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Elaborating an Indonesian Social Mariology Based on the Experience of the Faithful

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Abstract

This article attempts to answer the following question: how to elaborate an Indonesian social mariology that is based on the experience of the faithful? In answering this question, this article uses the critical reading method on four main themes, namely: (1) social mariology according to Clodovis M. Boff; (2) Contextual theology according to the FABC (Federation of Asian Bishops' Conferences); (3) The methods of contextual theology according to Stephen B. Bevans; (4) Gadamer's philosophical hermeneutics. The results of this critical reading have been synthesized in the following 3 subjects: (1) social mariology, (2) social mariology within the context of the FABC's contextual theology; (3) a plan of Indonesian social mariology based on the experience of the faithful. An authentic contribution of this article is found in number 3: it offers a way to be applied in heeding the context, namely by processing the experience of the faithful. This approach is based on the way of Asian contextual theologizing according to the FABC and Gadamer's philosophical hermeneutics. Besides to social mariology, this method can be applied to other themes of contextual theological studies.

Keywords:

mariology, social, Indonesian, experience, contextual

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Introduction

In the proceedings of "Berteologi Baru untuk Indonesia", published in the context of the opening of the Doctoral Theology program at the College of Philosophy and Theology Widya Sasana – Malang, several ideas related to a new way of theologizing for Indonesia were collected. One of them is the urgency of processing the life-world of the Indonesian Catholic faithful as a source of theologizing in correlation with the Bible and Tradition. Armada Riyanto bases this on the fact that God is active and reveals himself there.[1] Raymundus I Made Sudhiarsa bases this on the fact that the Indonesian Catholic faithful have become active and creative subjects by reading the Bible and Tradition from the perspective of their own condition (experience).[2]

Responding to the issues above, we would like to present a procedure that can be followed in elaborating an Indonesian contextual theology that takes into account the experience of the Catholics in Indonesia as a *locus theologicus* (besides the Bible and Tradition). This procedure ia applied to the study of Indonesian social mariology. Thus, the experience of the faithful in this writing refers to the experience of the Catholics in Indonesia who live their marian faith in social activities (the manifestation of the Church's social mission).

The theme of "Indonesian social mariology" is relevant, apart from the fact that the Catholics in Indonesia are devoted to Mary and socially involved, but also because many Indonesian theologians are concerned with the social aspects of Indonesian theology that appear in the proceedings mentioned above. Bishop Adrianus Sunarko, for example, emphasizes that theology must help the faithful realize the social implications of their faith. This is urgent amid concerns

[1] Armada Riyanto, "Sketsa Model-model Pertautan Filsafat dan Teologi" (Sketch of Models for Linking Philosophy and Theology) in Robertus Pius Manik, Gregorius Pasi, Yustinus (eds.), Berteologi Baru untuk Indonesia (A New Way of Theologizing for Indonesia) (Yogyakarta: Kanisius, 2020), 26. Cfr. Armada Riyanto, "Mendesain Riset Filosofis-Fenomenologis dalam Rangka Mengembangkan 'Berfilsafat Indonesia'" (Designing Phenomenological-Philosophical Research in Order to Develop 'Indonesian Philosophizing') in A. Tjatur Raharso, Yustinus (eds.), Metodologi Riset Studi Filsafat Teologi (Research Methodology for Theological-Philosophical Studies) (Malang: Dioma, 2018), 140.

[2] Raymundus I. Made Sudhiarsa, "Berteologi di Indonesia: Agensi Gereja Indonesia dan Implikasinya" (Doing Theology in Indonesia: 'Agency' of the Indonesian Church and Its Implications) in Robertus Pius Manik, 188.

about the tendency of domesticating God into a mere personal space and the ignoring of the significance of faith in the public sphere.[3] Developing an Indonesian social mariology is part of responding to these concerns because the task of a social mariology is to articulate the inspiration that the figure of Mary (in the Bible and Tradition) can provide for the social mission of the Christian community.

With the above background, the *status questionis* of this study is: how to elaborate an Indonesian social mariology based on the experience of the Indonesian Catholic faithful? Thus, the final aim of this study is to present a procedure or method that can be applied in developing an Indonesian social mariology based on the experience of the people. In this way, this study can help practitioners of marian theology in particular or practitioners of Indonesian contextual theology in general in processing the life-world of Indonesian faithful as a *locus theologicus* in Indonesian theologizing.

To answer the questions above, we use the critical reading method on the following four themes and authors. *First,* social mariology according to Clodovis M. Boff.[4] *Second,* contextual theology according to the FABC *(Federation of Asian Bishops' Conferences)*[5]. *Third,* the models of contextual theology according to Stephen B. Bevans.[6] *Fourth,* the philosophical hermeneutics of Hans-Georg Gadamer.[7] The study of these five themes was complemented by a study of other related writings.

