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»TALKING ABOUT GOD TODAY. PERSPECTIVES OF RELIGIOUS LANGUAGE IN
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IMPLEMENTATION OF CHURCH TEACHINGS ON LITURGICAL INCULTURATION IN INDONESIA. THE CASE OF THE ORDER OF MASS IN INDONESIAN

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Abstract

Though the term *inculturation* is a neologism, as a practice, it has been implemented by the Church since its birth. The issue of inculturation is indeed a global Church concern but has become more urgent for young Churches, including the Catholic Church in Indonesia. This article raises the problematics of liturgical inculturation in the Indonesian Catholic Church, hoping it can reflect similar issues on a broader scale. The author focuses on the implementation of the Catholic Church's teachings on liturgical inculturation, discussing the case of the formulation process of the Order of Mass in the Indonesian language. This article is based on library research examining the Church's teachings on liturgical inculturation and their implementation within the Indonesian Catholic Church through a case study of the formulation of the Order of Mass in the Indonesian language. The findings present the dynamics of liturgical inculturation movements in the Indonesian Catholic Church, ranging from strong enthusiasm – sometimes exceeding boundaries – to efforts to faithfully adhere to Church liturgical traditions in line with established norms. To a certain extent, the formulation process of the Order of Mass in the Indonesian language illustrates the practice of liturgical inculturation in Indonesia.

Keywords: inculturation, liturgical inculturation, Indonesian Catholic Church, Order of Mass, Church teachings.

Introduction

Inculturation is an ongoing challenge and issue for the Church throughout history. As a term, it is a neologism originating in the field of missiology and was

introduced by Joseph Mason, S.J., in the 1960s.¹ However, this term appeared in official Church documents only in 1977, specifically in the closing document of the Bishops' Synod in Rome² and gained prominence through Pope John Paul II's Apostolic Exhortation *Catechesi Tradendae* in 1979.³ Since then, the term has been widely adopted within Catholic Church circles. This development contrasts with the approach taken by Protestant churches united under the World Council of Churches (WCC), which prefer the term *contextualization* over *inculturation*.⁴ Despite its relatively recent terminology, the practice of inculturation is as ancient as the Church itself. It is deeply rooted in the Christian faith, particularly in the mystery of the Incarnation – the Word becoming flesh in the person of Jesus Christ, a Jew who lived and engaged with Jewish culture.

How are the Church's attitudes to and teachings on inculturation? In practice, the Church has always engaged with inculturation since its essence lies in the encounter between the Gospel and culture – an experience the Church has undergone throughout history. The meaning of inculturation can be understood from the concept formulated by Pope John Paul II. In his encyclical *Redemptoris Missio* (RM), he stated: »Through inculturation, the Church makes the Gospel incarnate in different cultures and at the same time brings nations with their cultures into communion with the Church herself« (RM, no. 52). Based on Pope John Paul II's concept of inculturation, it can be concluded that inculturation is a reciprocal dialogue between the Gospel and culture. The instruction *De Liturgia Romana et Inculturatione* further elaborates on this, referencing Pope John Paul II's concept of inculturation as the most suitable way to describe the reciprocal movement between the Gospel and the Church (no. 4).

This article will not discuss all Church teachings on inculturation but will focus on the implementation of Catholic Church teachings on liturgical inculturation within the context of the Catholic Church in Indonesia. The Indonesian Catholic Church can be labeled as a *young Church*, having grown and developed primarily from the twentieth century to the present. The arrival and spread of the Catholic faith in Indonesia occurred during European

¹ See Giancarlo COLLET, »Inkulturation«, *Neues Handbuch theologischer Grundbegriffe*, München, 1991, 196; Cf. Aylward SHORTER, *Toward a Theology of Inculturation*, London, 1988, 10.

² *Ad populum Dei nuntius*, no. 5.

³ *Catechesi Tradendae*, no. 53.

⁴ See Anscar J. CHUPUNGCO, »Liturgy and Inculturation«, 340-343., in A. Chupungco (ed.), *Handbook For Liturgical Studies*, vol. II, Fundamental Liturgy, Collegeville-Minnesota, 1997, 337-375.

colonialism and imperialism from the sixteenth to the twentieth centuries.⁵ The Catholic faith was first introduced by the Portuguese through the missionary efforts of Francis Xavier in the Moluccas, one of the archipelagos in what is now modern-day Indonesia.⁶ However, the spread of the Catholic faith faced significant challenges when the *Vereenigde Oostindische Compagnie* (VOC, East-India Trade Company) from the Netherlands entered Indonesia. The VOC controlled trade and ruled Indonesia as a colony in the seventeenth century, hindering the expansion of Catholicism. It was not until the eighteenth century, when the Dutch East Indies came under the control of the Kingdom of the Netherlands, that religious freedom was enforced. Catholic missionaries from the Netherlands successfully disseminated the Catholic faith starting in the early twentieth century. Their success in spreading the Gospel to Indonesians was inseparable from their strategy of inculturation. For instance, this approach was exemplified by Frans van Lith, S.J. (1863–1926), who not only established Catholic schools but also deeply engaged with Javanese culture. He immersed himself in the local traditions,⁷ as seen in his translation of Catholic prayers into the Javanese language.

The Indonesian Catholic Church is generally very open and enthusiastic about implementing inculturation.⁸ However, the issue of inculturation in the Indonesian Catholic Church is not a simple matter.⁹ There are numerous fields and scopes within the practices and discussions surrounding inculturation in Indonesia. Many articles on inculturation specifically explore the relationship between the Catholic faith and local traditional or cultural ceremonies. Unfortunately, most of these articles are written in the Indonesian language, and many exist only as unpublished master's or bachelor's theses. Nevertheless, several international journal articles have scientifically and interdisciplinarily examined the dialogue between the Catholic faith and local cultural

⁵ Cf. Verelladevanka ADRYAMARTHANINO – Widya Lestari NINGSIH, »Sejarah Masuk dan Berkembangnya Katolik di Indonesia« (History of the Entry and Development of Catholicism in Indonesia), Kompas.com 30/11/2021.

Source:<https://www.kompas.com/stori/read/2021/11/30/120000679/sejarah-masuk-dan-berkembangnya-katolik-di-indonesia?page=all>

⁶ Cf. Jan S. ARITONANG – Karel STEENBRINK (ed.), *A History of Christianity in Indonesia*, Leiden-Boston, 2008, 28.

⁷ Cf. Jan S. ARITONANG – Karel STEENBRINK (ed.), *A History of Christianity in Indonesia*, 171.

⁸ Such is stated by B. Agus RUKIYANTO, »Inculturation in the Catholic Church in Indonesia«, *Journal of Asian Orientation in Theology*, 1 (2019) 1, 49-80.

⁹ The author discusses this theme in details in *Inkulturasi Gereja Katolik di Indonesia. Problematik, pengertian dan teologi inkulturasi* (Inculturation of the Catholic Church in Indonesia. Problematics, understanding and theology of inculturation), *Studia Philosophica et Theologica*, 5 (2005) 2, 127–145.

traditions within the Indonesian context.¹⁰ Liturgical inculturation, in particular, has been widely explored.¹¹ Within Indonesia, the author observes that the practice of liturgical inculturation has been implemented with great enthusiasm.¹² However, in the author's opinion, its implementation in several regions appears sporadic, spontaneous, and experimental. This suggests that the practice of liturgical inculturation has often been initiated at the discretion of local parish priests or Church institutional leaders.

