

Bigger Participation and Wider Collaboration Second Vatican Council as an Arena of Creation and its Indonesian Contextualization

Martinus Joko Lelono

Fakultas Teologi, Universitas Sanata Dharma, Indonesia

Abstract

The Second Vatican Council is an opportunity for the Catholic church in fostering a new perspective on looking at her presence both among the Catholic adherents and society in general. The Post-conciliar Catholic Church lives with particular social approach with two invitations at the same time: the invitation for the participation of a bigger number of Catholics in pastoral works belongs of the Church; and the encouragement for collaboration either among the Catholics or with those from other Churches or different religions. Along with the exploration toward documents that related to interreligious dialogue, this study contributes in looking at the new ecclesiology. The Post-conciliar Catholic Church is no longer a community that looking at herself as the one above society, but rather as the one among the others. In the light of Pierre Bourdieu's theory of field, capital and habitus, this study concludes this new ecclesiology, both in the global and Indonesian local context, is accompanying the Church to be a community that fostering internal participation and elaborating external collaboration.

Keywords: The second Vatican council, the Catholic church, field theory, participation, collaboration.

Introduction

Aggiornamento, as a new concept of Pope John XXIII, could be an instrument to understand the Second Vatican Council (*hereafter*, Vatican II). This concept is simply translated into *updating*. This update consists of a hope to take benefit from the "fresh air" that enters through the newly opened windows of the Church (Tobin, n.d.). This imagination, combined with the successful process of the Second Vatican Council, results in an adequate new approach of looking at reality, as either among Catholics or society. In the leadership point of view, the Catholic Church made significant progress during this council in giving bigger portion for laity participation. Indeed the hierarchy continues to play an important role in the Church, but laypeople could participate in a variety of internal and external roles.

In her relationships with other churches and religions, the Catholic Church intentionally works with the concept of religious freedom that specifically discussed in the *Dignitatis Humanae* (Paul VI, 1965a). This openness is the result of interreligious dialogue and ecumenism efforts, as discussed in *Nostra Aetate*, and *Unitatis Reintegratio*. The idea of the Catholic Church as *Societas Perfecta*, which was strongly emphasized by Vatican I, transforms into the concept of a community that "experience of grace received within the sacramental communion" (Granfield, 1979; Komonchak, 1986, p. 115). This article aims to capture the process of finding new idea of being a Church in the Vatican II through field theory approach.

Method

This study uses a qualitative library-based research method to examine the Vatican II as an institutional and symbolic transformation moment within the Catholic Church. In doing this approach, this study works firstly with a review on relevant literatures that help to find out the differs of present research from prior researchs. Furthermore, this research works on collecting data, organizing, analyzing and synthesizing the data. In this step of process, the researcher works with authoritative texts and conceptual frameworks in making a data analysis, horizontalization, clustered theme, a synthesis of meaning and essences of the experience. As the final step, the conclusion is made in order to conceptualized the relevancy of the study both for the present and future context (Moustakas, 1994; Creswell, 1998, p. 226). Bourdieu's theory will be implemented in order to understand an ongoing process within the Vatican II regarding both internal and external dynamic in term of interreligious dialogue.

Shifting Imagination

Vatican II introduces a new way of living the Catholic faith in the modern era. This explanation will operate *on* the basis of participation for internal encouragement of Catholic adherents and collaboration for external engagement in interreligious dialogue.

Arena of Laity Participation in the Vatican II

Vivencio O. Ballano, a sociologist from the University of the Philippines, explains his analysis of the empowerment of lay people in the Vatican II. In his critical analysis, the laity or the ordinary baptized member of the Catholic Church, had always seen as submissive to the

Catholic hierarchy. They were merely members who are expected to obey priests and bishops. Ballano describes the pre-Vatican II lay imagination with an old joke about bishops being those who "teach, rule, and sanctify," and the laity being those who "pray, pay, and obey." It indicates that the laity has only submitted to the hierarchy and plays a passive role (Ballano, 2020, p. 3). In his book "To Hunt, To Shoot, To Entertain: Clericalism and the Catholic Laity," Russell Shaw, Adjunct Professor at the Pontifical University of the Holy Cross in Rome, analyzes clericalism as the source of many problems in the Church that have already conquered to some extent by a new view of the role of the laity. He defines clericalism as an assumption that "clerics not only are, but are also meant to be, the active, dominant elite in the Church, and laymen the passive, subservient mass" (Shaw, 2011, pp. 13–14). Furthermore, Leonard Doohan, professor of religious studies from Gonzaga University explains the old way of laity participation in the Catholic Church:

Neoplatonism's influence on several Church Fathers, the growth of monasticism, and the development of the clerical dimension of the Church have given the laity the image of second-class citizens because of their involvement with the material world which has been thought to make them profane, the equation of holiness with monasticism thus introducing a minimalist approach to lay spirituality and the introduction of a grading or ranking of church membership that left laity in the subordinate position and powerless (Doohan, 1992, p. 169).

Vatican II transforms this image into a new perspective that radically empowers the laity in the Catholic Church. The priority on the common priesthood for all Catholics and the new ecclesiology "People of God" enable Catholic clergy and laity to share a more equal position as members of the Church. Across this council, both clergy has same responsibility and dignity in the Christ's priesthood (1964, p. Art. 10). Two distinguished documents, *Lumen Gentium* and *Apostolic Actuositatem* have major contributions in improving the relationship between laity and clergy that give wider space to the participation of all Catholics (Ballano, 2020, pp. 3–4).

In the new perspective of Vatican II, the Catholic Church emphasizes the role of laypeople in the secular role as opposed to the one dedicated to the hierarchical role with main responsibility of managing the inner ecclesiastical life of the Church (Kilmartin, 1981, p. 343). Specifically:

Each layman must stand before the world as a witness to the resurrection and life of Lord Jesus and a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with spiritual fruits. They must diffuse in the world that spirit that animates the poor, the meek, the peacemakers – whom the lord in the Gospel proclaimed as blessed. In a word, "Christians must be to the world what the soul is to the body" (1964, p. Art 38).

Vatican II exclusively invites lay people to perform their contribution in society. In the *Apostolic Actuositatem*, decree on the apostolate of the laity, it is mentioned:

Through this holy synod, the Lord renews His invitation to all the laity to come closer to Him every day, recognizing that what is His is also their own (Phil. 2:5), to associate themselves with Him in His saving mission. Once again He sends them into every town and place where He will come (cf. Luke 10:1) so that they may show that they are co-workers

in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they should be in the work of the Lord, they know that their labor in Him is not in vain (cf. 1 Cor. 15: 58) (*Apostolicam Actuositatem*, 1965, p. Art. 33).

Lay participation that for centuries has been subordinate to the works of hierarchy turns into a more equal position that enables them to perform their competence for the good work of the Church. The most important renewal is the clear definition of laity and its significant role in the life of the Church:

The laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their part the mission of the whole Christian people in the Church and the world. What specifically characterizes the laity is its secular nature. It is true that those in holy orders can at times be engaged in secular activities, and even have a secular profession. But they are because of their particular vocation especially and professedly ordained to the sacred ministry. ... They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven (1964, p. Art 31).

This openness toward laity participation gives opportunities for the Church to have a better social engagement of the Church, especially in the field of political participation. The Church encourages young Catholics to be active in this political participation in modern time as their responsibility. They need to “cultivate toward adults respect and trust, and although they are naturally attracted to novelties, they should duly appreciate praiseworthy tradition” (*Apostolicam Actuositatem*, 1965, p. Art 12). Specifically, this participation of lay people aims to promote the awareness of solidarity among people and transform social life into a life full of the spirit of brotherhood. Following the letter of Paul to the Philippians the church encourages her laity to promote “whatever is true, whatever just, whatever holy, whatever lovable” (cf. Phil. 4:8) (*Apostolicam Actuositatem*, 1965, p. Art 14).

Across these explanations, there is a shifting paradigm of the Church from giving special position for the hierarchy to the one with a bigger participation of the laity. The laity is not the second-class member of the Church but in the brotherhood spirit walking hand in hand with the hierarchy to perform single pastoral work of the Church.