We synthesize this product of critical reading in three main topics. *First,* social mariology. *Second,* Indonesian social mariology in the context of the FABC's contextual theology. *Third,* the design of an Indonesian social mariology based on the experience of the faithful. This design is based on Gadamer's philosophical hermeneutics which

[3] Adrianus Sunarko, "Teologi Kontekstual di Tengah Maraknya Hidup Beragama" (Contextual Theology Amidst the Rise of Practicing Religions) in Robertus Pius Manik, 159-162.

[4] Clodovis M. Boff, Mariologia sociale, il significato della Vergine per la società, transl. by Luca Spegne and Vicenzo Salvati (Brescia: editrice Queriniana, 2007).

[5] FABC-Office of Theological Concern, Methodology: Asian Christian Theology. Doing Theology in Asia Today (Hongkong: Office of the Secretary-General, 2000), http://www.fabc.org/fabc%20papers/fabc_paper_96.pdf . Accessed on February 22, 2021.

[6] Stephen B. Bevans, Model-model Teologi Kontekstual (Models of Contextual Theology), transl. by Yosef Maria Florisan (Maumere: Penerbit Ledalero, 2002).

[7] Hans-Georg Gadamer, Truth and Method (London: Continuum, 2004, reprinted 2006).

is applied to two acts of understanding marian data, namely by two subjects: first, by the Indonesian Catholic faithful; second, by the professional theologian. The inspiration for a social marian approach was engendered jointly by Catholic faithful and professional theologians.

Social Mariology

The first part of this treatise aims to answer the following question: what has to be taken into consideration for a work of social mariology to be inspirational for the Catholics in Indonesia? In a previous article, a proceeding entitled "Indonesian Social Mariology"[8], we briefly presented the notion of "Indonesian social mariology".This article needs to be completed with answers to the question above, in addition to the epistemological basis of social mariology following what Clodovis Boff articulated. [9]

Mariology is a part of dogmatic theology that takes Mary, the mother of Jesus, as the subject of reflection. Since the position and role of Mary in the history and economy of salvation not being the same as the position and role of Jesus Christ, and on the other hand, not the same as the position and role of humans in general, in Catholic theology, Mary has become a specific subject of theological reflection. So, mariology is a theological reflection on the position and role of Mary in the history and economy of salvation.[10] Social mariology, according to Clodovis Boff, is a sector of mariology that specifically reflects on Mary's place in the social mission of the Catholic Church. The task of social mariology is to articulate the inspiration that the figure of Mary (in the Bible and Tradition) can give to the social activities of the Catholic faithful.[11]

[8] Gregorius Pasi, "Mariologi Sosial Indonesia" (Indonesian Social Mariology) in Robertus Pius Manik, 338, 346.

[9] Boff, 29-50.

[10] C. Groenen, Mariologi. Teologi & Devosi (Mariology. Theology & Devotion) (Yogyakarta: Kanisius, 1988), 13-14.

[11] Boff, 11, Cfr. Pasi, "Mariologi Sosial Indonesia", 338.

According to Clodovis Boff, there are three levels of principles that need to be heeded in elaborating a social mariology, namely: (1) theological principles, (2) special principles of mariology, and (3) more specific principles of social mariology. According to Clodovis Boff, social mariology must first be seen as part of theology. Thus, the basic principles of "general theology" apply to social mariology, for example: the Bible's central place in theologizing, fidelity to Tradition, the analogical character of theological language, etc. Clodovis Boff calls this "level I theology"[12].

Mariology, according to Clodovis Boff, takes Mary, the mother of Jesus, as its specific object. The specifications in this object of reflection require certain methodological adjustments, although they are not fundamental. Here, special principles of mariology arise that need to be heeded in elaborating a social mariology, such as the excellence and uniqueness of Mary, her analogy with Christ and the Church, etc. Clodovis Boff calls marian theology or mariology "level II theology"[13].

Social mariology, according to Clodovis Boff, takes "the significance of the figure of Mary for the social mission of the Church" as its specific object. There, methodological adjustments also occur. The basic principle of the methodology of social mariology is the encounter between the figure of Mary (as contained in the Bible and Tradition) and society *(societas)*. The main task of social mariology is to articulate the inspiration that the figure of Mary (in the Bible and Tradition) can give in response to the social realities in which an ecclesiastical community finds itself. This is achieved by confronting the figure of Mary (in the Bible and Tradition) with social reality. Clodovis Boff calls social mariology "level III theology"[14].