Based on various practices of liturgical inculturation in Indonesia, the author observes that the process of formulating the *Order of Mass* in Indonesia serves as a clear example of the Indonesian Catholic Church's liturgical inculturation efforts. This is because the *Order of Mass* functions as the foundational guide for all Catholic faithful in celebrating the Eucharist, which is the source and summit of Christian life (*Lumen Gentium*, no. 11). In the Eucharist, the entire wealth of the Church – namely Jesus Christ, the living Easter Bread – is made present (*Presbyterorum Ordinis*, no. 5; *Ecclesia de Eucharistia*, no. 1). The central question addressed in this article is: How does the formulation of the *Order of Mass* in Indonesia illustrate the Church's teachings on liturgical inculturation within the Indonesian Catholic Church? To answer this, the article will first present the Church's primary teachings on inculturation, particularly liturgical inculturation, followed by an exploration of how these teachings are implemented in the formulation of the *Order of Mass* in Indonesia.

This study is based on library research, analyzing Church documents on inculturation in general, liturgical inculturation in particular, and various related literature on inculturation and the *Order of Mass* in Indonesia. Drawing from the Church's teachings on liturgical inculturation, the author examines their implementation within the Indonesian Catholic Church through a case

¹⁰ To mention some: Nikasius JATMIKO, »Sawur or Sawyer Rite: The Perspective of Death Javanese-Sundanese Tradition in Catholic Church«, *International Journal of Indonesian Philosophy and Theology*, 3 (2022) 1, 28-39; Edison Robertus Lamarsen TINAMBUNAN, »Batak Toba Ethnic in Indonesia as a Locus Theologicus: Exploring the Spiritual, Wisdom and Aesthetic Values of Ragi Idup Ulos«, *International Journal of Indonesian Philosophy and Theology*, 4 (2023) 1, 53-63; A. Koko KRISTANTO – Emanuel P.D. MARTASUDJITA, »The Catholic Baptism Fulfills the Longing for Salvation at Ruwatan : Pastoral Circle Approach Overview«, *Journal of Asian Orientation in Theology*, 04 (2022) 01, 41-58.

¹¹ One of famous Catholic figures who has made a lot of exploration on liturgical inculturation is Anscar CHUNGPUCO. About this figure and the future prospect of liturgical inculturation is discussed by Mark R. Francis CSV: »The Future of Liturgical Inculturation and the Contribution of Anscar J. Chupungco, OSB«, *Liturgy*, 29 (2014) 3, 3-10.

¹² The author has written an Indonesian book entitled *Teologi Inkulturasi. Perayaan Injil Yesus Kristus di Bumi Indonesia* (Theology of Inculturation. Celebration of the Gospel of Jesus Christ in Indonesia), Yogyakarta, 2021.

study of the formulation of the *Order of Mass* in the Indonesian language. This article follows a structured discussion. First, it presents the Church's foundational teachings on inculturation, covering both the universal or Papal level and the regional level, particularly the teachings of the Asian Bishops through the Federation of Asian Bishops' Conferences (FABC). Next, it examines the Church's key teachings on liturgical inculturation and explores how these have been implemented in the formulation process of the *Order of Mass* in Indonesia. Finally, based on the outcomes of the *Order of Mass* formulation, several conclusions can be drawn to illustrate the practical implementation of the Church's teachings on liturgical inculturation.

1. Several basic Church teachings on inculturation

The Catholic Church's teachings on inculturation can be described as an evolving process.¹³ As mentioned earlier, the practice of inculturation has occurred since the early history of the Church, although its systematic teachings only began to take shape in the twentieth century. The coinage of the term *inculturation* and the subsequent Church teachings in the twentieth century are inseparable from the Church's increasing openness to cultural plurality. Broadly speaking, during the period of the Early Church and the first few centuries, the Church demonstrated an open attitude and recognized cultural plurality within its community. However, from the fourth century until approximately the first half of the twentieth century, the Church – specifically the Western Church – adopted a monolithic or monocultural view of culture. During this long period, only one culture was predominantly recognized, namely European culture.¹⁴ It was not until the papacy of Pius XII and, more significantly, during the Second Vatican Council that the Church reopened itself to cultural pluralism, once again acknowledging the richness and diversity of cultures within the Church.

The twentieth-century Church teachings on the relationship between faith and culture in the context of evangelization can be found in the encyclical *Maximum Illud* (1919) issued by Pope Benedict XV (1854–1922). In this encyclical, Benedict XV encouraged missionaries to fulfill their duties in various regions across the world by emphasizing three key aspects: the creation of new dioceses, the ordination of local priests, and the necessity for missionaries to

¹³ See Aylward SHORTER, *Toward a Theology of Inculturation*, 179.

¹⁴ Cf. Bernard LONERGAN, *Method in Theology*, London, 1971, XI.

master local languages. Pope Pius XI (1857–1939), the successor of Benedict XV, reinforced this missionary emphasis through his encyclical *Rerum Ecclesiae* (1926), which focused on Catholic missions. Pius XI advocated for the formation of local priests through seminaries, the establishment of local religious congregations, and the multiplication of catechists. Additionally, he underscored the importance of equality between missionary clergy and local clergy.

An important milestone in the theology of inculturation occurred when Pope Pius XII (1876–1958) formally acknowledged cultural plurality. In his first encyclical, *Summi Pontificatus* (1939), Pius XII affirmed that indigenous customs, provided they were not associated with superstition, would receive due recognition from the Church, and their integration into Church life would be carefully preserved. This principle was reiterated in 1951 in the encyclical *Evangelii Praecones* (EP, no. 59).¹⁵ Further in this document, Pius XII emphasized that the missionaries' duty was not to impose or transfer their own (European) culture onto the faithful in mission regions. Instead, their role was to teach and form believers so they could embrace Christian principles and morality in harmony with their own cultures, provided these were good and wholesome (EP, no. 60). This marked the official shift in the Church's perspective on culture – from a monolithic, monocultural view to an acceptance of cultural plurality.

Pope John XXIII (1881–1963) advanced the idea of cultural plurality through his encyclical *Princeps Pastorum*,¹⁶ which addressed mission, the role of local clergy, and lay participation. In this encyclical, he affirmed that the Church nurtures and supports the works of the Spirit, particularly the artistic and philosophical values that exist and enrich human culture. For John XXIII, the Church does not align herself with any particular culture, not even with European or Western civilization, despite her historical connection to it (*Princeps Pastorum*, no. 35).

The culmination of the Church's perspective on culture occurred during the Second Vatican Council (1962–1965). In its first document, *Sacrosanctum Concilium* (1963), the Council emphasized the Church's openness to cultural diversity: »In matters related to the believers' faith and welfare, the Church does not want to impose rigid uniformity, even in the liturgy« (SC, no. 37). The permission to use local languages in the liturgy clearly demonstrates the Church's recognition of cultural plurality. This adoption of local languages is

¹⁵ *Evangelii Praecones* can be downloaded through http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_02061951_evangelii-praecones.html

¹⁶ Cf. https://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_jxxiii_enc_28111959_princeps.html

not merely a matter of inculturation but also marks the beginning of the Council's recognition and emphasis on the significance of the local Church. While the Catholic Church was traditionally viewed as being centralized in Rome, the Second Vatican Council affirmed that the Church is now equally present and realized in local Churches.

The recognition of cultural plurality within the Church is evident in numerous documents from the Second Vatican Council and has been further emphasized by Popes Paul VI, John Paul II, Benedict XVI, and the current Pope Francis. One of the fundamental assertions that the Gospels are not bound to any particular culture is echoed in the document *Gaudium et Spes*: »... the Church, sent to all peoples of every time and place, is not bound exclusively and indissolubly to any race or nation, any particular way of life, recent or ancient. Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with various civilizations, to their enrichment and the enrichment of the Church herself« (GS, no. 58). This statement officially acknowledges cultural plurality within the Church and provides a solid foundation for inculturation movements, firmly grounding them in the Church's Magisterium.

