

ABSTRAK

Manusia merupakan makhluk sosial yang tidak bisa hidup tanpa campur tangan orang lain. Campur tangan itu berpengaruh positif dalam perkembangan hidup manusia, misalnya menumbuhkan sikap peka, peduli dan solid. Di zaman modern sikap tersebut mulai luntur. Orang berorientasi pada kelompok dan kepentingan pribadi. Orang kaya semakin kaya dan orang miskin semakin tertindas.

Kenyataan yang terjadi di masyarakat tersebut pelan-pelan masuk ke dalam hidup menggereja. Paroki kaya penuh dengan berbagai macam kegiatan, paroki miskin tidak memiliki kegiatan apapun. Untuk menjembatani kesenjangan itu dibentuk dana solidaritas antar paroki di setiap keuskupan di Indonesia. Solidaritas itu antara lain tampak dalam kolekte.

Laporan di paroki Kenten tahun 2008-2013 menunjukkan kolekte naik lebih dari 200%. Dari penelitian diketahui bahwa kenaikan kolekte dipengaruhi oleh perekonomian umat serta gaya kepemimpinan imam yang positif di tengah umat. Umat tidak berkeberatan memberikan kolekte sebagai bentuk solidaritas bagi Gereja dan sesama. Walaupun demikian motivasi solidaritas umat di paroki Kenten perlu diperluas. Mereka masih mementingkan parokinya sendiri dan belum melihat kebutuhan paroki lain.

Solidaritas merupakan wujud setia kawan atas penderitaan dan keterbatasan orang lain. Kitab Suci Perjanjian Lama mendasarkan solidaritas pada hubungan antara Yahwe dan Israel. Kitab Suci Perjanjian Baru mendasarkan solidaritas pada penjelmaan Sang Sabda demi keselamatan semua manusia.

Ajaran-ajaran Gereja menekankan pentingnya solidaritas bagi sesama, terlebih mereka yang miskin dan menderita. Solidaritas adalah demi kesejahteraan bersama (*bonum commune*). Solidaritas mendorong orang untuk tidak hanya berpihak pada kelompoknya sendiri (parokinya sendiri) melainkan juga pada kelompok yang lain (di luar parokinya). Maka menjadi tanggung jawab romo paroki untuk memperluas pemahaman umat tersebut. Umat bertanggung jawab terhadap kebutuhan Gereja partikular (keuskupan).

ABSTRACT

Human being is a social creature that cannot live without others. Others bring positive effect in human development, for example it creates sensitivity and caring. In this modern era those attitudes begin to disappear. People think about their group and personal interest. Rich people get richer and poor people get more oppressed.

This social fact comes to church life slowly. Rich parish has much activity. Poor parish does not have any activity. To bridge this imbalance, solidarity fund among parishes are made in every bishop council in Indonesia. The example of the solidarity is the donation.

The report of Kenten parish in 2008-2013 shows the donation increases into 200%. From the research, it is known that the increasing of the donation is affected by people's economic condition and priest's positive leadership among people. People are willing to give donation as the form of solidarity for church and others. However, the motivation of solidarity of people in Kenten parish must be widened. They still think about their own parish and do not see the needs of other parishes.

Solidarity is the form of similar feeling toward others' suffering and limit. The Old Testament based solidarity in the relation between *Yahwe* and Israel. The New Testament based solidarity in the incarnation of The Divine Word for human salvation.

The Church teachings emphasize the importance of solidarity to others, especially for the poor and suffer. Solidarity is for social welfare (*bonum commune*). Solidarity pushes people to side not only to their own group (their own parish), but also to other people (outside their parish). So, it becomes priest parish responsibility to widen people understanding. People are responsible toward particular church needs (diocese).