Indonesian social mariology refers to a social mariology that takes the Catholic Church in Indonesia as its *sitz im leben*.[15] According to Clodovis Boff, the *sitz im leben* of a social mariology is a Christian

[12] Boff, 30

[13] Boff, 30

[14] Boff, 31

[15] Pasi, "Mariologi Sosial Indonesia", 347

community which, on the one hand, is devoted to Mary and, on the other hand, engages in social work.[16] The Catholic Church in Indonesia, on the one hand, is devoted to Mary and therefore has a marian character;[17] on the other hand, it has social involvement and is therefore social in nature.[18] The fact that the Catholic Church in Indonesia has a marian character can be observed, for example, in the practice of marian devotion, spread across the various dioceses in Indonesia. Marian devotion is the most popular form of devotion among Catholics in Indonesia.[19] The fact that the Catholic Church in Indonesia has a social character can be seen, for example, in the various forms of the Church's involvement in the struggle for the poor and social justice,[20] in the various forms of the Church's social work in the fields of education, health, and social services, and in the documents issued by the Conference of Bishops of Indonesia to guide the social involvement of the Catholics in Indonesia.[21] With these two characteristics, it is appropriate for the ecclesiastical community in Indonesia to be the *sitz im leben* of a social mariology which in this writing we call "Indonesian social mariology".

The task of Indonesian social mariology is to articulate the inspiration that Mary (in the Bible and Tradition) can give to the Catholics in Indonesia in carrying out the social mission of the Church. That's what we call Indonesian social marian inspiration. The "Indonesian" character of the marian inspiration in question does not only refer to the intended use of the marian inspiration,

[16] Boff, 48.

[17] Pasi, "Mariologi Sosial Indonesia", 338-340

[18] Pasi, "Mariologi Sosial Indonesia", 340-342.

[19] Emanuel P. D. Martasudjita, "Model-model Gereja di Indonesia Pasca Konsili Vatikan II" (Post-Vatican II Church Models in Indonesia) in V. Indra Sanjaya, F. Purwanto (eds.), Mozaik Gereja Katolik Indonesia, 50 Tahun Pasca Konsili Vatikan II (A Mosaic of the Indonesian Catholic Church, 50 Years after Vatican II) (Yogyakarta: Kanisius, 2013), 666.

[20] Emanuel P. D. Martasudjita, "Model-model Gereja di Indonesia Pasca Konsili Vatikan II",672-674..

[21] B. Agus Rukiyanto, "Inculturation in the Catholic Church in Indonesia", Journal of Asian Orientation in Theology, Vol. 1, No. 1, (February 2019): 60-63, https://e-journal.usd.ac.id/index.php/JAOT/article/view/1620. Accessed on March 6, 2021.

namely for the Catholics in Indonesia; but also refers to the origin of the marian inspiration, namely the reality of Indonesia itself. For the marian inspiration to have an Indonesian flavor, the inspiration must be born from the flesh and blood of the Indonesian people themselves, meaning that it is cultivated from the life-world of Indonesian believers themselves. Therefore, a qualified method is needed and the method must have an adequate theological foundation.

Indonesian Social Mariology in the Frame of the FABC's Contextual Theology

The method or process of elaborating an Indonesian social mariology can be articulated from the principles of elaborating an Asian contextual theology according to the FABC. It is said so because Indonesian social mariology is an Asian contextual theology. According to the FABC, elaborating an Asian contextual theology means heeding Asian contextual realities as sources of theologizing. The FABC offers several Asian contextual realities as sources of theologizing, including culture, religiosity, social movements, ecological movements, poverty, etc. In these realities, God is present, acts, and reveals Himself. Asian theologizing demands a new way of using Asian contextual realities, namely making them as sources of theologizing in correlation with the Bible and Tradition.[22]

Such an attitude towards contextual realities in theologizing presupposes a basic direction of theology centered on the goodness of creation.[23] This basic direction sees the universe or the entire creation as a manifestation of God's goodness and glory.[24] God reveals Himself in His creation, in contextual realities, in human everyday-life, etc.; in short, in the human life-world. Moreover, God is the Lord of history. He is the one who created the universe and humans. Therefore, He is present and active in the entirety of human history.[25]

[22] FABC-Office of Theological Concern, 29-37.

[23] Cfr. Stephen B. Bevans, Model-model Teologi Kontekstual, 37

[24] Cfr. FABC-Office of Theological Concern, 38.

[25] Cfr. FABC-Office of Theological Concern, 38.

For this reason, contextual realities, human life experiences, their daily lives, their life-world become sources in theologizing in addition to the Christian sources (the Bible and Tradition).

