

Abstraksi

Dalam jaman yang terus berkembang, Gereja terus menyatakan karya keselamatan Allah. Pernyataan karya keselamatan Allah tersebut akan menjadi konkrit dalam peristiwa hidup manusia atau peristiwa hidup Gereja sendiri. Untuk itu, pernyataan warta keselamatan Allah ini perlu disesuaikan dengan situasi jamannya. Dalam perkembangan jaman tersebut, Gereja menghadirkan diri. Proses kehadiran Gereja dalam konteks jaman tersebut disebut sebagai *eklesiogenesis*.

Situasi jaman menjadi tantangan utama *eklesiogenesis*. Ketika jaman berubah, Gereja pun diajak untuk selalu siap berbenah dan menyesuaikan diri pada konteks hidupnya. Konkritnya, dalam situasi plural seperti di Indonesia, Gereja dapat menempatkan diri dalam keberagaman. Gereja sadar bahwa dirinya mengalami kerinduan untuk menyatakan iman dalam kehidupannya. Ternyata kerinduan Gereja ini juga dialami oleh pemeluk agama lain. Setiap pemeluk agama ingin imannya diakui dan berdayaguna dalam kehidupan. Kerinduan Gereja tersebut sering berbenturan dengan kerinduan agama lain yang beriman dan mempunyai cara lain untuk mengungkapkan imannya. Maka, konflik kepentingan tidak dapat dihindarkan. Sebenarnya, semua pemeluk agama merindukan bisa mengungkapkan dan mewujudkan iman mereka dengan damai dan bisa saling mendukung satu dengan yang lain. Hanya saja, di Indonesia masih terjadi tumpang-tindih dalam menghadapi dan menempatkan permasalahan pluralitas. Distingsi kepentingan belum mudah dibedakan. Tindakan oportunistis terus saja terjadi. Sehingga demi kepentingan pribadi bisa menggunakan berbagai cara dengan berkedok memperjuangkan kepentingan umum. Situasi ini pun memicu adanya konflik.

Itulah tegangan yang selalu muncul saat *eklesiogenesis* berlangsung pada suatu tempat. Gereja akan berhadapan dengan pihak lain yang belum tentu setuju dengan kehadirannya. Namun, perbedaan ini perlu tetap dihadapi. Justru dalam perbedaan dikembangkan situasi yang saling mendukung dan memperkaya. Dalam perbedaan tersebut diharapkan warta keselamatan Allah sampai kepada banyak orang. Gereja yang dapat menyentuh situasi setempat adalah Gereja yang terlibat dalam keprihatinan dalam lingkungannya dan berhasil melibatkan pihak lain.

Konkritnya, warta keselamatan Allah tersebut nyata dalam sejarah manusia ketika martabat manusia dihargai, seperti ungkapan Rm. Mangunwijaya: "Mengangkat Martabat Manusia Meluhurkan Allah." Inilah perjuangan nyata hidup manusia, yakni menegakkan kemanusiaan. Perayaan Natal Budaya Tani Lereng Merapi dapat menjadi cerminan kerinduan dari setiap agama tersebut, yakni hidup dalam kebersamaan yang saling mendukung. Perayaan Natal Budaya Tani dirindukan bahkan bukan hanya oleh umat beragama Katolik, tetapi juga oleh pemeluk agama lain. Perayaan Natal Budaya Tani tersebut menjadi bahasa bersama dalam mengekspresikan kekayaan seni dan keprihatinan masyarakat Lereng Merapi. Sehingga dalam Perayaan Natal tersebut masyarakat Lereng Merapi merasa terwakili ekspresi hidupnya. Maka, Perayaan Natal menjadi peristiwa *eklesiogenesis* dalam budaya lereng Merapi.

Abstract

As it develops with the times, the Church will still be proclaiming the Salvation of God. And this proclamation of the Salvation of God will be something concrete in human life and in the life of the Church herself. That means the Church will adapt according to the circumstances of this growing age. The process of this adaptation, this growing of age, is called, *eklesiogenesis*.

The circumstances of this age has become one of the main challenges the Church will have to face. When the age changes, the Church must be ready to reform and to adapt to these circumstances in order to determine its place in the life of the people. In fact, in the pluralistic situation of Indonesia, the Church can easily find her place in this diversity. The Church is aware that she herself has always yearned to be able to proclaim her faith in all circumstances. In fact, this yearning of the Church is also felt by those of other religions. The believers of every religion want their faith to be the most recognized and effective. So, the yearning of the Church clashes with those of others whose faith and methods of proselytizing are different. So, a conflict of interest can not be avoided. Actually, all believers yearn to proclaim and actualize peaceably their own faith and live at peace with those of other faiths. However, the Church in Indonesia has a more complicated issue to solve in finding its place in the existing plurality. It is not easy for the Church to distinguish what issues are the most important for its people at this time. The Church has always to take into consideration the subtle actions of religious opportunists. So, for the success of the Church's private interests, a pseudo common good was stated. That too, could be a source of conflict.

It is a challenge for the Church to continue its *eklesiogenesis* in such circumstances. The Church, of course, finds it easier to confer with those who agree with her, in her present stance. But, nevertheless, it is necessary to confer also with those who differ and who differ often violently. Actually, in facing differences with openness and courage, the Church, as well as other religions, can mutually enrich one another. God's message will then be received by many people who otherwise would never have heard it. The Church thus having a sense of the local situation, becomes involved in these circumstances and consequently able to involve others.

In fact, the message of God's Salvation is concrete in human history when the dignity of man is respected, as Fr. Mangunwijaya has said: "To raise the dignity of the human person is the best way to praise God." It is a real struggle, namely, to build up the human person. The Peasant Cultural Christmas Celebration that was held for all the people living on the slopes of The Merapi Mountain, was like a mirror reflecting the yearning of the followers of many different religions and fulfilling the deep yearning in the heart of each one for togetherness. This yearning is felt not only by those of the Catholic religion, but by those of other religions as well. It became like a common language and also a way to express a certain potentiality in the expression of art and in the concern of all the people on the slopes of The Merapi Mountain. Those people were all present at the celebration and everybody enjoyed it. So, The Catholic Christmas Celebration on the slopes of The Merapi Mountain turned out to be an expression of "eklesiogenesis" in the local culture.