

Portrait of the Services of The ST. Maria Was Approved to Heaven Malang at the Time of The Covid-19 Pandemic

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Abstract

The 2019 Corona Virus Disease (Covid-19) pandemic, which was officially declared by the World Health Organization (WHO) on March 11, 2020, has ravaged all patterns of social life throughout the world, including the pattern of Church service. The Parish Church of the Assumption of Mary has also deeply felt the impact of the Covid-19 pandemic on its service to the people. However, various strategies are pursued by taking into account the suggestions and instructions of the local government. This study aims to explore the efforts made in the context of Church service and reflect on the impacts caused by the Covid-19 pandemic on the spiritual life and faith formation of the people. The method used in this study uses a descriptive qualitative approach with data collection techniques through observation and interviews.

Keywords

covid-19 pandemic; church service; challenge; solution



I. Introduction

Corona Virus Disease 2019(Covid-19) was officially declared by the World Health Organization (WHO) on March 11, 2020, as a pandemic that has ravaged all patterns of social life throughout the world. This Covid-19 is a big and unexpected ordeal for many people around the world(Mada, 2020).

The increase in transmission of Corona Virus Disease 2019 (Covid-19) is increasingly widespread, including in Indonesia. The spread of the Covid-19 outbreak has greatly impacted various aspects such as economic, social, and cultural aspects. To accelerate the handling of Covid-19, the government issued Government Regulation No. 21 on March 31, 2020, namely Large-Scale Social Restrictions (PSBB). The PSBB takes the form of closing schools and workplaces, restricting religious activities, and restricting activities in public places or facilities. However, the PSBB that was imposed did not stop the spread of the virus. The chain of the spread of Corona Virus Disease 2019 (Covid-19) has not been able to be overcome(Covid-19 Risk Communication Material for Health Service Facilities, 2020).

The reality is that the Large-Scale Social Restrictions (PSBB) cannot solve the problem, for that the government will then implement the New Normal(Winata, 2020). This was followed by the Circular Letter of the Minister of Religion of the Republic of Indonesia Number SE.15 of 2020 issued on May 29, 2020, concerning Guidelines for the Implementation of Religious Activities in Houses of Worship in Creating a Productive and Safe Society for Covid-19 During the Pandemic Period(Field of Public Communication and Information, 2020). The totality of the spread of the Corona Virus Disease 2019 (Covid-19) pandemic cannot be cut off and stopped. The problems caused by the Corona-19 Virus have not yet been able to be resolved and it is still uncertain when this frightening and disturbing problem for mankind will end.

The negative impact caused by the Covid-19 pandemic was felt by all parties, including the Parish of Mary Ascension to Heaven, Malang. Amid this current crisis, Catholics face other trials not only economic, social, and medical but also spiritual. Changes in attitudes and behavior of Catholics in worship and church life are very real, leading to a decline (Study et al., nd).

Worship services and faith-building underwent drastic changes in both the method and the pastoral approach used as a solution in challenging situations. Various forms of Church service that before the COVID-19 pandemic could be carried out by involving the participation of the faithful from an early age to old age are now threatened with changing patterns and forms, as emphasized by Father Hatmoko CM, that the Covid-19 outbreak has changed new forms of spiritual life. (Hatmoko, 2020).

Responding to the policies and appeals from the Minister of Religion of the Republic of Indonesia, the leadership of the local Church of the Diocese of Malang responded and responded positively by issuing policies and regulations through their respective parish priests according to the situation and conditions of the people. This study aims to describe the portrait of the service of the Malang MDKS Parish Church during the COVID-19 pandemic by providing an overview of the challenges, solutions, and implications in responding to the difficult situation caused by Corona Virus Disease 2019 (Covid-19).

II. Research Method

This paper aims to explore the results of research conducted using qualitative descriptive methods. The data collection technique was through observation and interviews with the Chair of the Panca Duties of the Church, the head of the neighborhood, the head of the Dasa Wisma, and the parishioners of the Mary Ascension To Heaven Church (MDKS Malang). This research was conducted in 2021. Determination of research samples using purposive sampling, namely the technique of determining informants as data sources according to researchers who are considered to be able to provide data following the aims and objectives of the study (Sugiyono, 2014).