From the description above, it appears that what makes a theology contextual is, as Bevans says, the recognition of the validity of human experience today as another *locus theologicus*[26] besides the Bible and Tradition. Contextual theology is distinguished from classical theology in matters of *loci theologici*. Classical theology limits itself to two *loci theologici*, namely the Bible and Tradition, while contextual theology regards context (the space in which a Christian person and group of Christians find themselves) as a separate *locus theologicus*. Bevans calls the Bible and Tradition "experience of the past"; while the context as "experience of the present"[27].

The FABC, since its inception, has consistently used the contextual approach stated above, namely interpreting contextual realities as sources of theologizing in order to understand the mission of the Church in Asia.[28] Already at its first session (1974), the FABC underlined the need for the Asian Church to carry out a "triple" dialogue, namely a dialogue with the various cultures, a dialogue with the various religions and religious traditions, and a dialogue with the reality of poverty in Asia.[29] Today, the FABC adds one more reality to the "triple dialogue", namely the environment, so that it becomes a "quadruple dialogue"[30].

The quadruple dialogue can also be seen in the dynamics of church life *ad extra* in several dioceses in Indonesia. Martasudjita in

[26] Stephen B. Bevans, Model-model Teologi Kontekstual, 2.

[27] Stephen B. Bevans, Teologi dalam Perspektif Global. Sebuah Pengantar (An Introduction to Theology in Global Perspective), transl. by Yosef Maria Florisan (Maumere: Penerbit Ledalero, 2010), 230.

[28] FABC-Office of Theological Concern, 30.

[29] FABC, "Pewartaan Injil di Asia Zaman Sekarang" (Evangelization in Modern Day Asia) (Plenary Session of FABC 1, Taipei, Taiwan, on April 27, 1974) in Dokumen Sidang-sidang Federasi Konferensi-Konferensi Para Uskup Asia 1970-1991 (Document of the Sessions of the Federation of Asian Bishops' Conferences 1970-1991) (Seri Dokumen FABC No. 1), (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 1995), 37-42.

[30] Sudhiarsa, 192.

his study about 28 writings that provide a comprehensive description of the reception of the Second Vatican Council in the dioceses spread across Indonesia mentions four *ad extra* dynamics of the Catholic Church in Indonesia. *First,* the Church fighting for the poor and social justice. *Second,* the Church in dialogue. *Third,* the Church preserving the environment. *Fourth,* the Church evangelizing in the digital age.[31] The four dynamics declare five Asian contextual realities, namely: (1) poverty and social injustice; (2) cultural plurality; (3) religious plurality; (4) environmental issues; and (5) the digital era.

The contextual procedure in theologizing is different from the classical procedure in theologizing. Classical theology seeks to reflect on the truths of faith contained in the Bible and Tradition. This is done in two stages, namely positive historical investigation of faith data (Bible and Tradition) and theological reflection or speculation. The first is called *auditus fidei* (listening to faith); while the second is called *intellectus fidei* (understanding faith).[32] According to Berthold Anton Pareira, five things can be done in the second stage. *First,* defining precisely the meaning of words or statements in the Bible or Tradition. *Second,* finding and explaining the relationship between the truths of the faith that are being investigated. *Third,* explaining the relationship between the truths of the faith that are being explored and eschatology. *Fourth,* comparing the truths of faith that are being explored with issues taken from human life experience, by using metaphors, by making typological and allegorical interpretations. *Fifth,* exploring the theological concerns behind what the Bible and Tradition convey.[33] In these five activities, the use of contextual reality in theologizing is found at number four. However, the contextual reality is only used there to explain the Bible and Tradition, not as a source in theologizing. An example of the use of classical methods in mariological research can be found in one of our articles entitled "Methodology of Mariological Research". There, the term contextualization is understood as articulating the relevance of a truth of marian faith for the lives of the faithful in a certain space

[31] Martasudjita, 672-684.

[32] Stephen B. Bevans, Teologi dalam Perspektif Global, 189-192.

[33] Berthold Anton Pareira, Mari Berteologi: Sebuah Pengantar Teologi (Let's Do Theology. An Introduction to Theology) (Yogyakarta: Kanisius, 2012), 72-84.

and time.[34]

Contextual theology is understood as a way of theologizing that respects two experiences, namely the experience of the present (the life context of certain Christian communities) and the foundational experience (the Bible and Tradition). The FABC refers to it as using contextual realities as sources of theologizing in correlation with the Bible and Church Tradition. So, there is a correlation between the Bible and Tradition on the one hand, and contextual realities on the other. The same thing was stated by Bevans. Borrowing David Tracy's formulation, Bevans defines contextual theology as a *reciprocal critical dialogue* between experiences of the present and the past.[35] We can also find a similar understanding in other theologians, such as Edward Schillebeeckx in the method of *reciprocal critical correlation* between today's human experience on the one hand, and the Bible and Tradition on the other.[36]

