

Leadership in the SVD as an International Missionary Congregation and the Participation of the Indonesian Members

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Leadership is seen as one of the five important aspects of life and ministry of an SVD missionary, in addition to spirituality, community, finance, and formation. This was outlined in the 16th General Chapter of the SVD in 2006.¹ There are two reasons for this. Firstly, because being a religious missionary always means taking part in the task of leadership. In addition to baptism conferring on every Christian a participation in Christ's task of leadership, the vows that bind a person in a religious community carry with them the consequence of assuming responsibility for the whole life and mission of the community (Constitutions 604). The ideal and practice of subsidiarity-participative leadership is part of the history of religious life. Secondly, because the members live concretely in communities, there is a need for leaders who are in charge of animating the members in consecrated life, coordinating missionary service and administering the things necessary for life and work. Although not entirely, the quality of leadership has an influence on the quality of life and ministry as religious and missionaries.

These two thoughts are also the reason for writing this article on the occasion of the 150th anniversary of the SVD. Firstly, as an occasion for renewal of commitment, this celebration is also a good time to reflect on the extent to which the life and mission of the SVD members, individually and as a congregation, take part in the task of leadership in the midst of the people, meaning the extent to which our lives as religious missionaries have

¹ "Documents of the XVI General Chapter SVD 2006," in *In Dialogue With the Word* 6/September 2006 (Roma: SVD Generalate Publications, 2006).

encouraged people to become mature in faith, take responsibility in the life of the Church, and together with them strive for a decent life as human beings. Secondly, this celebration invites us to look back into history, and there we will find figures who have been entrusted with leadership. While not without fault, they have helped shape and define the history of our congregation and its missionary work over the past hundred and fifty years. Now, the trust is given to us both to be leaders and to prepare the leaders of our union. As the quantity of Indonesian SVDs becomes larger, our contribution in the field of leadership is also expected.

Based on the above reasons, this reflection is pursued in three steps. Firstly, we will look at Arnold Janssen's concept and praxis of leadership. From there, in the second step we will explore some of the main dimensions of religious leadership in an international missionary congregation like the SVD. The third step is to look at the development of the participation of the Indonesian SVDs in the leadership service of the congregation.

Arnold Janssen as a Leader

When working as a teacher in his home diocese of Muenster, Germany, Arnold Janssen showed no outstanding leadership talents. Indeed, his proficiency in maths and physics could be called rare among the priests of the diocese of Muenster. However, despite being entrusted with many subjects, he was never placed in one of the favourite schools. And even in the less prominent schools, he was never a homeroom teacher. He was better known as "*der kleine Herr*" (The Little Master).² He was not a priest who was admired and who was expected to be a leader. Nevertheless, his meticulousness as a maths teacher and his diligence in teaching were qualities that later served him well when he became the leader of the congregations he founded.

Arnold Janssen's leadership talent began to manifest when he organised the prayer apostolate for the diocese of Muenster and published the apostolate bulletin. He received an offer from the director of the apostolate while attending the organisation's meeting in Salzburg. At first, Arnold Janssen wondered why he had been asked. Then he carefully considered whether he was up to the task. Finally, he accepted and took it seriously. These three stages seem to have coloured many important decisions in his life, becoming part of his experience as a leader.

² Stefan Ueblackner, *Arnold Janssen: Ein Leben im Dienst der Weltkirche* (Nettetal: Steyler Verlag), 12.

The first is the feeling of wonder as to why he was entrusted to do something he had not imagined before. The question that arises is: Is such an offer really from the heart? Are people not playing tricks on himself by making such an offer? Do people really have good intentions with such offers? Or is the person just trying to bring him down by giving him a position, from which he will get a higher position to fall deeper? These series of questions help to assess the concrete need at hand. Is there really a need? If there is a need, then there must be someone who is willing to fulfil that need. It is not the leader who looks for a position, it is the need that seeks a leader.

The second step is to make a careful judgement about one's capabilities. Arnold Janssen asked himself seriously whether he was indeed gifted to carry out a task. He also took a lot of time to reflect on whether a decision he was contemplating was the best and right one for a particular person at a particular time. Making spontaneous decisions was not his habit. This long discernment is not always easy for someone who is waiting for a decision. However, for him, careful consideration is needed so that the decision taken is truly the best one, of which he is convinced that it is in accordance with God's will. Helena Stollenwerk had to wait seven years before Arnold Janssen finally fulfilled his promise to found a missionary congregation for women in 1889. When deciding on the first assignment of newly ordained deacons in St Gabriel's, Mödling, Austria, in 1908, a year before his death, Arnold Janssen pondered for a long time, despite the urging of Nikolaus Blum and the other members of the General Council in Steyl to send his decision as soon as possible. He knew that this decision would have a great influence on the life of the young confreres concerned, on the mission of the Society in a certain area, and on the work of the Church as a whole.³

The third thing is consistency in carrying out a decision. Because he took sufficient time to reflect before making a decision, Arnold Janssen did not easily change a decision. If he was certain that what he had decided was what he recognised as God's will, he would not back down even if he had to deal with people's opposing views. This kind of conviction made Arnold Janssen known as a stubborn and uncompromising person. That did not mean he was unwilling to listen to others. He talked and listened to people during the

³ "Where does God intend to send each of them? What is best if we consider all aspects? What talents did Fr. A have? And Fr. B? Where are there still shortcomings? What talents did Fr. A have? And Fr. B? Where are there still shortcomings? Where can Fr. C develop most optimally?" Then he looked at the letters of request from the mission lands: Which needs are there? Ah, there are so many birds crying out for help! And, of course, everywhere they want the best possible friar, understandably - while we can only send the friars God has entrusted to us! (Sixta Kasbauer, *Ein Mensch unter Gottes Meißel: Arnold Janssen, Gründer des Steyler Missionswerkes* (Steyler Verlag, 1959), 340-41).

deliberation process. However, when the decision was made, it was almost futile to expect him to reconsider the decision.