In the post-Second Vatican Council era, inculturation movements have received full support from the Church's Magisterium. Pope Paul VI regarded inculturation as an inseparable part of evangelization, as articulated in his apostolic exhortation *Evangelii Nuntiandi* (1975). While Paul VI did not explicitly use the term *inculturation*, he strongly advocated for its essence by emphasizing that evangelization of cultures must not be superficial or merely decorative. Instead, it must penetrate deeply to the very roots of cultures. In other words, the Gospel and culture must never be seen as separable (*EN*, no. 20).

It is noteworthy that Asian bishops had already addressed the concept of inculturation in 1970 during Pope Paul VI's visit to Manila, the Philippines. At that time, a meeting attended by 180 bishops from across Asia was held in Manila,¹⁷ where one of the key statements emphasized the importance of inculturating life and the Gospel message in Asia.¹⁸ Prior to his visit to the Philippines, Pope Paul VI stopped in Jakarta and expressed his deep appreciation for Indonesian traditions and culture. He stated: »We also wished to express

¹⁷ In the FABC history, the Asian Bishops' meeting in 1970 served as the milestone for the foundation of FABC, which was officially set up as FABC (*Federation of Asian Bishops' Conferences*) after its statute was approved by Pope PAUL VI, and FABC held its first conference in Taipei in 1974.

¹⁸ Cf. Gaudencio B. ROSALES – C.G. AREVALO (ed.), *For All the People of Asia*, vol. 1, Quezon City, 1997, 6 (no. 24).

to the Indonesian people both Our appreciation of their dynamism and their desire for progress, and also Our respect for their spiritual traditions. ... Under the guidance of their bishops and of the Indonesian clergy, and with the assistance of worthy missionaries, the Catholics of this country lead their lives, faithful both to the Christian principles they share with all their brothers in the faith throughout the world and also to the values that belong to their own national culture.«¹⁹

The term and concept of inculturation were thoroughly formulated and further developed by Pope John Paul II in the encyclical *Redemptoris Missio* (1990). In this document, John Paul II described inculturation as a long and ongoing process. He emphasized that inculturation is not merely an external appropriation or superficial adaptation (*RM*, no. 52). Pope John Paul II defined inculturation as »the intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures« (*RM*, no. 52). According to this definition, inculturation is clearly not a perfunctory or surface-level adaptation but a profound process that involves the transformation of life for the faithful through engagement with the Gospels of Jesus Christ. Inculturation is neither a spontaneous nor a superficial project, nor can it be carried out based on an individual's desire. Instead, it must be a deliberate and profound process whose ultimate impact is the transformation of lives. Therefore, if inculturation does not lead to meaningful changes in the lives of the faithful, it becomes devoid of significance. Pope John Paul II outlined two fundamental principles for inculturation efforts: »compatibility with the Gospel and communion with the universal Church« (*RM*, no. 54).

Pope Benedict XVI strongly emphasized the importance of inculturation as an inseparable element of evangelization. He stated: »Evangelization and inculturation constitute an inseparable pair, both elements of which must be present if the Gospel of Christ is truly to become incarnate in the lives of people of every race, nation, tribe, and language.«²⁰ Benedict XVI highlighted a Christocentric approach to the inculturation process.²¹ While he regarded incul-

¹⁹ Pope Paul's address in front the President of the Republic of Indonesia, 3 December 1970. Source: https://w2.vatican.va/content/paul-vi/en/speeches/1970/documents/hf_p-vi_spe_19701203_presidente.html

²⁰ Source: http://www.fides.org/en/news/8472VATICAN_Evangelization_and_inculturation_constitute_an_inseparable_pair_Pope_Benedict_XVI_s_message_to_participants_at_Culture_Summit_in_Asia

²¹ Hans BOERSMA has written an interesting article entitled »The Real Presence of Hope and Love. The Christocentric Legacy of Pope Benedict XVI«. He suggests that we

ture as essential to evangelization, he firmly maintained that the uniqueness and integrity of the Christian faith must never be compromised or set aside.²² Although the Church acknowledges cultural plurality, Benedict XVI viewed cultural diversity as a revelation of the richness and depth of the truth found in Jesus Christ. Before becoming pope, Cardinal Joseph Ratzinger expressed a preference for the term *interculturalization* rather than *inculturation*.²³ However, as Pope Benedict XVI, he consistently supported and adopted the term *inculturation*, underscoring its significance within the Church's evangelizing mission.

Pope Francis strongly supports and encourages the process of inculturation, though he does not provide his own explicit definition. He understands inculturation as a process in which the Church welcomes peoples along with their cultures into its community, while simultaneously embracing the values of these diverse cultures (*Evangelii Gaudium*, no. 116). The phrase »The Church ... introduces peoples, together with their cultures, into her community« is a direct reference to Pope John Paul II's encyclical *Redemptoris Missio* (RM, no. 52). In this way, Pope Francis continues and develops John Paul II's ideas, which describe both the concept and the process of inculturation. For Francis, this process aims at the spread of the Gospel, where it is »preached in categories proper to each culture and will create a new synthesis with that particular culture« (EG, no. 129). Francis agrees with John Paul II that inculturation is a gradual and enduring process – one that is »never-ending« (EG, no. 126), »slow« (EG, no. 129), and »ongoing and developing« (EG, no. 122).

A significant emphasis in Pope Francis's teachings on inculturation is the role of the Holy Spirit. In his apostolic exhortation *Evangelii Gaudium*, Pope Francis repeatedly highlights the Holy Spirit's essential role in the process of inculturation. It is the Holy Spirit who adorns the Church by »showing her new aspects of revelation and giving her a new face« (EG, no. 116) through the unique Christian expressions of peoples who have received the Gospel. The Holy Spirit serves as the unifier, binder, and harmonizer of God's people, who live in different places and express the Christian faith through various cultures. This cultur-

should not distinguish people, figures or popes through conservative and progressive comparison but should be more focused on their unique contribution or heritage. He also supports Edward T. Oakes's argument which mentions Jesus Christ's centrality or Christocentrism as the unique heritage of Pope Benedict XVI's opinions and teachings.

²² Cf. Francesco FOLLO, »Inculturation and Interculturality in John Paul II and Benedict XVI«, in *Religion and Society*, 29/03/2010, Source: <https://www.oasiscenter.eu/en/inculturation-and-interculturality-in-john-paul-ii-and-benedict-xvi>

²³ Cf. Joseph Cardinal RATZINGER, »Christ, Faith and the Challenge of Cultures«, *FABC Papers* no. 78, 1-19, 5.

al diversity, which manifests in distinct realizations of the same Christian faith, is itself a gift of the Holy Spirit. Pope Francis notes: »Evangelization joyfully acknowledges these varied treasures which the Holy Spirit pours out upon the Church« (EG, no. 117). Inculturation enables the faithful from diverse cultures not to »imitate modes of expression which European nations developed at a particular moment of their history, because the faith cannot be constricted to the limits of understanding and expression of any one culture« (EG, no. 118). According to Pope Francis, no single culture can fully encompass the mystery of Jesus Christ's salvation. Therefore, no culture should be regarded as superior to another, including in matters related to the liturgy.