Social mariology follows the basic principles of FABC's contextual theology method above. As already mentioned, the basic principle of the social mariology method according to Clodovis Boff is the encounter between Mary and *societas* (the society)[37]. Mary, of course, stands for the marian data in the Bible and Tradition; while society refers to the context or social realities in which a person or group of Catholics live their marian faith. In regard to Indonesian social mariology, society refers to the reality of poverty, the reality of religious and cultural plurality, the reality of ecological issues, and the reality of the digital era. We can describe the basic principles of the Indonesian social mariology method as follows:

[34] Gregorius Pasi, "Metodologi Penelitian Mariologi" (Methodology of Mariological Research) in A. Tjatur Raharso, Yustinus, 293-309. Cfr. Pasi, "Mariologi Sosial Indonesia", 346.

[35] Stephen B. Bevans, Teologi dalam Perspektif Global, 229-230.

[36] Kristoforus Bala, "Menggunakan Metode Korelasi Mutual Kritis dalam Berteologi Kontekstual di Indonesia" (Using the Critical Mutual Correlation Method in Contextual Theologizing in Indonesia) in Robertus Pius Manik, 76-77.

[37] Boff, 31.

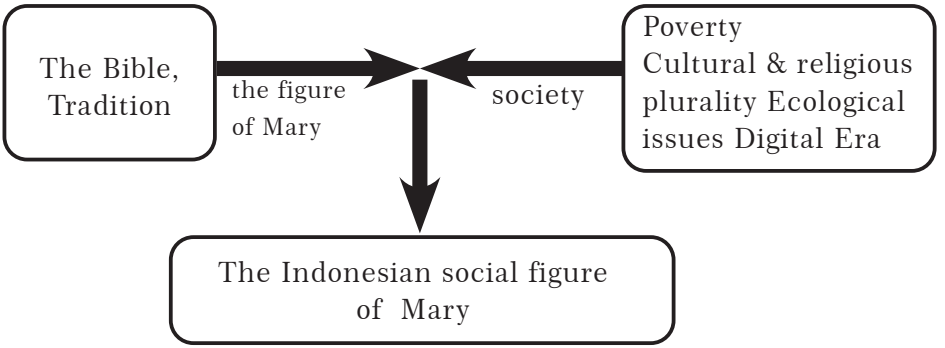


Chart 1: The basic principles of the Indonesian social mariology method[38]

Concerning the dialogue between the figure of Mary (marian data in the Bible and Tradition) and society, the FABC recommends a contextual hermeneutics, namely hermeneutics that is based on the conviction that biblical passages contain a *sensus plenior* (a deeper or broader meaning) that remains to be discovered wisely by today's readers. While the literal meaning in the historical-critical method takes into account the context of the biblical author, a *sensus plenior* in contextual hermeneutics takes into account a more complete or deeper meaning as intended by God in the words of the Bible text, that are intended for future readers in their contexts that may differ from the context of the original reader. It is this approach that enables Asians – both academics and ordinary people – to explore the meaning of biblical texts in relation to the Asian worldview and culture as well as to the economic, political and religious situation of Asia.[39]

In the contextual hermeneutic perspective above, Indonesian social marian inspiration is already present in the Bible and Tradition as a *sensus plenior*. However, for this *sensus plenior* to "reveal itself", a reciprocal dialogue is needed between the figure of Mary (in the Bible and Tradition) and society (the context). Thus, the context determines the *sensus plenior* of the marian data of the Bible and Tradition. This is the same as saying that the context is a *locus*

[38] This chart is adapted from a chart made by Stephhen B. Bevans, Teologi dalam Perspektif Global, 230. 38

[39] FABC-Office of Theological Concern, 41-42.

theologicus besides the Bible and Tradition, while maintaining the epistemological superiority of the Bible and Tradition over the context.[40] The task of a professional theologian in elaborating Indonesian social mariology is therefore to explore the social *sensus plenior* of the figure of Mary in the Bible and Tradition for the sake of the social mission of the Catholics in Indonesia. In order to explore the *sensus plenior*, a professional theologian needs to listen to contextual realities. For this reason, a more specific design is needed. That is what will be presented here below:

Design of an Indonesian Social Mariology Based on the Experience of the Faithful

The starting point of the FABC's contextual theologizing procedure is not the Bible or Tradition, but the life experience of Asians.[41] In line with that, the starting point of an Indonesian social mariology is the experience of the Catholic faithful in Indonesia today, in connection with their social mission in the Indonesian reality. Thus, Indonesian social mariology uses the theological method starting from below, namely from what Daniel Pilario calls *rough grounds*[42] or what by Armada Riyanto is called *"tanah terjal"* (steep grounds).[43] The starting point of Indonesian social mariology is the struggle of the people in living their faith (social marian faith) in the contextual realities of Indonesia: poverty (and social injustice), religious plurality, cultural plurality, environmental issues and the digital era.