From the above three points, it can be said that Arnold Janssen was not a man who pursued leadership as a position. He knew very well his weaknesses. When it came to starting the missionary congregation, he knew from experience that being a leader is not easy. Every initiative taken would inevitably bring more reasons for headaches than praise. However, he was convinced of the importance of establishing a mission house, and that it was God's will. And he also realised that such a house needed a leader. It was not out of ambition to take a position that he finally started something, but out of conviction of the need for it. There must be a mission house, there must be someone to start it, and there must be a leader. The mission house will fail if there is no one in charge of leadership. This conviction made him unshakeable.

This attitude inevitably exposed him to a number of difficulties. Already in the first year, Arnold Janssen experienced a challenge that shook him to the core and which put the whole plan of establishing a missionary congregation in jeopardy. Two of his three original followers withdrew because they felt they could not co-operate with him. He was too strict. Matters were further complicated when Dr. von Essen, his colleague, also felt he could no longer hold out. In a letter, von Essen declared his intention to break away from Janssen and found his own way to establish a mission house. He did not accept that Arnold Janssen understood himself to be the leader of the mission house in Steyl and demanded obedience from those who followed him. To him, this move only showed Arnold Janssen's arrogance. Von Essen realised that the mission house needed a leader, but Janssen was not the right one. The house staff alone were unmanageable, let alone the seminarians and priests who joined. In his opinion, Janssen did not exude the necessary authority of a leader, while strong leadership is what is needed in the early stages of a major endeavour. Therefore, von Essen concluded his letter by recommending that Arnold Janssen pray a lot that God would send a gifted priest to Steyl to be the leader there. Otherwise, this endeavour would have no future, for from the very beginning it had the seeds of destruction in it, namely hubris.⁴

However, Janssen calmly accepted these accusations and insults. He realised that every organisation faces shocks and challenges. The quality of an organisation is not determined by the presence or absence of problems and tensions, but by the way the challenges are met. To find the right way out of the tension, he asked the seminarians to pray that the mission house would be given the right leader. In addition, he waited for the decision of the bishop,

⁴ Kasbauer, *Ein Mensch unter Gottes Meißel*, 89.

who had the authority to give the final word after hearing the arguments of all parties involved. He learnt that there are others who have the authority to give the final word on certain issues. Eventually the bishop gave his decision: Janssen became the superior of the mission house.

What followed was bittersweet: those early colleagues decided to quit. Arnold Janssen learnt from his problems with the early colleagues who withdrew. Despite the bitterness of their decision, Janssen decided to accompany Bill when he took his leave from Steyl.⁵ As a leader, Janssen knew how to place his personal feelings in order to fulfil his responsibilities. He did not get carried away with his feelings and endeavoured to ensure that all those who decided to leave would still experience proper treatment and retain good memories of the mission house.

In the early years, this stubbornness proved essential. The beginning of a great work that is still finding its shape requires people who are willing to assume all responsibility, because in all the uncertainty, it is easy to blame each other.

From 1875 to 1885, Arnold was the sole leader at Steyl. Along the way, Arnold Janssen had to learn to delegate tasks and to negotiate with the members of the General Council. For Janssen, this was not easy. It was not easy for him to give the leadership of the congregation to someone else. When he decided to form a European province and authorise the provincials to organise things, Arnold Janssen had to think long and hard. Likewise, when he had a number of members in the General Council of the congregation, he needed time to change the habit of making decisions himself. However, with delegation or collegiality in leadership, Arnold Janssen's earnestness did not diminish. He still took time to consider matters and gave others time to do the same. He realised the importance of collegial consideration. About the council members who were often stubborn in their opinions, Janssen once said, "Under certain conditions this has a positive rather than negative influence. This does not prevent the Superior General from endeavouring to reach a consensus when making important decisions. He is constantly trying, but not always achieving results."⁶

Arnold Janssen is a strategic visionary. After reflecting and being sure of what God's will was, he began to think of the concrete steps needed to achieve that goal. For that, he needed people, his Brothers and Sisters. But it was not just about having people. What was more important was to put someone in the right place so that they could truly serve the needs of the entire congregation.

⁵ Kasbauer, *Ein Mensch unter Gottes Meißel*, 87.

⁶ Udo Haltermann, *Arnold Janssen: Ein Glaubender geht seinen Weg* (Nettetal: Steyler Verlag, 1984), 51–52.

For that, a good knowledge of the person was very necessary. That was why, before appointing someone as rector, Arnold Janssen prayed, reflected, brainstormed, and then dialogued with the person concerned.