Arena of Collaboration in the Vatican II

Vatican II provides the Catholics with the spirit of collaboration that stimulates all Catholics to be a man/women of society. This does not imply that the Catholic should marginalize its spiritual life as the core of religious existence; but rather, this situation emphasizes that social participation flows from, and give concrete expression to, that spiritual life. Consequently, Vatican II urges all Catholics to be a part of the social struggle for peace and harmony.

One distinguished decision on this understanding is the interreligious dialogue that invites all Catholics and also people from other religions to collaborate in achieving peace among people. At least, three documents of this council examine this theme: *Dignitatis Humanae* (a document on religious freedom); *Nostra Aetate* (a document on interreligious dialogue); and *Unitatis Reintegration* (a document on ecumenism). Francis Xavier Kriengsak Kovinavit, Archbishop of Bangkok describes that John XXIII did not intentionally work on interreligious dialogue. For the first time, the council simply purposes to examine the dialogue with Jewish. However, the objections of Bishops from countries with minority Catholics changed the topic of discussion. These bishops argued if the Catholic Church declare only the relationship with the Jewish, it would have a bad impact on the Catholic community that lives as a minority group. The fact that the Catholic Church has been intermingling with people from various religions across the globe should be a consideration of the way the Catholic Church looks at her presence in the modern time. If the Catholic Church describes only her relation toward the Jewish, people could regard this declaration as a support for the founding of the Israel State with a problematic consequence for the harmony in other part of the world (*Interreligious Dialogue in the Teaching of the Church*, 2009, p. 18). In the first chapter of *Nostra Aetate*, Declaration on The Relation of the Church to non-Christian Religions, it is said:

In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship (Paul VI, 1965, Art 1).

This spirit of collaboration has been agreed by a bigger number of bishops and overseers invitees from different Churches on October 11, 1962, on the feast of the divine Maternity of the Blessed Virgin Mary. At that time, 2,500 bishops, archbishops, and cardinals attended the event (Jahn, 1999, p. 5). Radu Bordeianu, a theologian from Duquesne University that focuses his research on the dialogue between Catholic and Orthodox Churches, recorded that Vatican II put a significant impact on the collaboration in dialogue between the Catholic and Orthodox Church. Most orthodox did not attend the first session since even if they attend, they did not have any right to vote or speak at plenaries. It was only Russia that attended the first session. However, in later sessions, many orthodox churches followed the session. Since they could not vote or speak, they assisted this council's documents with ecumenical openness, a new perspective of looking at communism, and a humanitarian perspective of looking at others. Therefore, this council contributes in describing a particular model of ecumenical integration through a certain conciliar mechanism (Bordeianu, 2018, p. 105).

When John XXIII invited this ecumenical council, he intends to bring this Church to follow the "Signs of the time." The interreligious dialogue was one of these signs. The first result of the Vatican regarding interreligious dialogue is the *Declaration on Religious Liberty* entitled *Dignitatis Humanae*. This is a big step for the Church because the Church affirms solemnly religious liberty is part of the Catholic faith. This understanding is an advance since for centuries, this conception regarded as "madness" in the Catholic way of thinking. In 1832,

Pope Gregory XVI and Pope Pius IX in 1864, declared that this is unacceptable concept (Cornille, 2013, p. 7).

The concept of the collective involvement of all Church members in the work of dialogue, both in the active encounter and as intelligent members of it, is presented in another document named *Unitatis Reintegratio* (Decree on Ecumenism). The Catholic clergy and members of the faithful is invited to be the first to engage those non-Catholics Christian as brother and sister after walking for ages in the imagination of confrontation (Paul VI, 1965, p. Art 5). The final document, however, focuses on communication between the Church and non-Christian religions (*Nostra Aetate*). *Nostra Aetate* offers the Church a reflection on the viewpoint of what people have in common and further encourages communication between religious groups (Cornille, 2013, pp. 7–8).

