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BUYING-SELLING COFFEE AND NOKEN AS A WAY OF PROCLAIMING THE GOSPEL AN ATTEMPT OF INCULTURATION TO INDIGENOUS PAPUANS IN THE MODIO PARISH

Abstract

The focus of this research is to answer the question of how the Gospel is preached to people who are Indigenous Papuans in the Modio Parish. This research was made by being directly involved in the inculturation effort. This research uses a qualitative method by carrying out a process of participatory observation and involvement as 'insiders,' and the data is analyzed phenomenologically hermeneutics. The results obtained from this research are preaching the Gospel through efforts to develop the people's economy based on the reality of the people's attachment to the land and its forest products, especially by buying-selling coffee and noken. The people are involved in this economic development program with enthusiasm because this effort has answered their longing for salvation in accordance with the challenges of everyday life.

Keywords: gospel, inculturation, the people's economy, inhuman changes, Papuan

INTRODUCTION

One of the challenges of the Catholic Church in Indonesia is the problem of inculturation as an important process of evangelization or preaching the Gospel in Indonesia. The main content of inculturation is nothing but dialogue or interaction between the Bible and culture (Kasper 1994, 157). In inculturation, there is a process of intercultural relations which is not

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simple and takes a long time. Here the authors want to raise the theme of inculturation in the context of preaching the Gospel to indigenous Papuans at Saint Mary Mother of the Rosary Modio Parish. Saint Mary Mother of the Rosary Parish is located in Modio Village, Central Mapia District, Dogiyai Regency, Papua Province. Papua Province is part of the territory of the archipelagic country of the republic of Indonesia. In 2020, Catholics in Papua Province number 949,120 out of 3,909,134 of the total population in Papua.³ The Catholics are spread over four dioceses, one of which is the Timika Diocese. Modio Parish is one of the 44 parishes in the Timika Diocese (Kira 2022, 242–245). It is located in the interior of the Central Highlands of Papua, about seven hours drive from Nabire, a city on the coast of Cendrawasih Bay, the entrance from outside Papua. The number of parish members based on the census that we, the researchers, hold in 2021 is 2,071 people. The congregation is divided into five stations. Of that amount, 90 percent of the people work as farmers. People's lives still depend on land and forests. Two of the main commodities of land and forest are coffee beans and *noken* (traditional bags made of bark and orchids). These coffee beans and *noken* are then sold to obtain income that is used to meet life's needs, specifically the education of school children and the cost of involvement in the Church and society (Kira 2018).

After decades of being isolated, with no access to roads and connecting bridges, Modio Parish, in 2018, was starting to be relatively easy to be visited from outside the village. The existence of roads and connecting bridges makes it easier for the movement of people from the inside out and people from the outside in. Reflecting on the experiences of other parishes whose isolation has been opened, Modio Parish is preparing itself to face changes, which often has an "inhuman face" (Kira 2018, 151–152). Having an "inhuman face" means: because it is not properly regulated by the government and other stakeholders, it has caused negative excesses for the people and society. Some examples include: the rampant buying and selling of land, the consumerist lifestyle as a result of the easy flow of goods, the movement of people from villages to cities which ultimately results in abandoned land management jobs and the emergence of unemployment and crime in cities. Then, the migration of people from outside Papua into villages which has the potency to cause conflict due

³ Data from Badan Pusat Statistik Provinsi Papua.

to social inequality and cultural and religious differences; and there are many other possible challenges that place the Modio parishioners: nature, culture, and people, at risk of being pushed aside and crushed by the changing times.

The first author was assigned to become parish priests from 2015 to 2022. When we first came to the parish and began to get to know the people and their potency and possible problems that might arise, we began to think about how the preaching of the Gospel or the inculturation process was carried out in the context of these parishioners and such a parish.

RELATED LITERATURES

Stephen B. Bevans' book, *Model-Model Teologi Kontekstual*, is a reference for us to work on contextual theology projects in Modio, namely theology that makes the context of the people, the situation of their changes as one of the sources of theology, together with the Bible, traditions and the Magisterium of the Church. Instead of just teaching and preaching the Gospel and church teachings from the pulpit to the people, Bevans emphasizes how important culture is to be respected. The theologian needs to be involved in it wholeheartedly. Not only that, theology also needs to pay attention to social changes that occur in the culture concerned. Human experience and its appreciation of the religious dimension in a changing world is the starting point for a theologian to proclaim the Gospel and Tradition (Bevans 2002, xv–xii).