Included in determining the steps to realise his vision of the congregation is preparing leaders. Although it was not easy for him to hand over authority over the congregation to someone else, he had to think of the transfer of authority as an inevitable reality. When deciding on the rectors for St. Gabriel and Steyl a few years before his death, one of his motives was to prepare his own brother to succeed him. When Fr. Wegener, the future rector of St. Gabriel, objected to this plan, Arnold Janssen said, "It is not for me to decide who will succeed me. The Chapter will decide. However, I am obliged to prepare candidates, and not just one, but several. And those candidates must first learn, by being house rectors, giving conferences, connecting love and firmness, also learning to speak the truth to those who must hear it. Now I choose you both, Fr. Blum for Steyl and yourself for St. Gabriel. What will happen next, we will see."⁷

Convincing someone to accept the task of leadership is not easy. People generally object to it. Especially if people use others as a benchmark to judge their own abilities, it is easy to see themselves in the shadow of those they admire. In addition to Wegener's objections, Arnold Janssen's request was not easily accepted by Josef Freinademetz, whom he planned to be the leader of the SVD mission in China in Anzer's place while Anzer travelled to Europe. Freinademetz wrote to Arnold Janssen, "I was not created to be the leader of a mission. I have no keen eye for practical matters, no energy, not many ideas. I am inferior to all the other confreres with regard to virtues. Only in one respect did I excel them, namely that I was born a few years before them and so was able to go to the mission field first. This is, of course, an advantage that counts for nothing... I would be very happy if Fr. Rector could appoint someone else to be the leader here."⁸

True to his character, Arnold painstakingly and patiently wrote a long letter, trying to convince Freinademetz. He was convinced that some people were born leaders, but most people became leaders because they were given the opportunity or because circumstances demanded it. As he himself had experienced, in life in general, including in religious life, people do not assume a leadership role because there is a leader. It is not the leader who is the reason for the leadership task. Rather, it is because a leader is needed that someone is sought and appointed for the task. Therefore, we do not have to wait until a

⁷ Kasbauer, *Ein Mensch unter Gottes Meißel*, 245.

⁸ Fritz Bornemann, *Der Selige Josef Freinademetz, 1858–1905: Ein Steyler China-Missionar* (Roma: Apud Collegium Verbi Divini, 1976), 93.

person feels fully prepared for an office to ask him or her to carry out the task. This can happen in political leadership, and therefore people campaign for leadership. In religious leadership, preparation is necessary, but it is rare for people to feel very prepared. Therefore, a religious leader is appointed in the expectation that they grow with the responsibility given to them. And this growth is in the company of the Holy Spirit. Arnold Janssen wrote to Freinademetz: "Rest assured that the Holy Spirit will enlighten, strengthen and encourage you as you accept this task in obedience, for the glory of God and the good of our brothers and sisters."⁹ For Janssen, this is not just some empty, made-up consolation for someone who is facing the difficulties of accepting a new assignment. Janssen spoke from his own experience, that God was with the congregation also through leaders who have limitations and are aware of their shortcomings.

Janssen himself honestly recognised his shortcomings; and this became a reason for him to increasingly submit himself and the entire congregation to the guidance of the Spirit. The most fundamental thing was to endeavour to do what could be done. Thus, to Fr. Heinrich Hahn he wrote, "I totally agree that I am not as good as I should be. However, is the congregation my work? Is it not the work of God Himself? Besides, I have always honestly tried to carry out God's will. Hopefully He will help me to overcome the things that people don't like about me."¹⁰

This does not mean, however, that Arnold Janssen did not consider a number of qualities important for a leader. Some basic attitudes need to be acquainted in order for the ministry of leadership to truly fulfil its purpose. If a leader feels lacking in any of these, he needs to train himself and pray for it.

A good leader needs to have a lot of patience, friendliness, wisdom and courage. He needs to be patient, so that he can still display maturity even when he is being insulted or troubled by others. He needs to be hospitable in order to think well of others in every situation and try to love those who dislike him until they realise their mistake. Wisdom is needed to discern when to speak and when to remain silent. Courage, to be able to keep and defend right principles.¹¹

For Arnold Janssen, one of the most important tasks of a leader is to confirm the confreres in missionary work and religious life, especially who are undergoing crisis. Crisis is an experience often faced by people who have

⁹ Bornemann, *Der Selige Josef Freinademetz*, 94.

¹⁰ Arnold Janssen to Heinrich Hahn, 1903, in Josef Alt, *Journey in Faith: The Missionary Life of Arnold Janssen* (Roma: Apud Collegium Verbi Divini, 2002), 808.

¹¹ Alt, *Journey in Faith*, 808.

pledged allegiance. Various reasons can lead people to crisis. Faced with those in crisis, Arnold Janssen advised: "... you must endeavour to help him.... with great patience and wisdom. You are bound by the obligation to love him and care for him. Therefore, do your duty with patience ... Be patient in the face of small faults."¹²

A few things seem interesting from the last quote above. Firstly, people in crisis should be helped. A crisis is not a mistake or violation that should be punished. The best way for a leader to help a person in crisis is to show openness, so that the person is brave and willing to convey the problem at hand. In fear there will be no honesty. Secondly, love is an obligation. Loving one another is not simply a matter of whether one likes it or determined by waves of feelings but must be a conscious decision. This decision can help people to overcome self-enslavement by emotions and act rationally. Rationality is not the enemy of love. Thirdly, Janssen was convinced of and repeatedly emphasised the importance of attention to rules. But at the same time, he felt the need to show proportionality. Not all offences carry the same weight.