This spirit of openness becomes an important tool to be an actor of dialogue all. At least, Pope John Paul II and Pope Francis became role models of dialogue. Many people refer them in term of interreligious dialogue. One influential moment is the Asisi Meeting, initiated by John Paul II in Assisi in 1986, 1993, and 2002 and followed by Benedict XVI in 2011. This meeting among worlds' religion aims to refuse the idea that religion is accused as the source of violence. At the same time, during these meetings, religious leaders could share their commitment for the peace of the world. This initiative contributed for the restoration of peace in Yugoslavia and reduce the intensity of chaos after September 11 (Christiansen, 2006, pp. 21–22). The first meeting on October 27, 1986, became a monumental moment because it is the first time, the Catholic Church invite the leaders and representatives of the World Religions. This is an interreligious meeting organized by the Church with prayer as its main agenda. During that moment, religion did its fundamental role to pray for the peace of the world. Sándor Földvári from Debrecen University in Hungary simply concludes this situation as an extraordinary expression of the Catholic Church. He mentions, "It was a real act of intercultural communication.... However, none of his predecessors would do this way, either with the opportunities given by those times, or their capability for innovation toward openness in dialogue with the world (Földvári, 2017, pp. 422–423).

Pope Francis, as one of the post-conciliar popes, had also worked in this interreligious dialogue. His contribution could be noticed in two ways: he actively published some documents on interreligious dialogue; and personally engage people from many religions in many different places encounters them personally in the spirit of dialogue. There are two distinguished documents on dialogue published in the papacy of Francis: *the Document of Human Fraternity and Living Together* (well known as the Abu Dhabi Document); and *Fratelli Tutti*. Pope Francis signed The Abu Dhabi Document in extraordinary condition. First, this is a joint agreement between the Catholic Church and the grand Imam of Al-Azhar, the distinguished Mosque and University in Cairo (Egypt), that to some extent represent Sunni Islam. Second, this document was signed in Abu Dhabi, in Arab Peninsula that commonly identified as the home of Islam far from Vatican City as the center of the Catholic community (Catalano, 2021, pp. 209–210). Roberto Catalano from the International Office for Interreligious Dialogue, Focolare Movement Rome, noticed that this is the advanced progress of the Catholic Church. The Church that ever

lives with the formula "outside the Church there is no salvation" (*Extra Ecclesiam Nulla Salus*), in just 60 years transform itself into a Church that becomes a significant actor in the interreligious dialogue around the world. He concludes:

Likewise, the drafting and signing of a common document, showing the same commitment to work for peace, is something that goes far beyond expectations, and even if it raises questions, it also serves to defeat stereotypes and prejudices, which are deeply rooted in people's minds, from the religious and cultural point of view (Catalano, 2021, pp. 211–213).

Pope Francis declared *Fratelli Tutti* on October 3, 2020. This document is published in the time of pandemic Covid 19th. Francis regards today's word as the word in which the sense of belonging as family of humanity is fading. He criticizes the fact that the dream of working hand in hand for peace and justice seems an outdated utopia. In this kind of society, a cool, comfortable and globalized indifference reign so that people are thinking themselves as all powerful enough to live by themselves. In this kind of world, Francis pursues a new imagination that people need to be aware that humankind are living in the same boat:

This illusion, unmindful of the great fraternal values, leads to "a sort of cynicism. For that is the temptation we face if we go down the road of disenchantment and disappointment... Isolation and withdrawal into one's own interests are never the way to restore hope and bring about renewal. Rather, it is closeness; it is the culture of encounter. Isolation, no; closeness, yes. Culture clash, no; culture of encounter, yes" (Francis, 2020, p. Art 30).

In the midst of a society that no longer concerns on fraternity, Francis believed that fraternity is a solution to the present chaos society. Francis voices moral invitation for the collaboration among children of the same mother earth (Lelono, 2022, p. 45).

Indeed, the teaching of popes in post-Vatican II express its impression on the interreligious dialogue especially that there is no contradiction between interreligious dialogue and the work of mission (evangelization). On the one hand, the Catholic Church introduce her distinctive character, while on the other hand, the Catholic Church embrace dialogue as an alternative approach of social engagement. Specifically, *Nostra Aetate* mentions,

The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ "the way, the truth, and the life" (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself. The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men (Paul, 1965, p. Art 2).