The postcolonial theological thoughts of Daniel F. Pilario, which we discovered in his interview with Kristien Justaert in 2012,⁴ confirmed what we were doing at Modio Parish. Pilario asserts that our theology is influenced by location or context. In that location or context we find that the simple people like those found in Modio, also have theology. They reflect on their lives and try to answer life's questions in order to achieve salvation. This salvation in the language of the simple people like these indigenous Papuans is 'a good life'; or a full life in which the necessities of life can be met. Salvation also for Pilario means liberation, where people are free from other people's greed and everyone can live an adequate life. The theologian,

⁴ The interview can be seen and downloaded in theo.kuleuven.be.

begins by listening to the voices of these people and expressing them theologically, then analyzes the obstacles to a good life, and accompanies the simple people to achieve their salvation. Thus theology becomes transformative, emancipative, historical, active, and practical. Thus the Gospel is proclaimed directly and transforms, and touches the lives and actions of these simple people.

Then, Chibueze Udeani in his book *Inculturation as Dialogue: Igbo Culture and the Message of Christ* once again clarified our theological position. Udeani invites his readers to think: how can Christian Faith be rooted in African culture. The task of theology is to encourage dialogue between the Message of Christ and the culture of the people being served. African theology, according to Udeani, must provide answers to the social, political, mental, spiritual and emotional needs of the African people. Only then did the Christian faith take root in Africa. For Udeani, inculturation must be understood as an honest, serious and critical effort that enables the Message of Christ to be understood by people from various cultures, localities and ages. This Message of Christ is something that has been 'peeled' from its cultural wrapping, in this case European culture, so that what remains is the core or message of Christ. This message of Christ, which is a message of salvation and healing, then needs to get a new wrapper in each person's culture (Udeani 2007, 130–137).

Furthermore, the researchers also move in the theological direction of Emanuel Martasudjita in his book *Teologi Inkulturasi: Perayaan Injil Yesus Kristus di Bumi Indonesia*. Martasudjita emphasized that human beings and all of their life contexts have become the center and starting point of theological reflection. First of all, theology is not just translating the teachings of Scripture and the teachings of the Church. Theology needs to speak and greet not only the Christian faithful but also the whole society as fellow human beings and citizens of the world. Gospel and culture need dialogue (Martasudjita 2021, vi–viii). Charles H. Kraft in *Anthropology for Christian Witness* seeks to integrate Christian faith with inspiration from anthropology. Commitment to Christ encourages us to pay attention to culture as a context and means for building the kingdom of God. In mission, anthropology helps us to protect the society we serve from the missionary tendency to make the people we served become the same as missionaries. At the same time, the anthropological dimension of evangelization will be directed to concern humans with their lives. What are they doing? How do they think and how is their daily

lives? What is the world lookalike for them, and how do they cope with life's difficulties? With anthropological inspiration, evangelists can work contextually (Kraft 1996, 1–13).

Then, Karel Phil Erari in his book *Tanah kita, hidup kita: Hubungan manusia dan tanah di Irian Jaya sebagai persoalan teologis: eko teologi dalam perspektif Melanesia* quotes the results of his interview with a traditional leader: "We Papuans, to have a relationship with God the creator, it is not enough to hear. They need evidence to see, feel and eat. It is there that the relationship between man and God takes place. His relationship with God is felt, when his feet hit the ground. They must stand on the land that belongs to them... That is their greatness and dignity. He knew that he would live because he stood on his ground. If you stand, on the land that you are selling, then it is a sign that you will die. But if you stand on your own land, you still have pride, you will still live. There is hope for the future of your two children..." (Erari 1999, 263). Erari emphasized how deep and irreplaceable the human bond with the land and its forests is.