What can a professional theologian do in listening to these contextual realities? *First,* a professional theologian will seek the help of other social sciences as dialogue partners.[44] This means, Indonesian social mariology must use an interdisciplinary approach.

[40] Boff, 34.

[41] Jonathan Yun-Ka Tan, Theologizing at The Service of Life (FABC Papers, No. 108), 5, http://www.fabc.org/fabc%20papers/fabc_paper_108.pdf. Accessed on February 25, 2021.

[42] Armada Riyanto, "Sketsa Model-model Partautan Filsafat dan Teologi", 19.

[43] Armada Riyanto, "Sketsa Model-model Partautan Filsafat dan Teologi", 19.

[44] Cfr. Pareira, 115, Armada Riyanto, "Sketsa Model-model Pertautan Filsafat dan Teologi", 19.

Second, a professional theologian will listen to the experiences of Indonesian Catholics who live their social marian faith in responding to these Indonesian realities. The contextual social realities of Indonesia are not "out there", but are present in the Catholic faithful through the "meaning" they give to it, and that meaning takes place in the live-world of the respective Catholic faithful. This means, a professional theologian needs to enter not only into the experience, but also into the live-world of the Catholic faithful, not only through interviews, but also by living together with them and experiencing their experiences and their live-world.[45]

This second point is the starting point for what we call Indonesian social mariology which is based on the experience of the people. So, Indonesian social mariology which is based on the people's experience refers to an Indonesian social mariology that departs from the activity of listening to the experiences of the Catholic faithful in living their social marian faith amid Indonesian contextual realities. Social mariology based on the experience of the faithful is significant to be elaborated, not only because in human experience God is active or self-revealing, but also because the Catholics in Indonesia have become active subjects, who have been trying to live their faith in Indonesian blood, flesh, and flavor.

Michael Amalados, quoted by Raymudus Sudhiarsa, describes three important stages in the development of the Church and its theology outside Europe from colonial to post-colonial times. *First,* the explanation and translation stage. *Second,* the stage of controversy: between adaptation and polemic. *Third,* the creative stage. In this third stage, Asian Christians read the Bible with an Asian perspective (with Asian logic, worldview, and experience) and understand it according to the Asian context. This is the stage of Asian theology, the stage where the theologizing activity is owned by Asians. According to Sudhiarsa, the Catholics in Indonesia are already in the third stage, namely the creative stage. Meaning, they have become subjects with authentic faith and respond to the Bible and Tradition according to the conditions proper to Indonesia.[46] When applied to social marian faith, it can be assumed that they live their social marian faith with

[45] Cfr. Pareira, 115.

[46] Sudhiarsa, 188.

an Indonesian flavor. The image of the social figure of Mary that they own is certainly not the same as that of, for example, the Catholics in Latin America.

If Sudhiarsa is right, we can say that the contextual hermeneutics recommended by the FABC is not only done by academics, but also by the ordinary faithful who read and understand biblical texts from the perspective of their context and life experiences. This is what the FABC calls *people-based hermeneutics*.[47] According to the FABC, theologians need to welcome the fruits of this *people-based hermeneutics* as an important resource in Asian theologizing. With regard to mariology, it can be assumed that the faithful have read and understood the marian texts of the Bible and Tradition from the perspective of Indonesian social realities. It's such readings that inspire their social activities. Their understanding has, to borrow Armada Riyanto's term, "historicity".[48] This means, understanding is not just a momentary spark, but the fruit of life experiences, struggles, visions, relationships, and so on. Their understanding can be a source in Indonesian social Maria theologizing.

In social mariology based on the experience of the people, the activity of understanding is carried out by both the Catholic faithful and the professional theologian. Catholic faithful understand the marian data (in the Bible and Tradition) in the perspective of their experience with Indonesian social realities. A reciprocal dialogue between the present-day experience (the societal reality) and the foundational experience (the figure of Mary in the Bible and Tradition) takes place here. The fruit of this understanding is the marian faith that they have been living or want to live in the contextual realities of Indonesia. The professional theologian understands the understanding of these Catholic faithful as well as the marian data in the Bible and Tradition. The act of listening to the understanding of the Catholic faithful is performed by listening to their experience. Thus, a reciprocal dialogue between the present-day experience (the experience of the Catholic faithful) and the foundational experience

[47] FABC-Office of Theological Concern, 42.

[48] Armada Riyanto, Relasionalitas. Filsafat Fondasi Interpretasi: Aku, Teks, Liyan, Fenomen (Relationality. Interpretation Foundation Philosophy: I, Text, Liyan, Phenomenon) (Yogyakarta: Kanisius, 2018), 138.