On this context, dialogue is not merely a relativism, but rather an alternative way of thinking that across its differences, religions share plenty of social elements that enable them to walk hand in hand (Lelono, 2022, pp. 19–25).

The openness of Vatican II provides access to a new forms of social engagement. Dialogue is no longer a forbidden act among Catholics, but rather a requirement for the post-

conciliar Catholic (both the hierarchy and the laity). In the Indonesian context, the existence of Komisi Hubungan Agama dan Kepercayaan (the Interreligious Committee) of the Catholic Church that exists at the parish level up to national level (in this context the one belong to the Bishop Conference of Indonesia/KWI) is the instrument for fostering interreligious dialogue. This committee has its basis in Vatican II to engage dialogue on several levels. Some of their activities are lay apostolate, inter-religious relations, and social affairs (Huda & Hidayati, 2019, pp. 196–197). Its existence as a religious-based organization in charge of interreligious studies has already been accepted both internally and externally.

As a piece of evidence, several scholars from diverse universities did research on this committee at a different levels. Muhammad Qoyyum from Universitas Islam Negeri Syarif Hidayatullah Jakarta researched the "Dialog Antar Agama Dalam Perspektif Konferensi Waligereja Indonesia (KWI) dan Nahdatul Ulama (NU)" (The Interreligious Dialog in the Perspectives of Bhisops' Conference of Indonesia and the Nahdatul Ulama (NU))." When he described about the representative on the interreligious dialogue among Catholic, Qoyyum referred to Komisi Hubungan Antaragama dan Kepercayaan (Qoyyum, 2019). Amanda Cythia Maholetti and Lidwina Mutia Sadasri, from Universitas Gadjah Mada, did research on this committee in the Yogyakarta context. They referred to the existence of this committee for achieving good interfaith relations through cooperation and dialogue (Maholetti, 2015). Nurkholik Affandi from IAIN Samarinda, acclaimed that this committee has a contribution to build harmony in diversity (Affandi, 2012). Several researchers point out this committee as involvement in representing the Catholic Church in fostering social cohesion and solidarity (Fandi Pilef Tindi, 2016; Sugiyana, 2021; Viktorahadi et al., 2021; Wahyuni, 2019).

The existence of specific committee of dialogue could not be separated from Vatican II. Special dicastery that is now known as *The Dicastery for Interreligious Dialogue* encourages particular Churches across the globe to pursue initiatives in the field of interreligious dialogue (*Dicasteries Dicastery for Interreligious Dialogue Profile*, n.d.). Along with *Dicastery for Promoting Christian Unity*, this dicastery is implementing Vatican II's perspective on the participation of all members of the Church and collaboration with those from other Churches and religions.

Church as a Communal Playing Ground

From a sociological standpoint, a person or group always has social role within certain social structure. AR. Radcliffe Brown defines this social structure as a complex network of social relations (Radcliffe-Brown, 1940, p. 3). Brown explains that social structure is as real as an individual organism. An organism consists of a complex organism of living cells and interstitial fluids in a definite structure. Sociology distinguishes society into two possibilities, the one with traditional idea of restricted society and the other with more modern and cosmopolite society. The traditional one give limited access for social change, while the cosmopolite one give a wider possibilities for social agent(s) to pursue such a social change. (Radcliffe-Brown, 1940, pp. 3–4).

The theory of constructivist structuralism is proposed by Pierre Bourdieu, a French sociologist. He contends that the social structure is not a fixed structure, but rather one that can be built and rebuilt. His theory, habitus, is well known as follows in his book *The Logic of Practice*:

systems of durable, transposable dispositions, structured structures predisposed to function as structuring structures, that is, as a principle that generates and organizes practices and representations that can be objectively adapted to their outcomes without presupposing a conscious aiming at ends or an express mastery of the operations necessary to attain them (Pierre Bourdieu, 1990, p. 53).

The concept of habitus emerges as a reaction to the tendency of structuralism theory to take the position that the only way to deal with such a social structure is to submit to it. Claude Levi-Strauss, with his structuralism position, is the one who claims that there is such a fixed structure. He states:

...each society constitutes a kind of monad, at the same time perfectly coherent and hermetically sealed. Neither of these interpretations could be more remote from my position. The order of orders is not a mere logical reformulation of phenomena that have been subjected to analysis. It is the most abstract expression of the interrelationship between the levels to which structural analysis can be applied, general enough to account for the fact that the model must sometimes be the same for societies that are historically and geographically disparate (Strauss, 1974).