In addition to the books from the six theologians above, we also need to mention the books that the first author have written: *Berlayar ke Timur: menuju gereja kontekstual di tanah Papua: sebuah refleksi dan strategi pastoral* and *Bergerak Menjadi Papua: Kumpulan Refleksi Pastoral Menjadi Pelayan Gereja Katolik di Tanah Papua*. In these two books, the first researcher have made limited efforts so that efforts to inculturate or spread the Gospel can touch the people we serve in the Land of Papua. Apart from that, in the book *Bergerak Menjadi Papua*, we found in chapter 10, documentation of what the parish priests made regarding the inculturation efforts at the Modio Parish. Thus, the process of evangelizing that we (as parish priests) are working on at Modio Parish from 2015 to 2022, is essentially an attempt to contextualize theology (Bevans 2002); the effort to move along with Pilario's postcolonial theological appeal, and the inculturation effort that pays close attention to the context of human life and its culture (Udeani 2007; Martasudjita 2021; Kraft 1996). The context that is prioritized to be raised is the bond between indigenous Papuans and their land and forests (Erari 1999). However, we add, that in an effort to spread the Gospel with this perspective, the life context that we is targeting is also people who work as farmers, whose hopes for salvation depend on their land and forests. So, it can also be said that we are trying to build a theology that is not only contextual, postcolonial, inculturative, but also indigenous.

METHODOLOGY

The data were obtained qualitatively by carrying out a process of participatory observation and involvement as ‘insiders’. As for the analysis, we use phenomenological hermeneutics, namely paying attention to and interpreting the phenomena of the realities of life that the indigenous Papuans in Modio Parish are struggling with (cf. Riyanto 2020 a, 30). From 2015 to 2022, the first author became parish priest in Modio and lived with Indigenous Papuans in Modio. The first author interacted and communicated intensely with the farmers who are struggling in this parish. In order to answer the needs of the people and carry out the task of spreading the Gospel, we initiated a community economic empowerment program with a focus on land and forest products: coffee beans and noken. This means that we are also involved as ‘insiders’. They, in addition to carrying out observations also pay attention, interpret and analyze phenomena that occur around the people. This phenomenon is then interpreted and used as a guide in carrying out the preaching of the Gospel. Observations and interpretations of the lives of the farmers are assisted by two principles: 1. Efforts to actively listen to the calls and needs of Indigenous Papuans who live as Catholics and farmers in the Modio Parish area. 2. Efforts to raise the call and struggle of Catholics indigenous Papuan who work as farmers, and then express it as a certain form of theological appreciation: where simple and poor people believe, hope, and struggle to achieve their salvation by holding on to their own culture and nature.

RESEARCH RESULTS

In the results of this research, we describe two important parts. First, the calls and needs of indigenous Papuans in the Modio Parish. What are their needs and demands? What is the location and context of his life like? Second, how the Church, together with the parish priests, try to proclaim the Gospel and at the same time respond to the parishioners’ call and need.

THE NEEDS AND CALL OF THE INDIGENOUS PAPUANS IN MODIO PARISH

Modio Parish is located in Modio Village, Central Mapia District, Dogiyai Regency, Papua Province. This parish is one of 44 parishes in the Timika

Diocese. This parish belongs to class C division, meaning that the situation is isolated, difficult to reach, and therefore the cost of life is expensive. This parish area is located between mountains, valleys and rivers with an altitude of 1000–2000 meters above sea level. The village or station in this parish has an average altitude of 1400 meters above sea level. The temperature is cool and even cold. The road leading to the villages in this parish is in relatively bad condition. Only 4 wheels drive vehicles are recommended to reach this parish area. The infrastructure of the villages in the parish area is still limited. To go to this parish, from the center of Dogiyai Regency (City of Moanemani) in the interior of Papua, it is 45 km and takes 2,5 hours drive. Meanwhile, to go to a coastal city like Nabire, the distance is about 200 km and takes 7 hours to drive. Apart from getting the necessities of life from the garden, the parishioners are also obtained it from markets in the center of Dogiyai Regency and the coastal city of Nabire that is has more market's goods available.

Modio Parish is located in the Meepago indigenous territory. The inhabitants are the Mee tribe with a Mapia accent (the Mee tribe that has a different dialect). Apart from the parish priests who are not native to the Mee Tribe, sometimes there are teachers, paramedics or doctors who are also not indigenous Papuans living there. Nearly one hundred percent of this area is inhabited by the Mee Tribe, which is the second largest tribe in the Central Highlands of Papua, after the Dani Tribe. The Mee tribe is a tribe in the mountains who live by farming or gardening. They have a short stature, curly hair, and have a very dark brown skin.