The bishops in Asia, members of the Federation of Asian Bishops' Conferences (FABC), have demonstrated great enthusiasm in advancing inculturation movements. The FABC documents clearly emphasize that inculturation is a central and critical theme in developing local Churches and in making the Kingdom of God present in Asia. Within the Asian context, the formulation of inculturation as the interaction between the Gospel and culture is often seen as an oversimplification of complex issues. Nemet highlights that the FABC documents offer a more nuanced perspective, defining inculturation as a multifaceted encounter between the Gospel and local Churches within Asia's broader realities – namely, religious diversity, cultural diversity, and poverty.²⁴ These three dimensions – religious diversity, cultural diversity, and widespread poverty – have been identified as the defining realities of Asia, a point emphasized since the First FABC Plenary Assembly in 1974.²⁵

In various documents and theological discussions, the »triple dialogue« – with the poor, cultures, and religions – has emerged as a unique and central framework for the interaction between the Gospel and the Christian faith within the Churches in Asia. Archbishop Orlando Quevedo, OMI, the Secretary General of the Federation of Asian Bishops' Conferences (FABC), stated in an interview during the opening of the 2009 FABC IX Plenary Session in Manila that the FABC's mission for the Churches in Asia lies in these three dialogues: dialogue with the poor, with cultures, and with religions.²⁶ The concept of *inculturation*, as articulated in the Asian context, is deeply connected to this triple dialogue. While inculturation is often understood as the interaction

²⁴ Cf. Ladislav NEMET, »Inculturation in the FABC Documents«, *East Asian Pastoral Review*, no. 31 (1994), 77-94, 94.

²⁵ Cf. Gaudencio B. ROSALES – C.G. AREVALO (ed.), *For All the People of Asia*, vol. 1, 11-25.

²⁶ As quoted by James H. KROEGER, »Dialogue: Interpretive Key for the Life of the Church in Asia«, dalam FABC Papers, no. 130, 2.

between the Gospel and culture, the reflections and practices shaped by the triple dialogue demonstrate that the Asian bishops envision inculturation as a broader and more dynamic process.²⁷ Specifically, the FABC documents emphasize that inculturation is not limited to cultural integration but also encompasses dialogue with Asia's diverse religious traditions and a commitment to addressing the struggles of the poor. This expanded understanding of inculturation highlights a comprehensive and multidimensional process – one that engages the entirety of human life in all its complexities and realities. In summary, the bishops of Asia perceive inculturation as an intricate and inclusive process that integrates the Gospel not only with cultures but also within the broader contexts of religion, poverty, and the quest for human dignity.

2. Several Church basic teachings on liturgical inculturation

Liturgical inculturation represents only one domain within the broader process of inculturation. The challenges and subdomains of liturgical inculturation are numerous and diverse.²⁸ From a historical perspective, liturgical inculturation occurred intensively and profoundly during the Early Church in the first centuries. Christian liturgy was initially shaped and developed from the roots of the Jewish cultural-religious tradition, later influenced by the Greco-Roman context. By the third to seventh centuries, the Roman Rite had been firmly established.²⁹ The Roman Rite became normative for the entire Western Church starting in the eighth century and remained largely unchanged for centuries, particularly after the Council of Trent in the sixteenth century. During this period, the faithful gradually became alienated from the Latin-language Roman liturgy, leading them to favor devotional prayers disconnected from the official Church liturgy. Efforts to achieve liturgical inculturation that aligned with the traditions and cultures of local peoples were virtually impossible until the early twentieth century.

The efforts to renew the Roman Catholic Church's liturgy began at the onset of the twentieth century, starting with reforms in liturgical music. In 1903, Pope Pius X issued the *Motu Proprio Tra le Sollecitudini*, which invited

²⁷ Cf. St. BEVANS, »Twenty-Five Years of Inculturation in Asia: The Federation of Asian Bishop's Conferences, 1970-1995«, 25-26.

²⁸ Cf. Emanuel MARTASUDJITA, *Teologi Inkulturasi*, 1-9.

²⁹ Anscar J. CHUPUNGO stated that the period between the third and the seventh centuries was marked with the rapid development of the establishments of the Church sacraments, particularly the initiation sacraments. See Chupungco, »Liturgy and Inculturation«, 353.

the faithful to engage in active participation (*participatio actuosa*) in Church liturgical music. This initiative laid the groundwork for more comprehensive liturgical reforms in the West, with the primary goal of enabling the faithful to both understand and actively participate in the Church's liturgical celebrations. This renewal movement gradually expanded and had a significant impact on nearly all aspects of Church life. It garnered widespread acceptance and support from all levels of the Church – hierarchy, scholars, and grassroots faithful alike. This context explains why *Sacrosanctum Concilium* was chosen as the first document promulgated by the Second Vatican Council in 1963. The liturgical renewal movement had, by that time, already been underway for half a century, enjoying broad support across the Church.

In the liturgical renewal of the Second Vatican Council, various liturgical elements inherited from the Patristic period were renovated and revitalized in light of new theological insights. In terms of inculturation, a significant breakthrough of the Second Vatican Council was the permission to use local languages in the liturgy. This change was initially intended to ensure that the faithful could comprehend and fully participate in what was being celebrated. Furthermore, the Council permitted and welcomed various adaptations of the Church's liturgy to align with diverse cultural traditions, as outlined in *Sacrosanctum Concilium* (SC, nos. 36–40). The Church allowed adaptations in areas such as sacramental services, *sacramentalia*, processions, liturgical language, Church music, and sacred art, provided these adaptations remained in harmony with the fundamental norms of the Church's liturgy (SC, no. 39). Therefore, the Second Vatican Council established strong and solid foundations for the Church's teachings on liturgical inculturation, enabling a more meaningful integration of local traditions and cultures into the liturgical life of the Church.

The liturgical developments following the Second Vatican Council, particularly in the celebration of the Eucharist, were extraordinary. However, the resulting euphoria in certain regions sometimes led to confusion among the faithful. While creativity flourished rapidly, it occasionally became excessive and inappropriate. This prompted the Holy See to issue *Instruction IV on the Roman Liturgy and Inculturation* (*De Liturgia Romana et Inculturatione*, LRI) in 1994. This document serves as the official interpretation and elaboration of the norms established in *Sacrosanctum Concilium* (SC, nos. 36–40) regarding liturgical adaptation to the cultural and traditional characteristics of different peoples.

The *Instruction IV* was the outcome of sessions held by the Congregation for Divine Worship and the Discipline of the Sacraments in 1991 and was subsequently approved by Pope John Paul II. Chronologically, the *Instruction IV*

aligns with and builds upon the inculturation principles articulated by Pope John Paul II in his 1990 encyclical *Redemptoris Missio* and related documents. In *Redemptoris Missio*, John Paul II laid out the foundational principles for how evangelization must permeate and engage people's cultures, while *Instruction IV* provides concrete guidelines for the implementation of liturgical inculturation. Cardinal Antonio María Javierre, then Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, emphasized in a letter to the heads of episcopal conferences worldwide that all changes within the process of inculturation must be undertaken with meticulous interdisciplinary study and discernment.

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The following are the basic principles of liturgical inculturation as outlined in *De Liturgia Romana et Inculturatione (LRI)*:

1. The Goal of Liturgical Inculturation:

³⁰ Cf. The Congregation for Divine Worship and the Discipline of the Sacraments, *De Liturgia Romana et Inculturatione (Instruction: Inculturation and the Roman Liturgy)*, 8.

The primary goal of liturgical inculturation is to ensure that the sacred truths of the Gospels are revealed more clearly, enabling the faithful to understand them better and to fully and actively participate in the liturgy in ways that are meaningful within their cultural contexts.

2. **Authentic Unity with the Roman Rite:**
Liturgical inculturation must maintain authentic unity with the Roman Rite. This means that inculturated forms of liturgy are not intended to create entirely new rites but must remain aligned with the *editio typica* issued by the Holy See, respecting the long historical tradition of the Roman Rite.
3. **The Dignity of Authority:**
Efforts toward liturgical inculturation must involve all relevant parties, including the executors, the faithful, and, most importantly, the approval of the Church's authority. This ensures that inculturation processes remain grounded in ecclesial discernment and respect for liturgical norms.