Bourdieu contends that social structure is fluid. The concept of constructivist-structuralism is his contribution. Within this concept, habitus works to pursue a new idea. This concept opens up a new avenue for criticizing social structures while also changing communal perceptions of who holds power and rules over a specific group of people. Bourdieu discusses the concept of habitus as a motivating structure and cognitive system. In the hands of a social agent, habitus is a system that provides ends procedures to follow, a path to take and tools or institutions (Pierre Bourdieu, 1990, pp. 53–54).

The present Catholic Church learns from Pope John XXIII in establishing a new social structure that allows for participation and collaboration. Following the concept of agency, people are vying for authority because this authority will determine the role of the game in a given society. In his books, *The Field of Cultural Production* and *Language and Symbolic Power*, Bourdieu described this logic of action. This field is a subfield of thought that emphasizes individual and interpersonal interactions as a method of understanding. Bourdieu emphasis social agents as the one who occupy and manipulate social positions. This agent could be a person, a group, or an institution (Bourdieu, 1993, p. 29). John Levi Martin from the University of Wisconsin, Madison, explains Field Theory as:

Field Theory is a more or less coherent approach in the social sciences whose essence is the explanation of regularities in individual action by recourse to position vis-a`-vis others. Position in the field indicates the potential for a force exerted on the person, but a force that impinges “from the inside” as opposed to external compulsion (Martin, 2003, p. 1).

From the standpoint of field theory, the fundamental contribution of Vatican II is its contribution in providing a level playing field for a larger number of people. As a result, over

the course of its 60-year existence, the idea of this council has had a positive impact in accompanying Church as an organism living in the plural society. Marinus Chijioke Iwuchukwu of Duquesne University explains that the main contribution of this Council for Interreligious Dialogue is a new sense of what it means to be a church in society. He emphasized the importance of inter-religious dialogue in enabling the Church to find her place in the new world order (Iwuchukwu, 2020, p. 1).

The appreciation for lay participation emerges from the role of many Catholics in public, whereas the invitation to dialogue stems from the Catholic Church's contribution to dialogue across the globe (Swidler, 2013, pp. 7–9). When confronted with new challenges of our times, the Catholic Church exhibits new flexibility. The Church requires the ability to recognize new opportunities, which leads to an openness to participation and collaboration.

Bourdieu pursues a set of objective historical relations between positions in his highlights on social relations in sociology (Wacquant & Bourdieu, 1992, p. 16). He contends that the term field (social spaces) refers to structural differences between individuals, groups, and institutions. Social agents work to ensure that people accept this new idea while promoting a new perspective that leads to a new pastoral approach. The positions of social agents in the field are derived from the possession and distribution of Capital. Any programs that will help to support this new pastoral approach are required. Bourdieu explains this support as capital. There are at least three Capital: Economic capital (money or certain ownership); Cultural capital (an agent's education qualification or cultural goods); and social capital (networks or relationships of mutual acquaintance and recognition) (Bourdieu & Wacquant, 1992, p. 119). Bourdieu's explanation provides the Catholic Church with strategic roadmap that enable her to foster both internal participations and external collaborations. Indeed, this idea is promising a fruitful resolution, but people need to be aware of a missed conception within Bourdieu's idea when it is implemented in the religious context. In the religious and theological perspective, the idea of social change is not merely depending on the human activities but rather believe on the dimension of grace, conversion and prophetic rupture. Within this context, the Church could always live in the never-ending process of self-renewal. Bourdieu's concept of religious dynamic, even with a concept of religion as a symbolic system, underestimates the plurality of meaning among individuals when they are coping with religious discourse, experience and practice. Consequently, he tends to prioritize the analyst's perspective over of religious actor itself (Dillon, 2001, p. 426; Fowler, 1996, pp. 2–3).

