

ABSTRAK

Pusat hidup orang kristen adalah Yesus Kristus. Komunitas kristen selalu melihat Yesus sebagai jalan hidup sehingga mempengaruhi bagaimana sebagai pribadi dan komunitas seharusnya hidup dalam dunia ini. Salah satu kekhasan Gereja Katolik Roma adalah adanya lembaga pengajaran hierarkis. Paus dan para uskup diyakini sebagai pengajar otoritatif dalam bidang iman dan moral (LG 25). Terhadap ajaran gereja, umat beriman wajib menerimanya dengan ketaatan dalam iman (*obsequium religiosum*).

Pertanyaan penting untuk teologi moral sebagai refleksi ilmiah dan sistematis pada hidup moral kristen adalah bagaimana fungsi lembaga pengajaran hierarkis tersebut dilaksanakan. Teologi moral merefleksikan bagaimana cara magisterium membentuk ajaran moral. Secara khusus, teologi moral mempertanyakan apa fungsi *dissent* dalam gereja dan sejauh mana *dissent* merupakan tanggapan yang positif dan legitim terhadap ajaran gereja.

Teologi moral berkaitan erat dengan eklesiologi. Sejarah menunjukkan adanya perkembangan dan perubahan dalam ajaran gereja. Manual teologi moral sebelum Konsili Vatikan II memberi banyak perhatian pada hierarki. Manual merefleksikan konsep kehidupan di dalam masyarakat otoritarian yang terstruktur secara piramidal. Teologi moral identik dengan hukum kanon. Manual teologi moral pertama-tama melatih para bapa pengakuan untuk membedakan antara dosa berat dan dosa ringan. Konsili Vatikan II membuat perubahan mendasar. Konstitusi Dogmatik tentang Gereja (*Lumen Gentium*) memandang gereja pertama-tama sebagai umat Allah dalam terang perjanjian keselamatan. Aspek kolegialitas mencerminkan citra gereja sebagai umat Allah.

Sumber kebijaksanaan moral terletak pada Kitab Suci, tradisi, akalbudi dan pengalaman manusia. Tradisi senantiasa diyakini sebagai tradisi yang hidup (*a living tradition*). Titik tolak teologi moral mengacu pada penghayatan iman umat yang terkait dengan lingkup ruang waktu tertentu. Itulah kesetiaan kreatif (*creative fidelity*). Kita harus bergerak dari model yuridis otoritas pengajaran dalam model institusional gereja, menuju pemahaman gereja sebagai persekutuan. Magisterium hierarkis harus mengenal dan berdialog dengan pengalaman nyata umat Allah dan dengan suara profetik yang beragam baik di dalam maupun di luar gereja.

Kebutuhan untuk belajar kebenaran moral jauh lebih besar daripada kebutuhan untuk belajar kebenaran iman. Kebenaran iman berdasar pewahyuan, kebenaran moral berdasar akalbudi dan pengalaman. Kebenaran moral bersifat partikular dan kontingen sehingga laik diperdebatkan. Magisterium tidak memiliki kebenaran moral secara penuh tetapi terus mencari kebenaran tersebut. Peran magisterium tidak lebih penting daripada peran umat Allah dalam pembentukan moral keseluruhan dari komunitas dan anggota-anggotanya.

ABSTRACT

The center of Christian life is Jesus Christ. Christian community always looks at Jesus as the way of life that gives impact to live in this world as a Christian person and community. One characteristic of the Roman Catholic Church is the hierarchical teaching office. The pope and the bishops are seen as the authentic teachers in faith and moral life (LG 25). To church teaching, the faithful has to accept in an obedience of faith (*obsequium religiosum*).

The important question to moral theology as a scientific and systematic reflection to Christian moral life is how the function of the hierarchical office should be implemented. Moral theology reflects how the magisterium forms its moral teaching. Specifically moral theology asks what function of *dissent* in the church and how far *dissent* can be considered as positive and legitimate response to the church teaching.

Moral theology is in a deep relationship with the basic understanding of ecclesiology. The history shows a developing and changing characteristic in the hierarchical teachings. Pre-Vatican II textbooks on ecclesiology devoted most of their space to the Roman pontiff. The manuals of moral theology reflected the concept of life within a very authoritarian society that was structured entirely as pyramid. Moral theology understandably assumed a much closer relationship with the science of canon law. The manuals of moral theology had the primary purpose of training confessors to distinguish between mortal sin and venial sin. The second Vatican Council made a significant change. The Dogmatic Constitution on the Church (*Lumen Gentium*) understands the Church primarily as the people of God. It is in the Vatican II that the notion of the collegiality of the bishops has assumed again its proper role in the understanding of ecclesiology.

The sources of moral wisdom refer to the Scripture, tradition, reason and human experience. Tradition is always seen as a living tradition. Faith, therefore, has a closer relationship with its context of time and place, as so-called the creative fidelity. We must move from a juridical model of teaching authority in an institutional model of the church towards an understanding of the church as a communion. The hierarchical magisterium must recognize, and dialogue with, the lived experience of all God's people and with the various prophetic voices existing in and outside of the church.

The need for the hierarchical magisterium to learn moral truth seems greater than its need to learn the truths of faith. Truths of faith are based on revelation; moral truth is based on reason and experience. Moral truth is particular and contingent. The magisterium does not claim its moral truth but always seeks for. The role of magisterium is not more important than the role of the people of God in moral formation of its community and member.