The Mee people, like other Indigenous Papuans, are people who come from the Melanesian race. Identity is closely related to customary land rights ownership (Romdiati et al. 2019, 5–6). For them, land is 'mama' or 'mother'. As a woman conceives, grows life and gives birth to children, so is this earth; it conceives, grows and gives birth to various kinds of life. Like a 'mother' who gives milk to her baby, so too the earth and soil always provide milk, nutritional intake for all life in the land of Papua (Koten et al. 2018, 61).

The Mee people feel that they were created and born by the Creator God (Ugatame). They live to struggle to follow God's will in a dignified manner and follow the guidelines of life contained in 'Customary Law'. This customary law discusses land management according to the ancestral teachings of the Mee tribe. The contents are orders to respect the land as mother - not to damage the land - to work on managing it - to stay in

the house and yard to manage the land - to respect the land and gardens belonging to others - to be careful in actions - not to damage the land and gardens other people – not to just cut down trees and destroy forests – not to damage water in rivers, swamps or lakes – not to kill animals in the forest indiscriminately (Musyawarah Pastoral Mee 2020, 21–23).

The Mee people besides holding customary laws regarding land, they also live based on a certain spirituality that drives their relationship in five directions: relationship with oneself (*anima anikidima*), relationship with the creator (*anima Ugatamema*), relationship with the universe (*anima makikouma*), relations with others (*anima mee inoma*) (Musyawarah Pastoral Mee 2020, 31). With this spirituality the Indigenous People of Papua, the Mee Tribe, build their lives. When there is an imbalance in the relationship, they struggle in various ways to restore it.

The Mee people are hard workers, eager to progress and their culture is fluid, easy to change for the sake of change and progress. Currently, people from the Mee Tribe occupy many positions and have been successful both in government and in the Church; even many catholic priests from among the Mee Tribe.

‘Orang Asli Papua’ (OAP) from Mee tribe are indigenous Papuans whose lives mostly depend on their land and forests. OAP has a different culture from modern people. Currently, native Papuans in Modio Parish, like indigenous people in various places, face many challenges in life. First, nature or the physical environment is ‘hard’ and difficult. Second, modernity or various new forms and values in life has force OAP to adapt. Third, the process of globalization that brings rapidly new values and lifestyles. Fourth, global capitalism, which is present in the form of companies supported by the government and the military or officials who want to invest in areas previously managed by OAP. Fifth, migration or movement of population that is so massive and fast, especially from outside Papua to Papua as a result of the division of provinces and districts. Sixth, along with this comes the problem of social and economic inequality between migrants and OAP. Seventh, Furthermore, there are also problems of injustice, discrimination and racism, as researchers have witnessed in many places. All these kinds of phenomena can be summed up as inhuman changes, which come like a ‘flood’. This change is not waiting for the OAP to prepare. It often comes without respecting the nature, culture and people of Papua. All of this, the influx of investment and development has an impact on the increasingly shaky and extinct OAP from their land (Koten et al. 2018, 39);

or in another language, the land of Papua and all its richness are clearly exposed to the global world. Investment, migration and acculturation are unavoidable (Suryawan 2017, 29).

Facing all kinds of phenomena, together with the Church, the members of the Modio Parish are trying to answer life's problems, anticipate all kinds of risks, and prepare themselves to face change. Not infrequently, they even say 'no' to inhuman change by starting to build fences, both physically and mentally, that protect and keep anything that is not good from entering their house and territory.

Out of all these reactions, the indigenous Papuans of the Modio Parish, most of whom are farmers, are trying to answer life's challenges by working hard to protect and cultivate their land and forests. Two natural products that are superior commodities and are widely available in their environment and forests, namely coffee trees which have been introduced and planted by Dutch missionaries since the beginning of the Catholic Mission in this parish. Second, there are noken, forest products and cultural products which apart from being used by themselves, are also eventually given and sold to other people, thus adding certain profit values.

