

Creative Thinkers, Writers, Artists, Theological Proposals and Debates

For various reasons this chapter does not deal with theologians as its primal focus. One reason is that quite recently the SVD priest Dr John Prior has twice presented an overall picture of Catholic theologians in Indonesia.¹ Another reason is that Indonesian Catholic theologians (table 12) have made good efforts to formulate a contextual theology. Many of them, nearly all in fact, have for some time studied in Europe or the USA and they were always in dialogue with international theology, while journalists, politicians and artists remained closer to their own culture and country. Therefore the initial plan to write a single chapter about Indonesian Catholic theology has been changed to a selection of quite individual presentations of religious identities, only some of them by truly trained theologians.

In both publications by John Prior the Catholic theologians were interspersed with a much larger number of Protestants, not only reflecting the actual situation where the number of Protestants is double that of the Catholics in Indonesia, but also related to the older tradition of doing theology by Protestants. If we look to the Catholics only in the selection of Prior, we see the following list:

The findings of Prior can be summarised in the following:

Nicolaus Driyarkara was a gifted Jesuit philosopher who in the Sukarno period made great contributions toward the formulation of the Catholic interpretation of the Pancasila ideology that was acceptable in nationalist circles. He was the first rector of the Jesuit university Sanata Dharma in Yogyakarta.

Dick Hartoko was also more a philosopher and general interpreter of a changing Indonesian culture than an outspoken Catholic theologian. He was a *budayawan* a 'Javanese man of culture' rather than a denominational theologian and defender of Catholicism. He will be discussed below as the editor of the cultural magazine *Basis*, founded by Driyarkara.

Robert Hardawiryana was more a classical theologian. He studied in the Netherlands and in Rome during the pre-Vatican II period. He was very successful in reformulating Catholic theology in line with the moderate interpretation of Vatican II, as the principal advisor for the Indonesian bishops and as a delegate to FABC, the Federation of Asian Bishops' Conferences. His keyword

1 Prior 2003 and his contribution to Aritonang and Steenbrink (eds) 2008:749–822.

TABLE 12 *Major Catholic theologians in Indonesia*

1913–67 Yogyakarta	Nicolaus Driyarkara SJ	Prior 03:173–175; 08:786–789
1922–2000 East Java	Dick Hartoko SJ	Prior 03:223–224; 08:775
1926 Ambarawa	Robert Hardawiryana SJ	Prior 03:178–179; 08:783
1929–99 Ambarawa	Yusuf Bilyarta Mangunwijaya	Prior 03:181–183; 08:789–790
1929–2008 Zevenbergen, NL	Tom Jacobs SJ	Prior 03:183–185;
1932 Purwodadi	Franciscus Xaverius Danuwinata SJ	Prior 03:222–223
1936 Eckersdorf Germ.	Franz Magnis Suseno SJ	Prior 03:190–192; 08:788–789
1938 Bruchsal Germ.	Bernard Kieser SJ	Prior 03:224–225
1943 Yogyakarta	Bernhard S. Mardiatmadja	Prior 03:225
1943 Yogyakarta	Augustina Nunuk Prasetyo Murniati	Prior 03:198–200; 08:790
1946 Yogyakarta	Johannes Baptista Banawiratma SJ	Prior 03:206–209; 08:796–797
1946 Ipswich UK	John Mansford Prior SVD	Prior 03:209–210;
1951 Jakarta	Carolus Putranto SJ	Prior 03:225;
1952 Batu	Gabriel Possenti Sindhunata SJ	Prior 03:215–216; 08:797–798
1962 Pontianak	William Chang OFMcap	Prior 03:222; 08:787

was dialogue: it is not a church triumphant, but a church-for-others that is basic for Romo Hardo, as he is commonly called. In his numerous articles he concentrates on the character and duty of the church, seldom on the nature of God or the Trinity.

Yusuf Bilyarta Mangunwijaya is one of these multi-talented Catholics, social activist, architect, novel writer, educationalist. His suggestion of the basic idea of a Diaspora Church is discussed in many sections of this book.

The Dutch born Jesuit *Tom Jacobs* came to Indonesia in 1949 for his theological studies. During the 1960s he did his graduate studies in Rome (Gregoriana), concentrating on biblical theology. He translated the documents of Vatican II into Indonesian and was also the major author for *Iman Katolik*, published in 1996 as an Indonesian adaptation of the international *Catechism of the*