The results of the study show that various forms and patterns of church services are carried out to face challenges as solutions that are implemented to meet the needs of worship and faith-building for the parishioners of the Maria Appointed to Heaven (MDKS) Malang by empowering the Dasa Wisma (Dawis) group.

III. Result and Discussion

3.1 The Church's Five Tasks

The five tasks of the Church are the five pillars of ecclesiastical service as a solid foundation that reveals the duties and responsibilities and the existence of church services. The five pillars of the Church's ministry are the implementation of the three tasks of Jesus Christ, namely as Prophet, Priest, and King. The five pillars of ecclesiastical ministry are kerygma, Diakonia, Koinonia, Leitourgia, and martyria (Fallo, 2014)

As the Five Tasks of the Church, the People of God are responsible for realizing the five pillars of the Church's ministry in daily life in society and the world. The church must closely follow the process of social change, it is not enough to just give responses but must participate in solving and overcoming the problems faced by the world. The Church must realize that the problems faced by the world are problems facing the Church as well. Therefore, it is not true that the Church turns a blind eye or even is indifferent to the problems faced by mankind today.

The church, thanks to the guidance of the Holy Spirit, must try to understand the signs of the times as a sign of God's presence in human life. The church continues the work of Christ to testify to the truth to save not to destroy, to serve not to serve (2 Cor. 5:15). Through the Five Tasks of the Church, people can take part in the task of realizing the presence of the kingdom of God in the world.

During the Covid-19 pandemic, the Assumption Parish Church of Mary (MDKS) with a total of three thousand six hundred and three people (3,603)(Malang Diocese, 2020)faced a difficult situation. The program that was scheduled before the Covid-19 pandemic in the five pastoral areas of the Church was faced with difficulties and challenges to make it happen.

3.2 Kerygma (Preaching)

The acknowledgment from the head of the field of reporting explained that the impact of Covid-19 on the field of reporting included;

- a. The reach of preaching has decreased, especially for people who do not have access to social media, the elderly, as well as BIAK.
- b. Temporary Solutions for the Elderly are provided with preaching services through printed materials and visits whenever possible, while BIAK (Catholic Children's Faith Development) involves parents in introducing and teaching online materials, offline activities are still watching and waiting for the right time.
- c. Not all programs can be implemented effectively because they must comply with health protocol regulations
- d. That not all people give time and understand using digital media as a means and basis of literacy in preaching, many people are unable to follow and use social media, both because of knowledge and time, and inadequate and complete facilities, also because of the safe age limit gather for offline (kids/elderly).
- e. What cannot be done: Sunday school activities, youth meetings, Troops for God's Love (Pacitu), (youth jamboree), deepening of faith (PI), catechesis, Action Fasting Development (APP), especially for the elderly who are less able to use social media in interacting and interacting with others. communicate'
- f. Hoping that there will be a new method/material model/strategy for catechesis that is safe (according to the prokes) that can reach all parishioners of ST. Mary Assumption Into Heaven.

3.3 Diakonia (Service)

Questions presented in the field of Diakonia (Services) regarding the effects and impacts of the covid 19 pandemic at the Assumption of Mary Parish

1. What are the impacts of the COVID-19 pandemic that have been felt in the field of service of the Mary Parish being raptured to heaven? as follows: a) unable to hold face-to-face meetings/meetings, even for online meetings they have difficulty. b) in-service activities there are still people who are active, and willing to participate in providing services by complying with health prokes. c) the program of visits to the sick is stopped. and d) people are temporarily restricted and even temporarily prohibited from praying, worshipping, and celebrating the Eucharist in churches and neighborhoods.
2. What are the solutions to overcome these impacts? The solution is through social media, namely WA, and running programs online, youtube, Facebook, Instagram, and Zoom.
3. Can the service program scheduled during this pandemic be implemented properly? The answer from the people is: 90% can be done.

4. What program cannot be implemented in the service sector during this pandemic which is a routine program before the pandemic? The answer from the people is; visits to people who are sick, visits to people who can't go to church and the environment, blood donation activities, and treatment of healthy Griya.
5. What are your hopes for the situation caused by the COVID-19 pandemic, specifically in the service sector? After this pandemic has passed, immediately fix the programs that cannot be implemented and for the future management period, it is better if the section coordinator is filled with younger people or some young people become the deputy section coordinators.