Almost every day, when the weather is favorable, the indigenous Papuans of the Modio Parish who are farmers go to the garden to work. They take care of the coffee tree, pick the red fruits, then go to wash them in the river, rid them of the skin and flesh of the coffee in order to get the coffee beans that are still wrapped in the horn skin and epidermis. After that, the coffee beans will be dried under the scorching heat of the sun which often doesn't last long, because soon the parish area is drenched in fog and rain. After drying, manually, the farmers who are mostly old people and widows will peel the coffee beans one by one from the skin of the horns, then dry them again. The coffee beans that look dry are then put into the noken and cleaned by scraping the noken bark to remove the epidermis. After that, the hardest job is: carrying it to sell. In the past they had to carry tens of kilos of coffee beans for one day walking up and down the mountain to be able to sell. For farmers, the job of selling is the most difficult part of the coffee business. Not to mention, after all the long and tiring processes have been carried out, it is not certain that the coffee beans will be sold immediately and money can be obtained. Hard work is coupled with disappointment that the products of nature and work are not producing the results expected. Throughout the history of the Parish and mission, the Government has never accommodated

and bought coffee beans. Only the Church and priests are often involved in helping sell and buy coffee beans from farmers who are their own parishioners.

Likewise with noken. This noken is made from the bark and orchid which can only be obtained at the top of a mountain in the forest. To make one noken, someone has to work at least two weeks. A noken maker must climb the mountain to find certain types of trees. The trunk is taken from the tree, released from the bark. The tree trunk is then separated into smaller pieces to be dried into bark. After drying, the bark is torn into pieces and spun into yarn. It was only then that a noken artist wove bark threads into noken. There are various ways of woven. Sometimes the work increases if the woven noken is decorated with hard-to-find orchid bark; or stained with scraped flowers or bulbs. Heavy and time consuming work. Finally, after the noken is finished, the artists must pray that their work can be sold and bring in additional money to finance the household, Church activities and especially school fees for the children.

All this hard work related to coffee and noken is carried out in a situation that is not easy: the emergence of so many diseases that take away the health and lives of young people who are unable to adapt to change. There are three kinds of disease. Physical illnesses such as HIV, AIDS, tuberculosis, malaria, and other diseases have become a 'scourge' for OAP. Spiritual disease: a weak faith that results in a loss of hope, love, and the power to 'carry the cross'. This disease arises because people do not experience the Church as an uplifting place. Social diseases such as unemployment, crime, drunkenness, bars, free sex, and others. Not only that, changes related to the division of districts and villages have facilitated the availability of village funds and other assistance. On the negative side, at certain times, people depend on the aid and funds, and then start leaving their lands, forests and gardens. They are no longer working, but waiting for money and aid to arrive.

The Indigenous Papuans of the Parish of Modio who are farmers, in this situation and context, are trying to be loyal to their land and forests. The land, forests and culture are gifts and belong to God. Thus, being loyal to the land, forests and culture means also being loyal to God, the giver of life and owner of life (World Council of Churches 1983, 14). Land belongs to God which must be looked after, passed on to posterity, who without land will one day become spectators.

RESPONDS FROM CATHOLIC CHURCH OF TIMIKA

Dealing with such calls and the life context of indigenous Papuans in the Modio Parish, the researchers reflect and find several things that the Church and parish priests have done.

First, the Church, which is present in the parish priests, realizes that her vocation comes from Christ's own mission. From that mission, the mission was then carried out. Jesus approached them and said: "All power has been given to Me in heaven and on earth. Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do everything that I have commanded you. And know that I am with you always, even to the end of the age" (Matthew 28,18–20). Jesus' words above form the basis of the Church's Mission, the mission of all evangelists in Timika Diocese. The same words encouraged St. Paul to go on a mission no matter what the cost. "Woe if I do not proclaim the Gospel" (cf. 1 Cor 9,16). Not only preaching the Gospel, but parish priests and even the entire Church itself are encouraged to dialogue with the world. In the *Dokumen Konsili Vatikan II*, the Church confirms once again that the joys and hopes, sorrows and anxieties of people today, and those who suffer, are the joys and hopes, sorrows and anxieties of Christ's disciples too (cf. Art 1). The Church also realizes that personal growth and development of the Church and society are interdependent elements (cf. Art 25). Thus, with the help of the Holy Spirit, the Church seeks to promote the common good, that is to say, the totality of conditions of social life, which enable the Church and the world more fully and more smoothly achieve their own perfection (cf. Art 26). This has been done by the parish priests by living and being involved in the ups and downs of indigenous Papuans in the Modio Parish for years.

