

ABSTRAK

Orang kristen seringkali tidak dapat membedakan antara yang primer dengan yang sekunder dalam pemahaman maupun penghayatan imannya. Dalam praktek kebaktian kepada Maria, *fenomena* itu dapat diamati. Misalnya, doa rosario memang sangat berguna dan dianjurkan oleh Gereja, namun tetap tidak sama nilainya dengan perayaan ekaristi. Namun bagi kebanyakan umat keduanya disejajarkan, bahkan ada umat yang menganggap lebih penting rosario karena dianjurkan oleh Bunda Maria sendiri dalam berbagai pesan dalam kisah penampakan.

Kebaktian kepada Maria muncul dari keinginan orang untuk mengungkapkan imannya akan Yesus Kristus. Iman akan Yesus Kristus merupakan sumber inspirasi yang memunculkan daya tarik tertentu pada salah satu aspek kehidupan-Nya. Salah satu aspek itu dilihat entah melalui sabda-Nya maupun melalui orang yang telah menghayati dalam hidup (Para Kudus). Demikianlah juga dengan Maria, ia pun memperlihatkan aspek kehidupan Kristus sendiri. Bahkan Maria dipandang memiliki keunggulan dibandingkan dengan para kudus yang lain. Orang mengungkapkan keyakinannya itu dalam bakti sembah kepada Bunda Maria.

Bunda Maria tidaklah mempersempit maupun membatasi

peran Kristus sebagai pengantara keselamatan satu-satunya. Ia malahan semakin mendekatkan Kristus kepada manusia dan mendekatkan manusia kepada Kristus. Ajaran Gereja merumuskan keyakinan iman umat ini melalui refleksi teologis dalam konsili maupun pengajaran para pemimpin (hirarki). Demikian juga umat melakukannya dalam praksis hidupnya. Gereja menyadari dan meyakini bahwa kebaktian kepada Maria membawa orang semakin mengenal Kristus, artinya orang memasuki hubungan pribadi dengan Kristus, mengalami kepribadian-Nya, kehadiran-Nya, kemesraan-Nya sehingga orang mendapat semangat iman. Kristuslah sumber dan tujuan kebaktian kepada Maria.

ABSTRACT

In their perception of or their experience of faith Christian often are not able to make a clear difference between what is primary and what is secondary. This phenomenon can be observed in the practice of the devotion to Mary. For instance, the rosary prayer is very useful indeed and advised by the Church, but in terms of value it is not the same as the celebration of the Eucharist. Many Marian devoties, however, treat them both as parallel. Some of them even think that the rosary is more important than the celebration of the Eucharist, because it is advised by Mary herself in the messages during her apparitions.

The devotion to Mary originates in the wish of the Church to express its faith in Jesus Christ. This faith is a source of inspirations which attract people to one or another aspect of Christ life. This aspect is perceived through either His Word or through a person whom we consider as having achieved a perfect christian life in the sight of God. We call this person a saint. Similary M ary also shows a aspect of Christ Himself. Even for them, Mary has special excellency compared with another saints. Therefore, they express their faith by paying in deepest homage to Mary, Mother of God.

Mother Mary, does not limit or tighten the role of Christ as the only intercession of salvation. This, even, has a role to bring Christ closer to every Christian and vice versa. The church teaching formulates Christian belief through theologian reflections of the Councils as well as the teaching of the hierarchical authority. Likewise, the Christians carry out it in the praxis of their faith life. The Church realizes and believes that the devotion to the Mother Mary will bring them to recognize Christ closer and deeper. It means that they enter into personal relation with Him: experience His personality, His presence, and His intimateness, so that they will achieve a genuine and true spiritual life. Christ is the very source and the very aim of the Marian devotion.