

<https://youtu.be/iDY75R7N9m4?t=6953> (starts at 1:55)

Ladies and gentlemen, friends of young people and also our beloved children, we will continue with the blessing of the Indonesian New Day cross which will be brought by the Contingent of the Purwokerto Diocese to Palembang, before this cross is blessed, the meaning of the cross will be explained, which is quite unique.

Maybe quite strange too. raises a question mark among all of us, I invite you to explain, Mr. Bishop, the Priests of the people.

Good morning, blessing inside. I would like to explain the meaning of the cross of the Indonesian Contingent from the Purwokerto Diocese that is in our midst by giving the meaning of the theological devil, and this holy book is solid theologically.

It is a work of art made by an artist in the territory of our Diocese in Brebes and roughly this meaning is what I want to convey on this occasion the 2023 Indonesian cross brought by the Contingent Purwokerto Diocese. It is named Jesus the Dancer so this cross is like a dancer Jesus dancing on this cross, depicting Jesus who is on the cross and is shown as a dancer with a shield background taken from the logo of Christoforus Tri Harsono, Bishop of Purwokerto Diocese.

Purwokerto is appointed from a typical culture from Banyuwangi Banyumas, namely the Lengger dance, we are definitely familiar with the Lengger dance. Dancing can be interpreted as a picture of the relationship between God and humans in Asian theology. Jesus was once described as a dancer in an Asian context. **The dancer is described as the creator of the Cosmos in the Banyumasan culture, there is the Lengger dance this dance is a remnant of Hindu cultural heritage in our region this dance was used to worship the goddess Durga as the goddess of fertility. When the Hindu teachings arrived in Java this tradition transformed meaning into dance because of syncretism with the belief of the Javanese people in the existence of Dewi Sri as the Goddess of fertility or the Goddess of rice.**

The Lengger dance becomes a social tool for the community to give thanks to the gods after the harvest time comes, the Lengger dancer played by this man is also used for village cleansing rituals or asking for the safety and security of the village community from evil threats.

The expression of gratitude to God which is manifested by this dance, we also find its presence in the life of the Congregation from the old testament to the new testament and also in the first church in the book of Samuel narrated King David who danced as an expression of worship and offerings to God before the ark of the covenant compare two Samuel chapter 6 verses 13 to 14 the second Psalm expresses gratitude to God with tambourines singing hymns Flutes and dancing compare Psalm 150 verse 4 in the story of the prodigal son The father also rejoices with dances when welcoming back his lost son home After all this time compare the Gospel of Luke chapter 15 verse 25

Thus Jesus, who is shown as a dancer, wants to describe himself as a bridge or as a priest who builds relationships between God and humans and humans and God more deeply through human religious dance, [which] expresses a relationship of gratitude to God and at the same time the dance depicts the harmonization of God's creation, namely humans and their natural surroundings. In the person of Jesus, God's work of salvation was accomplished, namely the human relationship with God, the father, the mother, such is the basis of the devil's theology that we want to convey about the meaning

from the cross which is the hallmark of the Purwokerto Diocese, what the meaning of these symbols will be explained by a formula, I invite you.

Thank you, Elton, ladies and gentlemen, dear children, we will try to get a glimpse of the parts inside This cross in the video can also be seen if those who look too far away see this as the first.

This cross is made of sturdy teak wood, the trees of which also grow a lot in our area. There are many teak forests in our diocese. The struggle for the faithfulness of Jesus which is expected to also strengthen the faith of all of us young people in this Diocese and in this cross on the right side there is the letter Alpha A and on the left side is the beginning and end Omega which symbolizes the person of Jesus as the presence of God's salvation that continues always from beginning to end.

Later in I say maybe this is unique, strange, the picture of a sticky dancer, of course, as a farmer, a tool that is never left behind, namely the shawl, here is a yellow shawl, the yellow color symbolizes the glory of resurrection but also symbolizes the glory of human dignity that must be fought for and respected which have been tried to be processed by fellow IYD interlude participants so the supplies that have been going on besides Dang are also used by mothers. I'm sure all the mothers from the past know something called a shawl for their child's buttocks. Monkeys are templed like that, right? But before wearing that scarf which depicts this scarf holding a child, it describes the peace, comfort, warmth, warmth of a mother's love for children. Similarly, in our relationship with Allah, we find the warmth of love, protection and comfort together with Allah, then Jesus wears blangkton, ladies and gentlemen.

For this blangkton [head wrap], the blangkton that is typical of Banyumas is chosen. What's the difference if it's typical for Jogja, it uses capital on the back? If Solo, it's flat. If Banyumas has a tail, it might not be very visible, but what here means is the tail of the blangkton, it is said that in Javanese culture it describes the encounter between the Big Universe and The small universe.

The big universe is the universe of the small universe is our individual universe and we are all God's creations who are expected to build a harmonious relationship with each other that brings safety to each other which in the past period we called theological justice is [now] ecological [justice] which describes the relationship between man and God through nature, his creation, also later this is on the bottom of the cloth used by Jesus. This is said to be the mud motif or the Godong Lumbu motif, which is one of the typical plants in our region. Of course, many people like the Lumban motif. It describes all of our Banyumas people who are able to adapt and get along with anyone, easily relate to anyone, including being open.

There are various kinds of culture and religions that grow in this Purwokerto diocese and this was brought to Palembang, which illustrates the openness of friends. -youth friends to also experience the meeting with young friends from all over Indonesia which will happen at the EYD later.

Then on the back if this is English writing it must be there then on the back there is a shield which if we look at it is actually taken from the logo. The Bishop on the back of the Throne is also shown here. What he wants to convey by carrying this shield of course, what is depicted is the shield or protection of the Faith but also wants to illustrate that friends who will later come to Palembang to follow Indonesia are pastoral children as bishops.

We therefore take this to describe the presence of the young people of our diocese together and among young people throughout Indonesia ladies and gentlemen, this cross will later be asked to be left

in the Palembang Archdiocese. from other dioceses it will be kept there it will be placed in the Spiritual Garden there. So later there will be dozens of different types of crosses that are typical because we were asked to make crosses that are unique to each diocese. illustrates the presence of us our youth in the third Indonesia in Palembang as well as us becoming a unit taking part in the Indonesian Catholic church. Some of the meanings that can be conveyed through this cross, I hope you can understand well. We are in the process of making a smaller replica for a memento in our diocese, if we bring this we don't have anything like that, so we make it smaller, but we can't make anything smaller that you can have, like the cross that used to be a puppet, yes, the smaller it is, the more difficult it is to draw. this is what will be brought there, that is our explanation and at this time we ask on behalf of YD friends participating in iyd and also the youth commission ladies and gentlemen to bless this cross for our help in the name of God.