The Catholic Church has successfully changed both its internal and external relations as a social agent. The Church's economic, symbolic, cultural, and social capital is now working hand in hand in implementing this new approach. The Catholic Church creates new opportunities for participation and collaboration, allowing Catholics (hierarchy and laity) to contribute in the life of the Church and society in general.

Conclusion: Bigger Participation and Wider Collaboration

As an analytical study, this work provides an explanation of new approach of Church's social engagement. Along with the idea of *Aggiornamento* (a process of renewal and openness

to the modern world), Vatican II as a field of action foster both field of participation and field of collaboration. In Indonesian context, the fact that the Catholic Church contribution in social life is well known from the works of special committee for Interreligious dialogue give us an evidence that internally participation of the Catholics is growing, while externally collaborations with those from different religion and Churches are accepting. This shift from understanding the Church as *Societas Perfecta* toward conceiving it as a pilgrim Church provide the Church with new ecclesiological framework. This reconceptualization offers a new understanding of the Church, not as an entity that living above the word but rather the one that journeys alongside it amid social multiculturalism and plurality of religions. This kind of ecclesiological perspective rejects a triumphalist stance and instead emphasizes relationality, humility and co-existence.

Within this framework, the Church's self-understanding as a community 'on the way' allows symbolic and structural space for enhanced internal participation and also for a broader form of external collaborations. In this context, Bourdieu's concepts of field, capital and agency work as analytical tools that facilitate a critical rethinking of the Church's internal dynamics and its capacity to identify new possibilities for development and engagement. At the same time, in light of the enduring critique of Bourdieu's sociological approach, this study maintains a theological caution: any process of transformation within the Catholic Church cannot be properly explained as outcomes of managerial rationality or human institutional design only, but should also be interpreted as involving divine agency and the ongoing process of God in the life and mission of the Church.

References

- Affandi, N. (2012). Harmoni dalam Keragaman (sebuah analisis tentang konstruksi perdamaian antar umat beragama. *Lentera*, 14(1 JUNI).
- Apostolicam actuositatem*. (1965).
https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651118_apostolicam-actuositatem_en.html
- Ballano, V. O. (2020). The Catholic laity, clerical sexual abuse, and married priesthood: A sociological analysis of Vatican II's lay empowerment. *Cogent Social Sciences*, 6(1), 1813438.
- Bordeianu, R. (2018). Orthodox Observers at the Second Vatican Council and Intra-Orthodox Dynamics. *Theological Studies*, 79(1), 86–106.
- Bourdieu, P. (1993). *The field of cultural production: Essays on art and literature*. Columbia University Press.
- Bourdieu, P., & Wacquant, L. J. (1992). *An invitation to reflexive sociology*. University of Chicago press.
- Catalano, R. (2021). Is Interreligious Dialogue Changing the Church? The Significance of the Document on Human Fraternity. In *Changing the Church* (pp. 209–215). Springer.
- Christiansen, D. (2006). Catholic peacemaking, 1991–2005: The legacy of Pope John Paul II. *The Review of Faith & International Affairs*, 4(2), 21–28.