Second, as priests who have studied theology, we also apply what is currently being discussed more and more in the Church, namely doing theology in a new way. Doing theology in a new way means that those who have studied theology do not just stop at the theoretical and academic level whose nuances are only for intellectual and spiritual satisfaction. Those who have studied theology are encouraged to come to dialogue with the world and experience the richness of everyday life. We were invited to elaborate on the depth of life experiences and especially the experiences of vulnerable communities. So it does not only depart from the Word of God in the Holy Scriptures or the traditions and teachings of the Church.

The experiences of human life and its ups and downs become material for theological reflection.

We were invited to be sensitive, open and listen to the signs of the times. We must deal not only with the Word of God which is contained in the Scriptures, Traditions and Teachings of the Church, but also that which lives among various people in various fields of life. Therefore, we were invited to be open to other disciplines, methods, perspectives that helped us recognize the language of public life (Riyanto 2020b, vii–xx). We struggle with real life. It is grounded and seeks to take root in human culture, while evangelizing that culture. After down to earth we tried to elevate local wisdom and find ways to be involved in the ups and downs of the people, empowering and liberating its people. Thus together with the people we build the Kingdom of God in the world as it is in heaven.

This new way of doing theology cannot be separated from the perspective started by Bevans and Pilario as mentioned in the previous section. The wealth of human culture is considered as the source of theology. The theological method is no longer just a repetition of western theology which focuses on preaching from above regarding the Scriptures, traditions and teachings of the Church. However, theologians or parish priests are invited to work with the theologians departing from the context and language that they themselves recognize and struggle with. In this case, the context cannot be separated from the human bond with the land as alluded to by Erari.

Third, departing from the lives of indigenous Papuans in Modio Parish and their struggles, the Parish Priests apply a scheme in the Church's Social Teachings namely See-Judge-Act. We pay attention to the phenomenon of life that the indigenous Papuans in Parish Modio are struggling with. People who are coffee farmers and *noken* artists depend on their land and forests. The daily life we struggle with is struggling with the land and forests and its people. Next, the we consider and reflect on the context of that experience. People see land and forests as the 'mother' that gives life (Erari 1999, 35). Not only that, land and forests are considered to belong to God and are gifts from God to be looked after and managed. There are at least three perspectives that emerge in the appreciation of the farmers in Modio: 1. The land and forests give life like God himself is the giver of life. 2. Forest and land products are a form of God's love for His people. God's first love is Jesus Christ. The people in their lives try to keep God's gifts and manage them so that they produce. Faith in Jesus Christ the savior is matched by

faith in the land and its forests which give salvation and life. 3. Then, we take the necessary steps to act. We try to answer the question of how the mission and proclamation of the Gospel can be carried out in such a context. What can be done to be involved in the ups and downs of the people, and at the same time empower and free them from their life's difficulties. We work with the Holy Spirit to accompany the people in the rescue project. In essence, in their daily work, people need to feel God who is the creator of life, bestows His grace, and always accompanies them in their journey.

Fourth is inculturation project: selling and buying coffee and noken. In order to respond to the calls and needs of indigenous Papuans in Modio Parish, and after observing and considering it, we carried out an inculturation project. Departing from reflection on God's incarnation, inculturation is something that we do in order to imitate the action of God. Just like the Word enter the world, we try to enter the Gospel to people's culture and life. The inculturation project is an attempt at dialogue between the Church and a particular culture. The Church with an evangelizing mission and humility enters into culture and evangelizes that culture. Culture in the context of this research is that of the indigenous Papuans in the Parish of Modio, most of whom live as farmers and depend on their land and forests, especially coffee beans and noken. With their coffee beans and noken, these people try to improve their welfare in situations that are not easy. The church then enters and lives with the people. The Church proclaims the Gospel which is not only done on the pulpit in the Church, but in the act of being involved, in solidarity, and saving.

