why?

Miscommunication and misunderstanding

What if any area of ministry should IC-ADLA improve to better foster unity with St. Stephen Martyr's parish?

I don't know.

What do you hope to see happening in terms of the future relationship between IC-ADLA and St. Stephen's parish?

Have a better communication and help congregations to have a stronger Catholic Faith.

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