Leadership Tasks

The 16th and 17th General Chapters of the SVD gave considerable attention to the theme of leadership. Leadership is one of the five essential elements that shape the life and mission of the SVD. While the 17th general chapter in 2012 concentrated on action plans and therefore strategies, the 16th chapter dealt with basic issues such as leadership vision, strengths and weaknesses, challenges, and some practical suggestions. Here I would like to discuss the three so-called main tasks of leadership in the SVD. As mentioned in the introduction to the section of the 16th General Chapter document that talks about leadership, the task of prophetic leadership, understood as leadership in "solidarity, respect and love," is carried out by both those who have an office and those who do not have an office (53.54).

Leading Means Dialogue and Decision

The SVD Constitutions affirms: "All share the responsibility for our religious-missionary life and work. Superiors then should continually seek fraternal discussion of common concerns, consult with confreres and weigh their opinions so that united in prayer they may discern the will of God" (Constitutions 606). All confreres are responsible in a spirit of solidarity for the

¹² Arnold Janssen, *Excerpts from Correspondence with his First Missionaries*, 15.

whole congregation and for its ministries (Constitutions 603; 606); with honest fraternal love we are to show love and concern for one another and should endeavour to help and encourage one another (Constitutions 303).

The above constitutional statement indicates two things that leaders in the congregation need to do: dialogue, which means talking and listening, and decision-making. Dialogue, in keeping with the nature of consecrated life and reinforced in the 2006 Chapter on dialogical leadership, is based on the awareness that the congregation is the common property of all members and on the belief that all members are equipped with the spirit and clear mind to work towards the realisation of the congregation's vision and mission.

Dialogue does not carry the consequence that what one confrere wants must be implemented. The authority to decide remains with the leader, after honestly and properly considering what the members think and want. Although it is not always easy, one thing that is essential to the task of leadership is decision-making and decision-taking. Leadership positions are always related to decision-making and decision-taking.

According to the SVD Constitution, there are three kinds of decisions taken by leaders at different levels. The first is called a collegial decision. For this decision, the leader, whether Superior General, Provincial or Rector, together with all the members of the council take a joint decision and the decision is based on a majority vote. For example, the Rector and the house council take a joint decision to submit to the Provincial council its recommendation to reject the renewal of vows of a confrere in temporary vows (Constitution 637.3); the decision of the Provincial and his council to recommend a person for perpetual vows and ordination and submit it to the Superior General and his council (Constitution 630.2); the decision of the Superior General and his council to elect and appoint a vice Superior General when a vacancy occurs (Constitution 619.10). Second, deliberative decisions. These are decisions of the superior that must be approved by the members of the council. The superior cannot act against the opinion of his council, but can do nothing with regard to the matter decided, meaning he can leave things in the *status quo*. For example, a house rector needs the consent of his council when deciding on house rules (Constitution 638.1); a Provincial decree to set the number of councillors of a community or district (Constitution 630.3); a Superior General decree to create or dissolve a province (Constitution 619.9). The last is called a consultative decision. Here, the leader must seek the opinion of his council, but he is not bound by that opinion. However, it is reminded that he cannot simply ignore the opinion of the council. For example, a house rector when appointing or dismissing the head of a workshop, as long as this

is not reserved for a higher leader (Constitution 638.1), the Provincial's decision relates to the provincial residence (Constitution 629.2).

Three Tasks of Leadership

The task of animation

A religious institute has a certain vision and mission, which stems from the founding spirit and is renewed every time a chapter is organised. The SVD Handbook for Superiors speaks of three aspects covered by the task of animation (D1, 119-121). Firstly, leaders need to animate the confreres to live according to the spirit of the Gospel. "The superior animates the confreres to be true to the spirit of the vows, to the vision of the Founder, and to the prophetic dimension of our missionary vocation" (2.2.1.). Secondly, the superior animates the members to live as religious and to live in community. "The task of the superior is ... to mobilize all the forces of the community by exhorting the confreres to co-responsibility, involving them in the common life and mission of the province or community, confronting them with new issues, fostering all legitimate initiatives from the grassroots, and appreciating each individual's charism" (2.2.2.). Thirdly, it is the task of the superiors to animate all the brothers to fulfil their mission responsibly. The Handbook reminds the superiors that the task handled by a confrere in a diocese must remain in line with the identity of the congregation (2.2.3.). Therefore, any task offered to a confrere by the diocese needs the blessing of the superior who guarantees that the task is still within the framework of the mission of the whole congregation.

To carry out the above tasks, the following three points need attention. Firstly, at the cognitive level, leaders are tasked with disseminating the shared vision so that it can become a defining part of members' insights. Members need to know where the congregation is heading. Second, members also need to be encouraged to remain committed to the shared vision. Third, members' skills need to be developed to effectively help achieve the congregation's vision. For this last purpose, leaders need to animate those in charge of basic and on-going formation to design and implement formation manuals that help members acquire these skills.