In relation to the authority outlined in *Principle 3, Sacrosanctum Concilium* no. 22 establishes three key points regarding liturgical governance:

1. **Centralized Authority:**
The authority to regulate the liturgy rests solely with the Church leadership, namely the Holy See, and must be observed in accordance with norms established by bishops.
2. **Regional Authority:**
By virtue of the powers granted by law, certain liturgical matters also fall under the jurisdiction of legally established Bishops' Conferences.
3. **Prohibition of Unauthorized Changes:**
No individual, including priests, may add, remove, or alter any element of the liturgy based on personal initiative.

The document *De Liturgia Romana et Inculturatione* (LRI, no. 37), along with *The General Instruction of the Roman Missal* (2002), provides clear juridical norms regarding liturgical authority. These norms are as follows:

1. **Authority of the Apostolic See**
According to *Code of Canon Law* can. 838 §1–2, as revised by Pope Francis in the *Motu Proprio: Magnum Principium* (2017), the following principles are stipulated:
 - §1: *The ordering and guidance of the sacred liturgy depend solely upon the authority of the Church, namely, that of the Apostolic See and, as provided by law, that of the diocesan Bishop.*

- §2: *The Apostolic See has the authority to regulate the liturgy of the universal Church, publish liturgical books, recognize adaptations approved by Episcopal Conferences in accordance with canonical norms, and ensure that liturgical regulations are faithfully observed worldwide.*

2. Authority of Bishops' Conferences

Under *Code of Canon Law* can. 838 §3, as revised by Pope Francis in *Magnum Principium* (2017), the role of Bishops' Conferences is defined as follows:

- §3: *It pertains to the Episcopal Conferences to faithfully prepare vernacular versions of the liturgical books, suitably accommodated within defined limits, and to approve and publish these books for their respective regions after receiving confirmation from the Apostolic See.*

The *General Instruction of the Roman Missal (GIRM)* further elaborates on the authority of Episcopal Conferences:

- (1) Preparation and Adaptation of the Roman Missal (*GIRM*, no. 389):
Episcopal Conferences prepare, approve, and publish the Roman Missal in local languages, following the confirmation of the Apostolic See. They may also adapt the following elements:
 - Gestures and bodily posture of the faithful
 - Gestures of veneration toward the altar and the Book of the Gospels
 - Chants for the Entrance, Presentation of the Gifts, and Communion
 - Readings from Sacred Scripture for special circumstances
 - The form of the gesture of peace
The manner of receiving Holy Communion
 - Materials for the altar, sacred furnishings, vestments, and sacred vessels
- (2) Translation of Sacred Scripture (*GIRM*, no. 391):
Episcopal Conferences are responsible for carefully translating the Bible for liturgical use.
- (3) Translation of Liturgical Texts (*GIRM*, no. 392):
Episcopal Conferences translate all other liturgical texts.
- (4) Liturgical Music and Chants (*GIRM*, no. 393):
Episcopal Conferences approve the chants used in the Holy Mass and evaluate the forms of music, melodies, and instruments allowed in liturgical celebrations.
- (5) Liturgical Calendars (*GIRM*, no. 394):
Episcopal Conferences propose national liturgical calendars for approval by the Holy See.

- (6) Proposed Profound Adaptations (GIRM, no. 395):
Episcopal Conferences may propose deeper adaptations to the liturgy in accordance with *Sacrosanctum Concilium*, no. 40.

3. Authority of Diocesan Bishops

Diocesan Bishops hold the authority to determine liturgical norms within the limits established by Church law. The *General Instruction of the Roman Missal* (GIRM, no. 387) highlights the following episcopal responsibilities:

- a) Formulating norms for concelebration
- b) Establishing guidelines for altar servers
- c) Setting norms for the distribution of Holy Communion under both species
- d) Developing guidelines for church construction and interior design

The change in the authority of the Apostolic See and Episcopal Conferences regarding the approval of liturgical book adaptations, as introduced by Pope Francis in *Motu Proprio Magnum Principium*, represents a significant step for the process of liturgical inculturation in the Church. Before this reform, all liturgical books – composed as translations of the *editio typica* by Episcopal Conferences – required *recognitio* (recognition) from the Apostolic See. However, *Magnum Principium* simplifies this process by granting local Episcopal Conferences the authority to approve and promulgate liturgical texts after receiving *confirmatio* (confirmation) from the Apostolic See. The distinction between *recognitio* and *confirmatio* has been a subject of debate. Gerardina Boni, an Italian legal scholar, observes that the difference between the two is not entirely clear or straightforward. She explains that *confirmatio* constitutes »a much lighter check than the more meaningful and ‘invasive’ (but guaranteed against deviations and errors) *recognitio*, whose technical meaning is precise.«³¹ Similarly, Giacomo Incitti highlights this distinction, emphasizing that *recognitio* and *confirmatio* are not synonymous terms, as the change reflects a shift in authority between the Apostolic See and Episcopal Conferences regarding the approval of liturgical books.³² In essence, *Magnum Principium* re-

³¹ As reported by journalist Andrea GAGLIARDUCCI, »Will the latest canon law changes further delay the Vatican’s new constitution?«, *New Catholic Agency*, 21 Febr 2022, source: <https://www.catholicnewsagency.com/news/250441/will-the-latest-canon-law-changes-further-delay-the-vatican-s-new-constitution> (downloaded on 16 November 2023).

³² Cf. Giacomo INCITTI, »Magnum Principium: For a Better Mutual Collaboration Between the Roman Curia and Bishops’ Conferences, Source:

flects greater trust in Episcopal Conferences, empowering them to formulate and approve liturgical texts more effectively for their respective regions while remaining aligned with the *editio typica* issued by the Vatican. This reform provides local Churches worldwide with a greater degree of decision-making authority, ensuring that liturgical texts are both appropriate and meaningful within their specific cultural and pastoral contexts.

The translation of liturgical texts from the *editio typica* is one of the most significant and common forms of liturgical inculturation. Following the Second Vatican Council, the Congregation for Divine Worship and the Discipline of the Sacraments issued two key documents outlining guidelines for liturgical text translation: *Comme le Prévoit* (1969) and *Liturgiam Authenticam* (2001). *Comme le Prévoit* adopts the principle of *ad sensum* translation, also known as dynamic equivalence, which prioritizes the meaning of the text. In contrast, *Liturgiam Authenticam* emphasizes *ad litteram* translation, or a literal approach, requiring that translations be loyal, accurate, and as precise as possible, without reduction or addition.³³ *Liturgiam Authenticam* was intended to replace *Comme le Prévoit*, which was criticized for producing numerous errors in liturgical translations. However, *Liturgiam Authenticam* has sparked considerable debate among scholars and linguists. Critics argue that strict word-for-word translations do not always guarantee fidelity to the text's intended meaning and may hinder the understanding and use of the language by the faithful. Linguistic experts contend that true fidelity to a text cannot always be achieved through literal translation, as language nuances and cultural contexts play a crucial role. The perspective of C. Kraft on *ad sensum* translation, as quoted by Anscar Chupungco, provides valuable insights into this debate. Kraft identifies three key characteristics of dynamic equivalence:

1. Each language possesses its unique features.
2. Recognizing and respecting the uniqueness of each language is essential.
3. To preserve the value or content of the message, changes in form are often necessary, as no concept in one language or culture can always be transferred into another using identical methods.³⁴

<http://www.cultodivino.va/content/dam/cultodivino/documenti/Motuproprio/Incititi%20ENGLISH%20Final%20Text.pdf>

³³ Cf. Mario Tomi SUBARDJO, SJ, »Pedoman Penerjemahan Teks Liturgi (1)« (Guidelines for Translating Liturgical Texts [1]), *Utusan*, 71 (2021) 7, 10; and »Pedoman Penerjemahan Teks Liturgi (2)« (Guidelines for Translating Liturgical Texts [1]), *Utusan*, 71 (2021) 8, 10.