(the figure of Mary in the Bible and Tradition) also takes place here.

These two activities of understanding can be based on the philosophical hermeneutics of Hans-Georg Gadamer (1900–2002) in *Wahrheit und Methode (Truth and Method),* his *magnum opus,* which was mentioned earlier. There are several ideas related to the activity of understanding. Here only two of them will be brought forward. *First,* the hermeneutical situation,[49] which is the domain in which a person finds himself in the activity of understanding. This hermeneutical situation is shaped by history. *Second,* the horizon,[50] i.e. the range of one's view in the activity of understanding something. The process of understanding occurs in a horizon. What we want to understand also has a horizon. In the activity of understanding, we place ourselves in the horizon of what we want to understand and at the same time take our own horizon with us. In this way, we broaden our horizon. Interpretation is the meeting of these two horizons. In that encounter, happens the *Horizontverschmelzung* or the fusion of horizons and that is understanding. Understanding is not a representation of the ancient meaning of a text, but a projection of the horizon of the text (of the past) with the horizon of the interpreter (in the present) so that something new is being produced.[51]

The following is Gadamer's philosophical hermeneutic application to two understanding activities. *First,* the activities of understanding, carried out by the Catholic faithful. Viewed from Gadamer's philosophical hermeneutic perspective, in understanding the marian data in the Bible and Tradition, a Chatolic believer is always in a historically shaped *hermeneutical situation*. In Armada Riyanto's terms,[52] the hermeneutical situation refers to the "life-world" or the whole subject's life scope or "the context in which humans present themselves in all aspects". This includes many things, such as

[49] Gadamer, 299-301.

[50] Armada Riyanto, Relasionalitas, 301-305.

[51] F. Budi Hardiman, Seni Memahami. Hermeneutik dari Schleiermacher sampai Derida (The Art of Understanding. Hermeneutics from Schleiermacher to Derida) (Yogyakarta: Kanisius, 2015), 185.

[52] Armada Riyanto, Relasionalitas, 351.

struggles, joys and sorrows, relationships, visions, etc. The interaction of the Catholic faithful with the five contextual realities of Indonesia (poverty, religious plurality, cultural plurality, environmental issues, digital era) is part of their hermeneutical situation in understanding. The present-day horizon of the Catholic faithful interacts with the ancient horizon of the marian texts of the Bible and Tradition of the past. In that encounter, the Catholic faithful project the ancient horizon of the Bible and Tradition marian texts with the present-day horizon of the Catholic faithful. In other words, the present-day horizon of the Catholic faithful gives meaning to the marian texts of the Bible and Tradition. It can be depicted in this way:

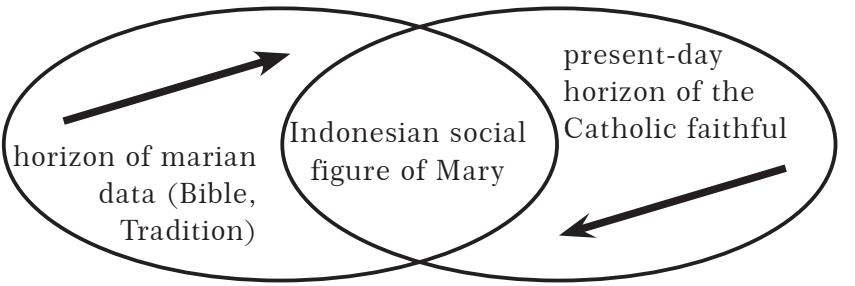


Chart 2: The activity of the Catholic faithful in understanding the marian data in the Bible and Tradition.[53]

The result of the fusion of the two horizons above is a new meaning that goes beyond the meaning of the past. The new meaning in question is the figure of Mary who is inspirational for the social mission of the Catholic faithful in the contextual realities of Indonesia. That is the Indonesian social figure of Mary. Thus, Indonesian social mariology as a reciprocal critical dialogue between contemporary experiences (the realities of Indonesian society) and foundational experiences (Mary in the Bible and Tradition) has been effectuated by Indonesian Catholic faithful who live their social marian faith with an Indonesian flavor. Here, the Catholic faithful becomes the actor of Indonesian social marian theology.