Animation that takes into account the three aspects above includes several elements. Firstly, the theological element. The theological foundations and insights upon which the congregation formulates its vision and mission need to be passed on to the members of the congregation. This includes the role of religious congregations in the life of the Church. Second, the spiritual element. The basic spirit which is expected to be the pillar that supports the realisation

of this vision needs to be conveyed. This basic spirit needs to be linked to the spirit of the founding generation of the congregation and contemporary needs. Third, the socio-political element. What is meant is an insight into the socio-political conditions under which the congregation in certain periods and contexts in history took a stand on prioritising certain areas. This insight is needed to emphasise the view that every religious institute in every context is called to respond specifically to the conditions of society and the people it serves. Fourth, the practical element, which concerns the basic practical skills that need to be possessed in order for the vision of the congregation to be realised.

Two things can be mentioned as goals of collective animation. The first is the improvement of the quality of the community life as religious missionaries. As a religious congregation, the SVD believes that the life in community of people from different national and cultural backgrounds is a living source of the unity of the diversity of the Church and the Kingdom of God (Prologue of the SVD Constitutions). This multicultural unity is important in a world characterised by various racial conflicts. Therefore, such a community must be “consciously created, intentionally promoted, carefully cared for and attentively nurtured.”¹³ That is, there must be an investment in forming and sustaining cross-cultural communities, which are indeed very important today. However, the experience of SVD members shows that living together cross-culturally is not always easy. As affirmed by the 17th General Chapter, conflicts and tensions often arise because of generational differences, because of racism, ethnocentrism, differences in character, and the tendency to stereotype (#30). Faced with these conditions, leaders need to animate all members to improve the quality of the community life. Serious efforts need to be made so that primordial and racial issues do not become the dominant consideration at the time of election of leaders (#35).

The second goal is the service rendered to the people. Leaders need to animate members to acquaint and fulfil the necessary requirements in order to optimally carry out the tasks assigned to them. The work done is a service to the people, but at the same time a source of livelihood for the members. Therefore, professionalism is a demand that must be fulfilled. And leaders need to support and encourage members to do their work according to the prescribed standards. In recent times, due to high profile cases of pedophilia and sexual offences, the provinces are asked to draw the standards of professional behaviour for members working in their areas.

¹³ Antonio M. Pernia, “The SVD in the Year 2012: Report of the Superior General to the XVII General Chapter,” in *SVD Mission 2012: Sharing Intercultural Life and Mission* (Roma: SVD Publications, 2012), 34–38.

Animation as described above can be referred to as collective animation. This animation is done in stages. The General Council animates provinces or regions, while leaders at the provincial or regional level animate communities. Community leaders carry out this task for their community members. In principle, this collective animation exercise is done equally for all. This means that if the animation is done by the General Council, then all provinces and regions receive the same attention. However, there are special situations that justify and require special animation. Provincial leaders are justified in giving special attention to one community when that community is facing problems. Differentiated treatment is a demand of fairness due to varying situations.

In addition to animation at the union level at various levels, members need personal animation, especially when a member faces problems with his life and work. Crises in life as a missionary, or lethargy in carrying out assigned tasks are experiences that members often face in their lives.

Coordination tasks

A leader in a religious union is the head of a family, not the head of a company. The members are not subordinates, but brothers and sisters. The members are not mere recipients of assignments that are initiated and decided upon. The members are the owners of the Society who have a vested interest in the continuity of the Society's work. Nevertheless, to ensure the effectiveness of the ministry, the leaders are in charge of coordinating the work of the members.

The essence of the coordination task is to recognise that the task being carried out by an individual or group of people is part of the overall mission of the congregation. Therefore, the implementation of a particular task should be part of the congregation's steps and strategies to carry out its mission and realise its vision. To perform coordination tasks well, proper planning, mentoring, and continuous evaluation are required. Everything must be based on compatibility with the congregation's vision. What is the reason that we initiate, sustain, and use union labour and finances for a work in a particular place? This awareness of being grounded in the congregation's vision is important for always linking work within a province or community. If a work no longer aligns with the congregation's vision, then there is no reason to maintain the work.

The performance of coordination tasks by leaders will help members to identify with a work carried out by other confreres. Being aware that a particular work is part of the union's move to realise its vision, the confreres will find it easier to give their support. They see it as part of their work too. With

this, it is also easier to convince people to become directly involved in the work when the need arises.

The task of coordination often faces two major difficulties. Firstly, in a region like Indonesia, often a work is started on the personal initiative of a missionary or confrere. This initiative is necessary because it is demanded by circumstances, often without any consultation with the leadership. Because of this, this kind of work is identified with a particular person. A particular school, workshop, or project is seen as the work of a particular person, whose future depends entirely on that person. Not infrequently, the congregation faces difficulties when the person concerned can no longer run the work. Claims of ownership where there are profits are easily made by others, while where there are liabilities and losses, the union is morally forced to put its back up.

The second difficulty is that when a person or group of people, because of experience or trust, has for a very long time taken on a certain task and feels that the task belongs to them. Here, it is not that others identify a particular work with a particular person, but that a particular person claims a particular work as his or her own. The field of the work becomes a field that is closed to others. Criticism of the work is taken as criticism of the manager.

To overcome these difficulties, what leaders need to do is to create space and make everyone aware of what they are doing. With this it becomes clear what belongs to the congregation ownership and for what the congregation is expected to get involved. The Handbook talks about the importance of delegation, communication and collaboration (D1, 3.0, 120). In carrying out the role of coordinator, a leader realises that he is not a single player who must guarantee the success of the performance, or Atlas who carries the entire weight of the union on his shoulders. He needs to seek help from confreres who have certain skills and talents and coordinate all that help. With good communication, a leader participates in the leadership of the whole congregation. He is not only concerned with the interests of his community or province, but the needs and direction of the whole union. Coordination includes collaboration with dioceses, other religious communities and the laity.