³⁴ Cf. A.CHUPUNGO, »Liturgy and Inculturation«, 369.

Under *Magnum Principium*, Pope Francis clearly intended to revoke several norms outlined in *Liturgiam Authenticam*, particularly those pertaining to the requirement of *recognitio* (recognition) from the Apostolic See for liturgical texts submitted by Episcopal Conferences. This revision means that the norms in *Liturgiam Authenticam*, which mandated formal *recognitio*, are no longer binding. Instead, Episcopal Conferences now require only *confirmatio* (confirmation) from the Apostolic See for their liturgical translations.³⁵ As a follow-up to *Magnum Principium*, the Congregation for Divine Worship and the Discipline of the Sacraments issued the decree *Postquam Summus Pontifex* (*PSP*) on October 22, 2021. This document acknowledges the dignity of modern language translations of liturgical texts and states: »The translations of the liturgical texts, being part of the rites themselves, are the voice of the Church which celebrates the divine mysteries, and they have the same value as the liturgical texts in Latin« (*PSP*, no. 4). This statement underscores that Latin liturgical texts are not inherently superior to their modern-language translations. Furthermore, *PSP* provides three criteria for evaluating the fidelity of translations of liturgical texts into modern languages relative to the original Latin *editio typica* (*PSP*, no. 20):

1. Fidelity to the Original Text:
Translations must remain faithful to the original text in the *editio typica*. Approved translations into other modern languages may be used for comparison (*PSP*, no. 21).
2. Fidelity to the Target Language:
Translations must reflect the grammatical structures, diction, and unique characteristics of the target language (*PSP*, no. 22):
3. Intelligibility of the Text:
Translations must be comprehensible to the faithful, including children and younger generations (*PSP*, no. 23).³⁶

³⁵ Cf. Bishop Brian DUNN, »The Relationship between *Magnum Principium* and *Liturgiam Authenticam*«, in *Pray Tell. Worship, Wit & Wisdom*, December 23, 2017; Source: <https://praytellig.com/index.php/2017/12/23/the-relationship-between-the-moto-proprio-magnum-principium-and-liturgiam-authenticam>

³⁶ Cf. Mario Tomi SUBARDJO, SJ, »Asas Tritunggal Kesetiaan Terjemahan Teks Liturgi« (Trinitarian Principle of Faithfulness Translation of Liturgical Texts), *Utusan*, 71 (2021) 12, 10.

3. Liturgical inculturation in the *Tata Perayaan Ekaristi 2020*

The *Tata Perayaan Ekaristi 2020* is the current *Ordo Missae* (Order of Mass) used in Indonesia. This book is the culmination of a long history of translation and adaptation of the *Ordo Missae, editio typica*, first published on April 6, 1969. Since 1971, the Order of Mass in Indonesian has undergone four significant changes:

1. *Aturan Upatjara Misa* (1971)
The first translation of the *Ordo Missae* (1969).
2. *Tata Perayaan Ekaristi 1979*
A revised and expanded version of *Aturan Upatjara Misa*.
3. *Tata Perayaan Ekaristi 2005*
A translation of the *Ordo Missae* found in the *Missale Romanum* (2002).
4. *Tata Perayaan Ekaristi 2020*
The most recent translation, revised from the *Ordo Missae* in the *Missale Romanum* (2008), and a continuation of *Tata Perayaan Ekaristi 2005*.

The history of these four iterations highlights the Indonesian bishops' consistent efforts to adapt translations based on the most recent *Ordo Missae* issued by the Vatican. This approach aligns with the principle of liturgical renewal, which is a mandate for local Churches worldwide. However, a closer examination of the processes behind these four translations reveals a dynamic and evolving effort toward liturgical inculturation in the Indonesian Catholic Church. These translations serve as valuable illustrations of the Church's implementation of liturgical inculturation teachings. In this analysis, the author will chronologically assess the four translations of the *Tata Perayaan Ekaristi* through the following three points:

1. Concept of Translation
The principles and methods applied in translating the texts.
2. Contents or Materials
The specific liturgical elements included and adapted.
3. Model of Faithful Participation
How these translations facilitate the participation of the faithful in the liturgy.

The book *Aturan Upatjara Misa* (1969) was the first publication of the Order of Mass in Indonesian, translated from the *Ordo Missae* (April 6, 1969). This

translation was produced in accordance with the *Constitution on the Sacred Liturgy (Sacrosanctum Concilium)* and was approved by Pope Paul VI in the Apostolic Constitution *Missale Romanum* on April 3, 1969. Prior to this, the *Misteri Ibadat* (1960) had already been published, containing the *Ordo Missae* from Pius V's *Missale Romanum* (commonly known as the Tridentine Mass) in two languages: Latin and Indonesian. In 1964, the bishops of Indonesia formally petitioned the Pope for permission to celebrate the Eucharist in Indonesian, while retaining the use of Latin for the Eucharistic Prayers. Subsequently, in 1966, the Indonesian bishops requested authorization from Rome to use the Indonesian language for the Eucharistic Prayers as well.³⁷ The *euphoria* surrounding liturgical renewal brought about by the Second Vatican Council significantly influenced Church life worldwide, including the Indonesian Catholic Church, particularly during the late 1960s and early 1970s. Following the enforcement of Pope Paul VI's *Ordo Missae*, the Indonesian bishops, with the assistance of the National Liturgy Committee, published the *Aturan Upacara Misa* (1971).

The *Aturan Upacara Misa* (1971) was the first official publication of the Order of Mass in Indonesian, translated from the *Ordo Missae* (April 6, 1969). This translation adhered to the principles outlined in *Comme le Prévoit* (1969), which permits idiomatic translation (*ad sensum*) rather than word-for-word literal translation (*ad litteram*). According to *Comme le Prévoit* no. 20, the Church's prayer is the prayer of a living and active community; therefore, it is impossible to produce a literal translation of formulations handed down from other regions or eras while maintaining their full vitality and meaning.³⁸ As a result, the *Aturan Upacara Misa* (1971) was crafted to align with the natural flow and idioms of the Indonesian language, ensuring that the text was both accessible and pleasant for Indonesian speakers. In terms of content, this edition incorporated four additional Eucharistic Prayers from the *Missale Romanum* and introduced new prefaces composed to address the unique pastoral and liturgical needs of the Indonesian context. During this period, the Vatican demonstrated significant openness toward local adaptations. This allowed the *Aturan Upacara Misa* (1971), which had been approved by the Indonesian bishops, to receive formal recognition from the Sacred Congregation of Rites (Prot. No. 1435/1971) on July 23, 1971. In terms of the faithful's participation, the *Aturan Upacara Mi-*

³⁷ Cf. Preface of Indonesian Bishops' Conference, *Tata Perayaan Ekaristi 2005*, Yogyakarta, 2005, v-vi.