3.4 Koinonia (Guild)

In the field of Koinonia (Guild) the form of questions given are;

1. What are the impacts of the COVID-19 pandemic that people feel in the field of the Assumption of Heaven parish fellowship? Answers from the people include; a) people cannot meet face to face in large numbers. b) in the activities of the Development Section: OMK, Environment, Categorical, Family, Called Families, Elderly, Gentlemen's Associations, it fell almost 85% from the usual. c) many people are still worried about the impact of the pandemic, it is proven that people who go to church are only the same people, even statistical data shows that on average only 20% - 25% per neighborhood are willing to go to church.
2. Solutions took to overcome the existing impacts; a) Activities related to the Fellowship Field are carried out after the congregation returns from church. b) strive for koinonia activities to be carried out online both in categories and environments. c) "offline" activities are requested for the people to comply with the health protocol.
3. Can the service program scheduled during this pandemic be implemented properly? Based on the management report, in general, there are six activities carried out namely; a) Expansion of 2 Environments (already going well and has been expanded). b) Meeting with 22 environmental administrators (completed and attended by about 60% of the administrators on average). c) The KBG (Ecclesiastical Base Community) Movement has formed 86 KBGs and 115 coordinators and deputy coordinators from 22 neighborhoods. d) Mass (Together reading the Word of God) followed by 128 people, reading the Old Testament and the New Testament. e) Routine meeting of neighborhood leaders every month, average attendance is 95%. f) OMK (Catholic Youth), Inviting and directing young people to be more participatory and involved in liturgical activities (regulations, lectors, psalms, offerings, guest tutors,
4. What programs cannot be implemented in the field of fellowship during this pandemic which is a routine program before the pandemic? Programs that can be implemented are; Meetings and formations: Catholic Youth, Category, Families, Called Families, and United Nations.
5. What are your hopes as administrators in the Koinonia field for the situation caused by the COVID-19 pandemic, specifically in the field of fellowship? The answer from the people is; a) People don't need to worry too much as long as they obey the 5M Prokes. b) It is better for us to remain in a state of fruition when called by Him than to remain silent.

3.5 Martyria (Testimony)

With this Covid-19, the Witness Field cannot carry out all the activities that have been planned and programmed with the parish. The activities carried out were: a) a food security competition by involving the people, providing planting media, maintaining,

harvesting together with the results of plants, and making competition for food needs and the results were enjoyed by all participants, both those who won and those who didn't. b) biophony program. c) following up on the NUSANTARA CULTURE DEGREE program in collaboration with the Interreligious Communication Forum (FKAUB) in the city of Malang, East Java, which is usually held in October right on the commemoration of the Youth Pledge Day and is attended by 7 religions and beliefs and invites and involves the local community. c) the hope of the field of testimony to build unity & the unity of the people as part of the colors of the Indonesian state. Care to fight Covid-19 while maintaining PROKES.

3.6 Picture of the Assumption of Mary Parish Church to Heaven Malang

The Assumption of Mary Parish – better known as the Celaket Parish – is closely related to the Ursuline Sisters on Jl. JA Suprpto 55 (Cor Jesu school complex) since 1900 and the Order of Carmel since 1923. On June 29, 1925, the chapel builder was completed and blessed on the same date by Mgr. Van Velsen SJ. Soon after, the chapel was mostly used as a center for sacrament ministry and spiritual activities.

Celaket Parish was designated as a Parish on the second Sunday of Kliwon in September 1953, by the Apostolic Vicaris Pastor Albers O.Carm and named this parish St. Parish. The Assumption of the Virgin Mary (Beatae Mariae Virginis Assumptions). In the notes of Sr. Romana Haberhausen, OSU. The establishment of the parish took place on September 13, 1953. This is confirmed by Pastor Hendriks O.Carm's Book of Baptism for the Celaket Parish in the name of Anna Maria Tan Kwie Hiang (baby born August 29, 1953). as the first baptism.

The first rectory building is located at Jalan Tjelaket 63 (now Jl. JA Soeprpto). In the 1960s the rectory building was moved to Jalan Tjelaket 75 which is now the Pastoral Center of the Diocese of Malang.