Administrative tasks

By administrative tasks, we mean the concrete management of leadership positions through office activities. Two things are important parts of administrative tasks. The first is communication. Leaders need to communicate to members and other parties a decision taken. The purpose of communication is so that all parties who need to know can get the information as soon as possible in a reliable form. Communication in a reliable form is necessary to prevent the emergence of various issues and gossip that are confusing. All

those involved in a decision-making process should be aware of the channels used to communicate the decision to the parties involved. Leaking a decision before official information from the leader is a sign of ineffective administrative roles.

The second thing is archiving. A good filing system makes it easy to trace references. This way, continuity in leadership is based not only on memory but on written references.

One important aspect of the administrative role of the leadership is the management of the property of the congregation. According to the provisions of the Catholic Church, religious orders are allowed to own property needed for the performance of their duties and to fulfil their needs. However, the management of such property must follow established norms, both civil and Church norms. Management includes the acquisition, use, and transfer of property. In relation to Church norms, the Canon law sets out the broad outlines of management. More detailed rules are outlined by each religious congregation. Usually, the norms of the congregation set limits on the authority of each level of leadership. A management plan that exceeds the limits of one level's authority must receive the blessing of the higher level. This restriction does not only concern the management of property acquired from the level above. For example, a community is not only obliged to seek approval for the use of finances obtained from provincial aid. All management of assets, including those obtained from the labour of community members, which goes beyond the authority of the community, must be approved in advance by the province. This is an application of the idea of monasticism, which emphasises the ideal of togetherness. Whatever is earned, whether by individuals or the community, belongs to the congregation.

SVD Indonesia in SVD Leadership

One of the dimensions of the history of the SVD Indonesia is the history of the involvement of the Indonesian SVDs in the leadership service of the congregation. As an international congregation, members should not make the origin of either region or country an issue in the selection of leaders. Choosing a leader based solely on tribal or national considerations is a denial of internationality which is the heritage, commitment, and mission of the SVD. However, even SVD members cannot withdraw or escape from the service of leadership in the association. This section will begin with the presentation of data on SVD members of Indonesian origin who were involved in leadership tasks until the end of the 1960s. This limit is taken because starting from the

1970s the SVD membership in Indonesia was dominated by SVD members of Indonesian origin. After that, data on the participation of SVDs from Indonesia in leadership services outside Indonesia will be presented.

Something Rare

In 1947, the Lesser Sunda Region, which was formed in 1913, was divided into two: the Timor Region and the Flores Region. Four years after the formation of the region, in 1951 the general board of the SVD appointed Fr. Adrianus Conterius (1913-1984)¹⁴ as admonitor of the Flores region.¹⁵ With this Fr. Conterius, who took perpetual vows and was ordained priest in 1943, was the first Indonesian in the leadership of the SVD. In the same year, Fr. Gabriel Manek (1913-1989) was appointed by Pope Pius XII to be the vicarius of Vicariate Larantuka.

In 1954 Fr. Lamber Lame Uran (1917-2004) who had just returned from the Netherlands was appointed to the Flores regional council.¹⁶ Three years later, Fr. Uran was entrusted as admonitor of the Flores Region. In the same year, 1957, Fr. Petrus Muda (1914-1990) was appointed rector of the Ende Brothers' community.¹⁷

The first Indonesian to become a regional representative was Fr. Donatus Djagom (1919-2011). In 1960, he was appointed to this position accompanying Fr. Bakker Antonius who was entrusted with the Flores regional office. One of the members of the regional council at that time was Fr. Paulus Sani Kleden (1924-1972). Fr. Djagom also served as rector of the Saint Michael Ende community, while Fr. Kleden was also rector of the Maumere district until his ordination as Bishop of the Vicariate of Bali in 1961. In the Bali-Lombok region (formed in 1951), Fr. Herman Embuiru (1919-2001) was entrusted with the role of regional admonitor.¹⁸

Due to the size of the region and the increasing number of members, in 1963, the Flores Region was divided into two, the Ende Region and the Ruteng Region. With this, during the leadership period 1963-1966, more and more Indonesians were entrusted to be involved in the governing board. Fr. Djagom became the vice regional accompanying Fr. Nicolaus Apoldoom

¹⁴ Together with Fr. Vicente Braganza from the Philippines, Fr. Adrianus Conterius was the first Asian to become a capitular in the SVD General Chapter, in 1958; Andrzej Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," *Verbum SVD* 53, no. 2 (2012): 140).

¹⁵ *Nuntius Verbi Divini* 5/3/1951, 255-256.

¹⁶ *Nuntius Verbi Divini* 6/1/1954, 64.

¹⁷ *Nuntius Verbi Divini* 6/4/1957, 388

¹⁸ *Nuntius Verbi Divini* 7/2/1960, 239-240.