Second, the activities of understanding, carried out by a professional theologian. The task of a professional theologian is to heed the social marian faith (the meaning) owned by the Catholic faithful. He does

[53] This chart as well as charts 3 and 4 are adapted from a chart made by F. Budi Hardiman, 183.

so by heeding the hermeneutical situation of the Catholic faithful and by entering into the horizon of their understanding. In doing so, viewed from Gadamer's philosophical hermeneutic perspective, a professional theologian also finds himself in a specific hermeneutical situation and enters the horizon of the Catholic faithful without leaving his own horizon. So, at this level too, there is a fusion of horizons, namely the horizon of the professional theologian with the horizon of the Catholic faithful. It can be depicted in this way:

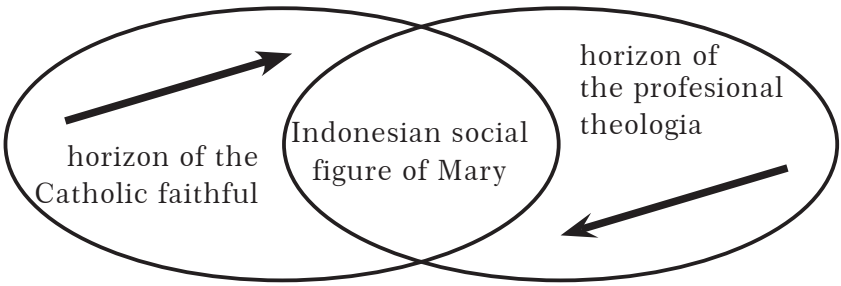


Chart 3: The professional theologian's activity in understanding the experience of the Catholic faithful

In fact, by observing the hermeneutical situation of the Catholic faithful and entering into their horizon, the professional theologian renews his hermeneutical situation and widens his horizon. In this case, it can be said that the professional theologian is a disciple of the Catholic faithful. In other words, the present-day horizon of a professional theologian is renewed by the fusion of his horizon with the horizon of the Catholic faithful. With this broadened horizon, the professional theologian finally understands the marian texts of the Bible and Tradition. It can be depicted in this way:

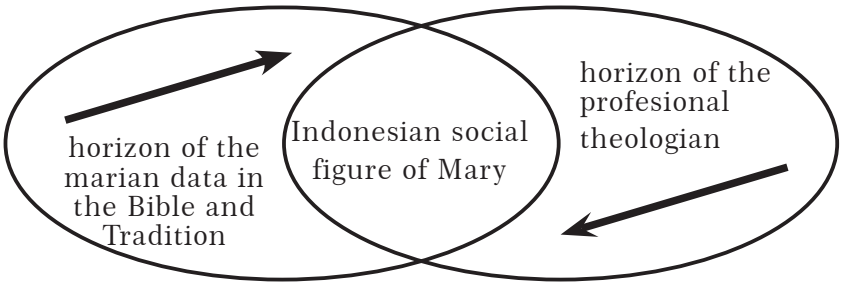


Chart 4: The professional theologian's activity in understanding the marian data in the Bible and Tradition

From the above description, the task of the professional theologian is not simply to systematically and clearly re-formulate the Indonesian social figure of Mary that has been articulated by the Catholic faithful. The social marian figure is not just a reality "out there", but something mediated by meaning. The meaning is given by the professional theologian according to his hermeneutical situation, understood according to his own horizon. The professional theologian does not merely provide a broader Christian foundation (the Bible and Tradition) on the social figure of Mary which is articulated by the Catholic faithful *(people-based hermeneutics)*. Moreover, the subjectivity of the professional theologian gives color to the social figure of Mary engendered in an Indonesian social marian theology based on the experience of the people. By this subjectivity is meant the hermeneutical situation and horizon that belongs to the professional theologian. In other words, social marian inspiration is engendered jointly by the Catholic faithful and the professional theologian, who both have been reading the marian data in the Bible and Tradition from their respective hermeneutical situations and with their respective horizon. However, the hermeneutical situation of the professional theologian has been renewed and his horizon has broadened thanks to the activity of listening to the experiences of the Catholic faithful.

Conclusion

In order to be an inspiration for Indonesian Catholics in carrying out their social mission, the social figure of Mary must have an Indonesian flavor. A social mariology that has an Indonesian flavor deserves to be called Indonesian social mariology. The flavor of Indonesianness is not obtained by translating social mariology from other places, but by processing Indonesian contextual realities which are the domain of Indonesian Catholics living their social marian faith. Contextual social realities need to be processed because God is present, active, and revealing Himself there. In short, these realities need to be heeded as *locus theologicus* in correlation with the Bible and Tradition.

One way to heed the context is to listen to the life experiences of the Catholic faithful who live their social faith in social work in Indonesian society. They are authentic Indonesian social mariology

actors when they try to understand the marian data in the Bible and Tradition from the perspective of the contextual social reality that they experience in their daily lives. Their experience can be a starting point for the professional theologian in elaborating an academic social mariology. In that sense, the academic social mariology that is being produced is the result of collaboration between the Catholic faithful and the professional theologian.

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