³⁸ As quoted by Bernardus Boli UJAN, »Ordo Missae Terjemahan Indonesia«, downloaded on 22 November 2023. Source: https://www.academia.edu/40633165/ORDO_MISSAE_TERJEMAHAN_INDONESIA

sa (1971) remained closely aligned with the Latin *Ordo Missae*. However, lay participation, such as assisting in the distribution of Holy Communion, was selectively permitted by some Indonesian bishops. This practice reflected the possibilities granted by Pope Paul VI in his *Motu Proprio Ministeria Quaedam* (1972). Furthermore, the Eucharistic celebration in Indonesia began to incorporate *inculturative* music and hymns developed locally from 1971, reflecting the early stages of liturgical inculturation within the Indonesian Catholic Church.³⁹

The *Tata Perayaan Ekaristi (TPE) 1979* was the Order of Mass in Indonesian, translated from the *Ordo Missae editio typica* (1970). It also served as a revision of the earlier *Aturan Upacara Misa* (1971). Several factors motivated its formulation. First, the publication of Paul VI's *Missale Romanum* (1970) served as the main reference, as the *Aturan Upacara Misa* (1971) had been based on the *Ordo Missae* (1969). Second, the *TPE 1979* included several newly introduced Eucharistic Prayers: two Eucharistic Prayers for Reconciliation and three Eucharistic Prayers specifically for children and adolescents. Third, there was a growing suggestion to enhance the participation of the faithful during the celebration of the Eucharistic Prayer. The *TPE 1979* was approved and promulgated by the Indonesian bishops in 1977. However, the Indonesian bishops declared that the *TPE 1979* would be published as a trial edition (*ad experimentum*), as it had not yet received official recognition from the Apostolic See. Despite awaiting formal approval, the bishops decided to publish the *TPE 1979* due to the importance of experimenting with the renewed elements contained in the text. From the perspective of liturgical inculturation, the *TPE 1979* can be regarded as a significant – if not progressive – effort within the Indonesian Catholic Church. In the author's opinion, this approach may have extended beyond its intended scope. Such a bold move was likely influenced by the post-Second-Vatican-Council *euphoria* surrounding liturgical inculturation, which flourished from the mid-1960s to the late 1970s.

To analyze how *TPE 1979* serves as the implementation of the Church's teachings on liturgical inculturation, we begin with its translation concept. *TPE 1979* continued the principles established in the earlier *Aturan Upacara Misa* (1971), where the translation was conducted following the guidelines of

³⁹ One of the main drivers of liturgical music inculturation was *Pusat Musik Liturgi* (PML = Centre for Liturgical Music) founded in 1971 in Yogyakarta. The Centre has produced the book *Madah Bakti (Devotion Songs)*, which is a book of liturgical songs, most of which are inculturative ones, and until now this book remains very popular. Cf. »Sejarah Pusat Musik Liturgi« (History of the Liturgical Music Center), source: <https://pmyogyakarta.blogspot.com/2012/11/sejarah-pusat-musik-liturgi.html>

Comme le Prévoit. The formulations in *TPE 1979* adhered to *ad sensum* translation rather than literal translation (*ad litteram*), ensuring that the texts were accessible and easily understood by the faithful in general. In terms of content, *TPE 1979* represented a significant expansion compared to the *Aturan Upacara Misa* (1971). This edition included numerous prefaces specifically composed to reflect the life contexts and cultural dimensions of the Indonesian people. The most notable development was the inclusion of ten Eucharistic Prayers. These comprised the four Eucharistic Prayers from the *Ordo Missae editio typica* (1970), two Eucharistic Prayers for Reconciliation, three Eucharistic Prayers for children and adolescents, and one additional Eucharistic Prayer originating from the Swiss Bishops' Conference, which had received formal recognition from the Apostolic See. This aspect highlights that *TPE 1979* was not merely a translation but also an extensive adaptation of the *Ordo Missae editio typica* (1970), reflecting a deliberate and progressive effort toward liturgical inculturation within the Indonesian Catholic Church.

In terms of the faithful's participation, *TPE 1979* offered significantly greater opportunities for active involvement in the Eucharistic celebration. One of the most notable aspects of *TPE 1979*, which also became a subject of contention and received critical notes from the Apostolic See, was the inclusion of opportunities for the faithful to recite certain parts of the Eucharistic Prayer. This inclusion went beyond what was determined by established liturgical norms. According to the liturgical laws and the Church's canonical regulations, the Eucharistic Prayer is designated as a presidential prayer, which is to be recited exclusively by an ordained minister or priest (Cf. CIC 1983, can. 907; IGMR, no. 147). At the time, the primary argument in favor of this inclusion was to enable the faithful to participate more fully and actively in the Eucharist, drawing upon the concept of general sacerdotal grace.⁴⁰ This issue led to a prolonged debate between the Indonesian Bishops' Conference and the Apostolic See regarding the legitimacy of allowing the faithful to recite certain parts of the Eucharistic Prayer. As a result, *TPE 1979* failed to receive formal recognition from the Apostolic See until the early 2000s. Despite this limitation, the faithful's participation in other liturgical duties continued to increase during this period. Furthermore, the inculturation of liturgical music flourished, resulting in greater diversity and richness within the Indonesian Catholic Church's liturgical life.

⁴⁰ Cf. Bernardus Boli UJAN, »Ordo Missae Terjemahan Indonesia« (Ordo Missae Indonesian Translation), downloaded on 22 November 2023 from https://www.academia.edu/40633165/ORDO_MISSAE_TERJEMAHAN_INDONESIA

The *Buku Tata Perayaan Ekaristi* (TPE) 2005 represents the third Indonesian translation of the *Ordo Missae*. The TPE 2005 was developed based on the *Ordo Missae editio typica tertia* (2002) and adhered to the requirements outlined in *Liturgiam Authenticam* (2001), the *Institutio Generalis Missalis Romani* (IGMR, 2000), and Pope John Paul II's encyclical *Ecclesia de Eucharistia* (2003). The draft of TPE 2005 was approved and promulgated by the Indonesian Bishops' Conference in November 2003 before being presented to the Apostolic See in Vatican City in 2004 for formal recognition. Following feedback provided by the Congregation for Divine Worship and the Discipline of the Sacraments, and in accordance with the guidelines outlined in *Redemptionis Sacramentum* (2004), TPE 2005 received formal recognition through Prot. N.935/04/L, dated 7 October 2004. Subsequently, the TPE 2005 was officially promulgated by the Indonesian Bishops' Conference on 29 May 2005.

The translation concept of TPE 2005 was heavily influenced by the document *Liturgiam Authenticam*, which emphasized a more literal (*ad litteram*) translation. While TPE 2005 primarily adopted a faithful, word-for-word translation, it still allowed limited space for dynamic (*ad sensum*) translation, though not as extensively as in TPE 1979. In essence, TPE 2005 represented a combination of *ad litteram* and *ad sensum* approaches. Regarding its contents, TPE 2005 retained the ten Eucharistic Prayers from TPE 1979, albeit with minor changes in their sequence. However, it eliminated several prefaces that were uniquely adapted to Indonesian cultural contexts. With respect to the faithful's participation, TPE 2005 implemented clear corrections to align with liturgical norms. Specifically, it addressed the previous practice where the faithful recited certain parts of the Eucharistic Prayer, ensuring that, in accordance with *Institutio Generalis Missalis Romani* (IGMR, no. 147), the entire Eucharistic Prayer was reserved exclusively for the priest, while the faithful recited only those parts explicitly designated for them. During the presentation process for recognition from the Apostolic See in 2004, the draft of TPE 2005 included a proposal from the Indonesian Bishops' Conference to permit the inclusion of short exhortations within the Eucharistic Prayers. These proposed exhortations were modeled after those used in the Eucharistic Prayers for children and adolescents. However, the Apostolic See rejected this proposal. Even after an *indultum* request was submitted to the Holy Father, the proposal was again denied.