Until now the Cor Jesu chapel is still used by the parishioners even though the parish already has its church which is located on Lely street no. 19. The Lely church building committee was formed on May 30, 1985, and the construction of the church took 3 years. The church building was blessed by the administrator of the Malang Diocese at that time, Mgr. FX. Hadisoemarta and inaugurated its use by the Director-General of Catholic Guidance at the Ministry of Religion on August 15, 1988.

In 1990 a rectory building was started next to the church building. On August 15, 1993, the rectory building was inaugurated by Mgr. Herman Yosep S. Pandoyoputro, Bishop of Malang. Since then all pastoral activities have been carried out from the new rectory building until now. (Admin – from various sources). **Vision:** The Parish of the Assumption of Mary is a fellowship of the faithful who live by the example of Our Lady for the realization of an increasingly evangelical Church. **Mission:** 1) Building the faithful to be able to develop the richness of the liturgy in the celebration of the Eucharist by living the liturgy correctly, well, and beautifully. 2) Building the souls of the faithful to be able and brave to proclaim the Good News of Christ by fighting for evangelical and Christian values. 3) Building a community of believers in the ecclesiastical and human base community from the bottom to the top, family level, five/Dasa homestead, Blok, neighborhood, parish, dean, and the diocese as well as growing, strengthening, and coordinating various communities of community. 4) Building awareness and solidarity to improve services in the social, economic, educational, health, and ecological fields, both within the Church and in the community. 5) Building community militancy for missionary tasks and evangelization in a pluralistic society through the formation and assistance of lay apostolic activity forums.

3.7 Base Community Empowerment (Dasa Wisma)

The Covid-19 pandemic has had a significant impact on the parishioners of MDKS. This Pandemic Condition has brought fear, confusion, sadness, anger, anxiety, and loss to many people. With restrictions on interaction, setting health protocols, and social distancing, large-scale services must be avoided. For this reason, MDKS Parish has anticipated seeking a KBG service called the Dasa Wisma (Dawis) group. Dasa Wisma was formed out of concern, together with church leaders, administrators, and MDKS people strive for adequate church service to the people, overcome and seek appropriate solutions and actions to the people's life problems for the sake of mutual progress, this starts from and through the Ecclesiastical Base Community in a small scope/small base through a limited number of families.

3.8 Challenges Faced

Due to the Covid-19 phenomenon that is hitting the world today, the church, in this case, the parishioners of MDKS, contextually responds to the directives and appeals from the government, and church leaders, and applies them as rules that must be obeyed by both globally and locally to maintain common health. This phenomenon that is present globally is a challenge for MDKS people in carrying out ecclesiastical programs/activities. The challenges include; a) the number of regulations that bind the mobility of the people. b) Worship is prohibited and restricted to prevent the spread of Covid-19. c) there is a change in the behavior of the service system towards the people from face-to-face services to online services. d) the emergence of disappointment, fear, and psychological trauma that is excessive because of the large number of people who get sick and die suddenly.

3.9 Solutions and Implications

The changes caused by the Covid-19 pandemic did not only have a negative impact but also had a positive impact, this was seen by the emergence of a humanitarian solidarity movement to help people who were exposed to Covid-19. The Covid-19 Task Force (Satgas) movement emerged as a form of embodiment of the Church's five tasks amidst the tense situation of the people.

The Church has made various efforts so that the ministry of the Church in its five areas of service can be carried out optimally. Efforts were made in the framework of the worship service of the people, namely the addition of the schedule for the implementation of the mass, the arrangement of the distribution of the number of Mass participants from each environment, serving the distribution of Communion at home for the elderly by the assistant priest. Empowerment of the Dasa Wisma group.

IV. Conclusion

Covid-19 Phenomenon that hit the world, can be new learning and experience for the people. The covid-19 pandemic has 'forced' the whole world, especially MDKS people to suddenly transform its aim to accommodate offline-based activities towards online, the birth of government policies and the policy of church leaders to worship from their respective homes is one of the efforts to protect the community and MDKS people in particular from the pandemic.

On the one hand, these policies have had many impacts on the process of church development, growth, and ministry. Through social media, church leaders continue to greet people, attend to guide, preach, and even serve, even though on a limited scale. The pandemic phenomenon does not make people fall asleep in various problems but still

strives to move forward together to advance churches that are still on pilgrimage during the COVID-19 pandemic.

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