The Church, through the parish priests carries out evangelization by being involved in the appreciation of the indigenous Papuan of the Modio Parish for its culture and context. We are involved in one step that is considered the most difficult in the entire life process of the coffee farmers and noken artists in Modio, namely buying and selling their coffee beans and noken. We therefore began to buy and receive coffee beans and noken from the parishioners, and then resell them so we could distribute money to the farmers. The act of buying is an act of saving; save not only people, but nature and culture that God has given to the people in Modio. The church along with the people live a journey of faith that sees the land and forests as a form of God's grace, which is not only accepted but strove to bear fruit with hard work, like talents that are developed.

In this context, the act of buying is the most important action in the salvation effort. If the Church wants to proclaim the Gospel which is good news and liberating news of salvation, she needs to act by buying or selling so that people have the money to survive their life's difficulties. By purchasing, the Church has not only been involved in the ups and downs of the people and their culture that depends on the land and forests, the Church has also helped the people to defend their land and forests; hence also the Church with the peasants has defended God alone. People who have appreciated and cared for God's gifts, are increasingly motivated to protect and manage God's gifts for the betterment of their lives. In short, the parish priests buy – the farmers get money – then, the farmers continue to depend on their land and forests which bring in money – therefore the land and forests are still protected and managed as their own – the salvation of the people of Papua, the village and the Church is guaranteed because the land and forests are not sold to be exploited by capitalists and investors. At the same time, the protected land and forests strengthen the bond between Papuan people and nature. This is in line with Pope Francis' reflection on the services of Saint Francis of Assisi in *Laudato Si'*, "He was a mystic and a pilgrim who lived in simplicity and in wonderful harmony with God, with others, with nature and with himself. He shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace" (Pope Francis 2015, 10).

In addition to purchasing, the we were trying to establish cooperation with foundations, the government and the diocese to develop programs for economic empowerment of the people based on efforts to protect and manage land and forests. Especially in the midst of a situation of inhuman change that has hit Indigenous Papuans who are vulnerable to losing their land and forests due to greed of some investors. The church accompanies the people in facing this change. An economy that develops from its land and forests, makes people as actors of change and not just spectators. The people remain the owner of land and forests, as well as an autonomous driver of change in order to improve the quality of life for their family, society and the Church.

In this model of inculturation project, departing from Matthew 5:17 "Do not think that I have come to abolish the Torah law or the prophets. I came not to abolish it, but to fulfill it", the Church has: 1. helped the growth and development of the faith of the indigenous Papuan people which is familiar and easy to recognize and implement because it departs

from its own cultural context. The Gospel which is good news and brought by the Church is therefore rooted in the culture of the indigenous Papuans in the Modio Parish. The Church has also: 2. attempted to transform life by eradicating laziness, corruption and poverty. When the culture of instant and dependency increasingly colors parish life as a result of the expansion that generates large amounts of funds, the Church encourages people to work independently on their land and forests, and not just wait for donation. When in many places, as a result of investment and various forms of development, forests and gardens have been turned into buildings and factories, the Church accompanies the people to continue to plant and care for land, gardens and forests, and not to sell them. While many people were poor due to being landless and out of work, the Church created its own community economy based on land and forest development. This effort is inseparable from the preaching of the Gospel Luke 4:18–22 “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. and He has sent Me to proclaim release to the captives and recovery of sight to the blind, to set free those who are oppressed, to proclaim the year of the Lord’s favor has come.”

CONCLUSION

To the indigenous Papuans in the Modio Parish who are farmers, the Church through the parish priest proclaims the Gospel in an inculturative way. Driven by a new theological perspective, the parish priests pays attention to the rich life experiences of the people and their culture, then weighs and reflects, and acts. Evangelisation is carried out through an effort to develop the people’s economy through buying and selling of coffee beans and *noken* which are products of land and forests, as well as part of the culture of life for indigenous Papuans in Modio Parish. With this effort, people can experience God living their faith contextually.

This inculturative research or project can be used by evangelists to indigenous people in various places, whose lives still depend on their land and forests. Specifically in Timika Diocese, this has also become one of the models in the Diocese’s program ‘The Furnace of Life Movement’ which is oriented towards indigenous Papuans who struggle to protect and manage their land and forests. Because of this, this effort adds a new list of theological models in a new way for Papua and Indonesia.

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