Not long after TPE 2005 was implemented in the Indonesian Catholic Church, a new *Ordo Missae* based on the *Missale Romanum* (2008) was issued by the Apostolic See. Consequently, the Indonesian Catholic Church was re-

quired to revise the order of Mass in Indonesian once again. The formulation process for this new version began anew, but this time it was approached with greater care and involved broader consultation with various stakeholders. In 2017, Pope Francis issued the *Motu Proprio Magnum Principium*, which granted Episcopal Conferences the authority to approve and publish liturgical texts in local languages for their respective regions. Under this provision, strict review and recognition by the Apostolic See were no longer required; instead, Episcopal Conferences needed only to obtain confirmation from the Apostolic See. This change provided the necessary framework for the publication of *TPE 2020*, the fourth version of the order of Mass in Indonesian. *TPE 2020* was officially approved and promulgated by the Indonesian Bishops' Conference on 27 December 2020. In the promulgation statement, it was emphasized that *TPE 2020* was formulated and published based on the *Missale Romanum editio typica tertia, reimpressio emendata* (2008) and serves as a revision of the previous order of Mass promulgated by the Indonesian Bishops' Conference Presidium on 29 May 2005.⁴¹

In terms of the translation concept, *TPE 2020* combines a stricter *ad litteram* (literal) translation approach with *ad sensum* (dynamic) translation. Compared to previous translations, *TPE 2020* is notably more loyal to the Latin text than *TPE 2005*, which itself was stricter than *TPE 1979*. This progression aligns with the principles outlined in *Liturgiam Authenticam*, which has served as the primary guideline for liturgical translations for the past two decades. However, the publication of *Postquam Summus Pontifex* (PSP) introduced greater flexibility, allowing *ad sensum* translations where appropriate. Consequently, while *TPE 2020* prioritizes fidelity to the Latin text, certain elements still align with the second and third criteria of *PSP* (nos. 22 and 23), which emphasize respect for the target language's grammatical structures and intelligibility for modern users.

In terms of content, *TPE 2020* reflects several changes compared to *TPE 2005*. Notably, the three Eucharistic Prayers for children and adolescents have been eliminated in accordance with the *Ordo Missae* (2008). To replace them, the Indonesian Bishops' Conference incorporated the four Swiss Eucharistic Prayers, complementing the six existing Eucharistic Prayers: the four from the *Ordo Missae* (1970/2002/2008) and the two for Reconciliation. Additionally, parts of *TPE 2020*, such as the penitential prayer and *anamnese* acclamations, have been simplified, reducing the more inculturative and varied options found in

⁴¹ Cf. Preface of Indonesian Bishops' Conference, *Tata Perayaan Ekaristi 2020*, Jakarta, 2021, iii.

TPE 2005. As for the faithful's participation, *TPE* 2020 continues the norms established in *TPE* 2005, adhering to liturgical regulations that limit their verbal role in the Eucharistic Prayer (cf. *IGMR*, no. 147). Furthermore, the publication of *TPE* 2020 has not impeded the development of liturgical music inculturation, which continues to flourish, nor has it restricted lay participation in liturgical service duties, which remain in accordance with Church norms.

Conclusion

While not all efforts of liturgical inculturation in the Indonesian Catholic Church can be elaborated, the process of formulating the *Order of Mass* in Indonesian illustrates the implementation of Catholic Church teachings on liturgical inculturation. Several key conclusions can be drawn:

First, liturgical inculturation in the Indonesian Catholic Church aligns with universal movements and Catholic Church teachings. The translation and formulation of the *Order of Mass* in Indonesian have consistently adhered to developments and guidelines issued by the Church regarding liturgical inculturation. The publication of four editions of the *Order of Mass* reflects the careful process of adapting the *Ordo Missae editio typica* from the Vatican. In translation formulation, book content, and lay participation, the Indonesian Catholic Church remains within the Church's stipulations. For example, the case of *TPE* 1979, which allowed lay participation in reciting parts of the Eucharistic Prayer, was later corrected in *TPE* 2005 following feedback from the Apostolic See.

Second, the four publications of the *Order of Mass* in 1971, 1979, 2005, and 2020 illustrate the dynamic liturgical inculturation process in Indonesia. This progression shows an initial phase of greater flexibility and experimentation, later shifting toward stricter adherence to the *Ordo Missae editio typica*. This trend mirrors the post-Vatican II inculturation movement in the universal Catholic Church, which, during the 1960s-1970s, experienced a progressive and liberal «euphoria» of liturgical renewal. Over time, this enthusiasm was re-regulated into a stricter framework, as seen in the transition from *Comme le Prévoit* to *Liturgiam Authenticam*. The issuance of *Magnum Principium* and *Postquam Summus Pontifex (PSP)* has brought renewed flexibility, fostering better opportunities for liturgical inculturation today and in the future.

Third, inculturation in liturgical music and other domains, as outlined in Chapter IV of *De Liturgia Romana et Inculturatione*, has developed well in Indonesia. Liturgical music inculturation, closely tied to the celebration of the

Eucharist, has flourished, enriching worship through localized adaptations. Other domains of inculturation, such as church interior design, attire, sacraments, and sacramentals, have also progressed positively. While the Church strictly supervises the *Ordo Missae* translation due to the Eucharist's central importance (cf. CIC, can. 897) and the need for unity between the local and universal Church (cf. IGMR, no. 397), it remains open to inculturation in other liturgical areas, allowing cultural expressions to thrive.

Fourth, the Indonesian Catholic Church's experience with liturgical inculturation through the *Order of Mass* reflects the Church's openness to cultural plurality since the mid-20th century, particularly after the Second Vatican Council (1962-1965). For centuries, the Church operated within a monocultural (European) framework, but this paradigm has shifted. As a »young Church«, the Indonesian Catholic Church demonstrates its evangelizing efforts through inculturation while engaging with the cultural realities and lived experiences of the faithful, as emphasized by the Asian Bishops (FABC).

To evangelize effectively within a specific cultural context, the Church must inculturate the faith and, in turn, evangelize the local culture. Pope Francis underscored this in his general audience on October 25, 2023, during a catechesis on Saints Cyril and Methodius, apostles of the Slavs: »Faith must be inculturated, and culture evangelized. Inculturation of faith, evangelization of culture, always.«⁴²

Sažetak

PROVEDBA CRKVENOG NAUKA O LITURGIJSKOJ INKULTURACIJI U INDONEZIJI. SLUČAJ REDA MISE NA INDONEZIJSKOM JEZIKU

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Iako je pojam »inkulturacija« novotvorenica, kao praksu Crkva ju provodi od svog rođenja. Pitanje inkulturacije uistinu je crkveno pitanje u cijelom svijetu, ali postalo je hitnije za mlade Crkve, što uključuje i Katoličku Crkvu u Indoneziji. Ovaj članak želi

⁴² Source: <https://www.vatican.va/content/francesco/en/audiences/2023/documents/20231025-udienza-generale.html> (downloaded on 23 November 2023).

pokrenuti problematiku liturgijske inkulturacije u Katoličkoj crkvi Indonezije u nadi da može poslužiti kao odraz sličnih problema u širim okvirima. Autor se usredotočuje na članak o provedbi nauka Katoličke Crkve o liturgijskoj inkulturaciji raspravljajući o slučaju procesa oblikovanja Reda mise na indonezijskom jeziku. Ovaj je članak bibliotечно istraživanje koje se temelji na nauku Crkve o liturgijskoj inkulturaciji i nastoji oko njegove provedbe u indonezijskoj Katoličkoj crkvi kroz studiju slučaja formulacije Reda mise na indonezijskom jeziku. Rezultat ovog istraživanja predstaviti će postojeću dinamiku liturgijskih inkulturacijskih pokreta u indonezijskoj Katoličkoj Crkvi, koja se kreće od snažnog entuzijazma, koji može ići preko granica, do nastojanja da se poslušno slijedi tradicija crkvene liturgije u skladu s postojećim liturgijskim normama. U određenoj mjeri proces oblikovanja Reda mise na indonezijskom jeziku može prikazati praksu liturgijske inkulturacije u Indoneziji.

Ključne riječi: inkulturacija, liturgijska inkulturacija, indonezijska Katolička crkva, red mise, crkveni nauk.

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