(1913-1996), who had become the superior of the Bali-Lombok Region a few years earlier, while Fr. Alex Beding (1924-2022) became a member of the Regional Council. Fr. Djagom continued to serve as rector of St. Michael community, while Fr. Beding was also rector of the John Berchmans Minor Seminary Todabelu, Mataloko. The rector of the Larantuka district was Fr. Michael Mige Raya (1928-2011). In the Bali-Lombok region, Fr. Embuiru continued his service as regional admonitor accompanying Fr. Blanken Bernardus as the regional. At that time, there was no division of districts in the Bali-Lombok Region. In Ruteng, Fr. Karolus Kale Bale (1913-1989), who was ordained priest with Fr. Manek in 1941, was entrusted with being a member of the regional council simultaneously as rector of the community of St Joseph Ruteng. Fr. Gregory Monteiro (1924-1997) was appointed rector of the Pius X Minor Seminary of Kisol. In Timor, Fr. Adrianus Conterius (1913-1984) was elected rector of the Kupang district.¹⁹

For the leadership period 1966-1969, Fr. Djagom was still entrusted as vice regional for the Ende region, accompanying Fr. Apeldoorn as regional, while simultaneously carrying out his duties as rector of the community of St. Michael, Ende. Fr. Beding also remains a member of the regional council and rector of John Berchmans Minor Seminary Todabelu, Mataloko. The rector of St Paul's Major Seminary Ledalero was Fr. Stephen Ozias Fernandez (1922-1995), who is recorded as the first rector of Ledalero of Indonesian nationality. Fr. Philipus Djuang (1929-2003), who had served for several years as master of the Brothers at Saint Conrardus community, was entrusted to become the rector of the community while serving at the same time as master novice of the Brothers. Fr. Petrus Muda was appointed rector of San Dominggo Hokeng Minor Seminary. Of the eight rectors in Ende Region, two were Indonesians, namely Fr. Migeraya in Larantuka and Fr. Marcus Malar (1914-1977) in Nagekeo.²⁰

In the Timor Region, it was only during the period 1966-1969 that Indonesians were appointed to leadership roles. Fr. Anton Pain Ratu (1929-2024) was entrusted with the role of regional admonitor to accompany Fr. Willibrordus Meulendijk (1921-1979) who became regional rector. Of the two regional rectors, one was an Indonesian, Fr. Adrian Conterius.²¹

In the Ruteng Region, there were no significant changes. Fr. Kale Bale remained member of the regional council and was no longer the rector of the regional house. Fr. Manteiro continued his duties as rector of Pius X Kisol Minor Seminary. The same situation happened in the Bali-Lombok region. Fr.

¹⁹ *Nuntius Verbi Divini* 7/5/1963, 610-611

²⁰ *Nuntius Verbi Divini* 8/3/1966, 534-535.

²¹ *Nuntius Verbi Divini* 8/3/1966, 534-535.

Embuiru was entrusted again to be the regional admonitor. Until then the Bali-Lombok regional council consisted of only three people, the regional, the vice-regional, and the admonitor.²²

Since 1969, the number of Indonesian SVDs who have been entrusted to participate in leadership services has become more and more. Gradually, the universal SVD also needed Indonesians in the implementation of leadership tasks for the whole congregation. Fr. Anton Pain Ratu was entrusted as the first Indonesian for such a task in 1979.²³ Until now, four Indonesians have been members of the general council of the SVD and one served as the Superior General of the Congregation.²⁴ Fr. Michael Mige Raya is the only Indonesian who has ever been the general procurator. He was elected in the general chapter in 1982.²⁵

In addition to the Superior General and his council, the members of the general leadership of the SVD are the general secretary and general procurator,²⁶ general treasurer,²⁷ secretaries,²⁸ and coordinators of the dimensions.²⁹ For this ministry, the Indonesian SVD have contributed three confreres, and both for the service as coordinators of the Scripture ministry, namely,

²² *Nuntius Verbi Divini* 8/3/1966, 534-535.

²³ P. Anton Pain Ratu was appointed to the general council in place of Fr. Alphonse Bilung from India who was elected in the chapter in 1977 but appointed bishop in 1979. Then Fr. Pain Ratu was also appointed bishop in 1982; Andrzej Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," *Verbum SVD* 53, no. 2 (2012): 166.

²⁴ The tenth General Chapter in 1972 decided to change the number of generalate councils from five to seven (Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," 158).

²⁵ In 1985, P. Mige Raya gave up this position (Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," 176).

²⁶ The positions of general secretary and procurator general date back to the time of Arnold Janssen.

²⁷ The position of general economist began in 1947 in accordance with the decision of the seventh general chapter of that year (*ibid.*, p. 136).

²⁸ In 1932 the chapter decided that henceforth the mission procurator Steyl would be an *ex officio* member of the chapter. However, the congregation had more than one procurator of missions. Therefore, it was decided to appoint a mission secretary in charge of the whole union and based in Rome. The first mission secretary was Fr. Johannes Schuette, who began serving in 1955 and was elected Superior General in 1958; *Analecta SVD* 23 (1972): 62; see also Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," 148.

²⁹ In 1967, the general leadership of the SVD established a department of social communication, which was first headed by Fr. Josef-Franz Eilers (*Nuntius SVD* 8/4/1967, 620). The first JPIC coordinator was elected in the general chapter in 1982 (See Miotk, "The SVD General Chapters from the Historical Point of View (Part II)," 174. The 13th general chapter in 1988 determined to make the apostolate of the Scriptures one-dimensional (See Miotk, "The SVD General Chapters From the Historical Point of View (Part III)," 316).