- Cornille, C. (2013). *The Wiley-Blackwell companion to inter-religious dialogue* (Vol. 120). Wiley Online Library.
- Creswell, J. W. (1998). Qualitative inquiry and research design: Choosing among five traditions. (No Title).
- Dicasteries Dicastery for Interreligious Dialogue Profile. (n.d.). Retrieved December 30, 2025, from <https://www.vatican.va/content/romancuria/en/dicasteri/dicastero-dialogo-interreligioso/profilo.html>
- Dillon, M. (2001). Pierre Bourdieu, religion, and cultural production. *Cultural Studies? Critical Methodologies*, 1(4), 411–429.
- Doohan, L. (1992). Lay people and the Church. *The Way*, 32(3), 168–177.
- Fandi Pilef Tindi. (2016). Tinjauan Terhadap Dialog Antaragama di Muntilan dari Perspektif Etika Diskursus Jürgen Habermas. *Universitas Kristen Satya Wacana*.
- Földvári, S. (2017). *Intercultural Dialogues in Diplomacy by Pope John Paul II*.
- Fowler, B. (1996). *Pierre Bourdieu and cultural theory: Critical investigations*.
- Francis, P. (2020). *Fratelli tutti*. Le vie della Cristianità.
- Granfield, P. (1979). The Church as Societas Perfecta in the schemata of Vatican I. *Church History*, 48(4), 431–446.
- Huda, M. T., & Hidayati, N. (2019). Peran Komisi Hubungan Antar Umat Beragama Gereja Katolik dalam Membangun Dialog. *Religi: Jurnal Studi Agama-Agama*, 14(2), 194–216.
- Interreligious Dialogue in the Teaching of the Church*. (2009). School of Dialogue with Oriental Religion (SOR).
- Iwuchukwu, M. C. (2020). Effective Interreligious Dialogue: The non-negotiable Need for Attention to Context. *Spiritual Horizons*, 15(15), 7.
- Jahn, C. A. (1999). *The Second Vatican Council: Change and Continuity in the Catholic Synthesis*.
- Kilmartin, E. J. (1981). Lay Participation in the Apostolate of the Hierarchy. *Jurist*, 41, 343.
- Komonchak, J. A. (1986). Vatican II and the New Code. *Archives de Sciences Sociales Des Religions*, 107–117.
- Lelono, M. J. (2022). *Jalan Bersama: Dialog bagi Gereja Katolik Hari Ini*. PT Kanisius.
- Maholetti, A. C. (2015). *Aliran Informasi dalam Organisasi: (Studi kasus Pola Jaringan Komunikasi Komisi Hubungan Antaragama dan Kepercayaan Kevikepan DI Yogyakarta)*.
- Martin, J. L. (2003). What is field theory? *American Journal of Sociology*, 109(1), 1–49.
- Moustakas, C. (1994). Phenomenological research methods. *Thousand Oaks*.
- Paul, V. (1965). *Declaration on the Relation of the Church to Non-Christian Religions-Nostra Aetate* (Vol. 28). Vatican.
- Paul VI. (1964). Lumen gentium. *Light of the Nations*, 29.
- Paul VI. (1965a). *Dignitatis Humanae*.
- Paul VI. (1965b). *Unitatis Reintegratio*.
- Pierre Bourdieu. (1990). *The Logic of Practice*. Stanford University Press.

- Qoyyum, M. (2019). *Dialog Antar Agama Dalam Perspektif Konferensi Waligereja Indonesia (KWI) Dan Nahdlatul Ulama (NU): Sebuah Studi Komparasi*.
- Radcliffe-Brown, A. R. (1940). On social structure. *The Journal of the Royal Anthropological Institute of Great Britain and Ireland*, 70(1), 1–12.
- Shaw, R. (2011). *to hunt, to shoot, to entertain: Clericalism and the Catholic laity*. Wipf and Stock Publishers.
- Strauss, C. L. (1974). Structural anthropology. *Persona & Derecho*, 1, 571.
- Sugiyana, S. (2021). *Implementasi Arah Dasar KAS 2016-2020 Membangun Gereja KAS yang Inklusif, Inovatif dan Transformatif Demi Tercapainya Peradaban Kasih di Indonesia*. 2(1), 19–36.
- Swidler, L. (2013). The History of Inter-Religious Dialogue. *The Wiley-Blackwell Companion to Inter-Religious Dialogue*, 1–19.
- Tobin, T. (n.d.). *The Good Pope, John XXIII & Vatican II*. HarperOne.
- Viktorahadi, R., Rahman, M. T., & Solihin, M. (2021). Analisis Nilai-Nilai Multikultural pada Buku Teks Pelajaran Agama Katolik dan Budi Pekerti Kurikulum 2013. *RELIGIOUS: Jurnal Agama Dan Lintas Budaya*, 5(1), 31–46.
- Wacquant, L. J., & Bourdieu, P. (1992). *An invitation to reflexive sociology*. Polity Cambridge.
- Wahyuni, D. (2019). Gerakan Dialog Keagamaan Jaringan Kerja Antar Umat Beragama (Jakatarub) Dan Kontribusinya Terhadap Kerukunan Hidup Umat Beragama. *Khazanah Sosial*, 1(1), 49–59.