Fr. Guido Tisera from 2002 to 2008, and Fr. Lukas Jua from 2009 to 2013, and Fr. Kasmir Nema as the Coordinator of the Communications.

Leadership Abroad

In 1983, for the first time, the Indonesian SVD sent missionaries abroad. Two missionaries were sent to Papua New Guinea (PNG). Since then, every year a number of perpetually professed brothers and sisters have been posted abroad. With increasing numbers, Indonesian SVD members are also involved in leadership tasks outside Indonesia. In 1990, Fr. Yosef Tote Wae became the first Indonesian outside Indonesia to serve as the regional superior of the Madagascar region—a region pioneered by Indonesian SVDs. The first Indonesian to be entrusted with a role on a provincial council was Fr. Karolus Kelalu in 1999, in Brazil North (BRN), PANAM Zone. In the ASPAC Zone, in 1996, Fr. Goris Jehanus was appointed admonitor of the PNG province. The AFRAM Zone recorded its second Indonesian member in 1999, when Fr. Alex Dhae was entrusted as vice regional of Madagascar. Fr. Marianus Jehandut became the first Indonesian in the EUROPE Zone to serve as a member of the provincial council of the Dutch-Belgium province in 2007.

On 1 May 2013, the new provincials and councils in the provinces and regions of the Eurozone started their work. Data obtained after 1 May show the participation of Indonesian SVD members in leadership services at the provincial/regional level outside Indonesia and Timor Leste as follows:³⁰

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	—	1	4
ASPAC	1	3	6
EUROPE	—	2	5
PANAM	—	6	2
Total	1	12	17

This data shows that 27 out of 402 Indonesian SVD³¹ missionaries working outside Indonesia have been entrusted with leadership tasks. For

³⁰ Data based on PDF version of SVD Catalog, May 2013, <http://www.svdcuria.org/>.
³¹ As of June 24, 2013, the number of Indonesian SVDs who have made perpetual vows is 1,035, of whom 632 are working in Indonesia and 27 in Timor Leste.

comparison we can take two other groups which together with Indonesia are the largest nationalities in the SVD, namely, India and Poland.

Indian SVD participation in union leadership tasks at the provincial/regional level outside India:³²

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	3	—	2
ASPAC	—	—	1
EUROPE	—	—	3
PANAM	6	2	5
Total	9	3	10

Of the 225 Indian SVDs serving outside India,³³ 23 are now entrusted to be involved in leadership at the provincial/regional level.

Participation of Polish SVDs in union leadership tasks at the provincial/regional level outside Poland and the Ural region:³⁴

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	—	2	4
ASPAC	—	1	1
EUROPE	1	—	2
PANAM	—	2	5
Total	1	5	12

The Polish SVD experienced a marked decrease in the number of confreres serving outside Poland and the Urals. Of the current 292,³⁵ 19 are entrusted to participate in leadership at the provincial/regional/mission level.

³² Data based on PDF version of SVD Catalog, May 2013, <http://www.svdcuria.org/>.

³³ The number of SVD confreres who were born in India and have taken perpetual vows is 757, of whom 532 work in India.

³⁴ Data based on PDF version of SVD Catalog, May 2013, <http://www.svdcuria.org/>.

³⁵ As of June 24, 2013, the number of Polish-born and perpetually professed SVDs is 501, of whom 193 work in Poland and 16 in the Ural region.

The above data shows that 14 (9 outside India plus 5 provincial and regional leaders in India) out of 54 provincials/regions in the SVD are brothers of Indian origin. That means 25.92 percent. The most are in PANAM. Six out of 16 provincials/regions in PANAM are SVD members of Indian origin. Almost the same number of Indonesian confreres filled the role of vice-provincial, both overall for the SVD and for PANAM. Another interesting fact is that the Indonesian members were entrusted with leadership duties equally in all four zones, between seven and eight in each zone. Confreres from India are concentrated in PANAM and AFRAM, as are confreres from Poland.

Eleven years later, in 2024, the situation has changed. The total number of the SVD per January 2024 is 5.754. 1683 of them are of Indonesian nationality. The report to the 19th General Chapter shows the following figures of Indonesian in the leadership service in the provinces/regions outside Indonesia.³⁶

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	1	1	5
ASPAC	—	1	7
EUROPE	1	2	3
PANAM	6	3	3
Total	8	7	18

In the same date, the Indian SVDs are: 974, in which 299 are living and working outside India.

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	1	3	4
ASPAC	3	2	3
EUROPE	3	—	8
PANAM	1	2	7
Total	8	7	22

³⁶ According to the report of the Superior General, 510 Indonesian confreres are outside Indonesia.

The polish SVDs per January 2024 are 403, or 7 percent of the total number of the SVDs. 221 polish confreres serving the Society outside their home country.

Zone	Provincial	Vice Provincial	Member of Provincial Council
AFRAM	2	1	2
ASPAC	1	1	1
EUROPE	—	2	1
PANAM	1	4	5
Total	4	8	9

Closing Remark

Leadership in a religious union is not something to be pursued. Nevertheless, it is a form of ministry like all other ministries. Therefore, one of the aspects that needs to be considered in the formation of prospective missionary religious is the aspect of leadership. For, as stated in the introduction to this paper, leadership is one of the five important aspects of life as a missionary religious.