

# **A TRINITARIAN PNEUMATOLOGY OF THE INDONESIAN MARITIME**

A Thesis Submitted to the University of Manchester for the Degree of  
Doctor of Philosophy in the Faculty of Humanities

**2022**

**ELIA MAGGANG**

SCHOOL OF ARTS, LANGUAGES AND CULTURES

## CONTENTS

<b>ABSTRACT</b> .....	5
<b>DECLARATION</b> .....	6
<b>COPYRIGHT STATEMENT</b> .....	7
<b>ACKNOWLEDGEMENT</b> .....	8
<b>ABOUT THE AUTHOR</b> .....	11
<b>CHAPTER 1. INTRODUCTION</b> .....	12
1.1. The Significance of Maritime Theology.....	12
1.2. Trinitarian Theology with An Emphasis on the Spirit’s Work as Navigation .....	24
1.3. Indonesia as the Starting “Port” .....	28
1.4. Objective and Research Questions .....	30
1.5. A Preliminary Review of Christian Theology and the Maritime .....	32
1.6. Methodology and Structure .....	43
1.7. Conclusion .....	45
<b>PART I. MARITIME THEOLOGY AND THE INDONESIAN MARITIME</b> .....	48
<b>CHAPTER 2. THE GUIDING PRINCIPLES FOR A MARITIME THEOLOGY</b> .....	49
2.1. The Sea is Sacramental.....	50
2.2. The Sea Affirms Humans as Participants, not the Centre in God’s Work .....	55
2.3. The Sea as a Participant in God’s Work.....	60
2.4. As Connector, the Sea Offers a Friendship for the Common Life .....	66
2.5. As Boundary, the Sea Shapes Maritime Particularity and Affirms It as Significant.....	73
2.6. Conclusion .....	83
<b>CHAPTER 3. THE INDONESIAN MARITIME</b> .....	87
3.1. Indonesian Maritime Identity .....	88
3.1.1. An Overview of Indonesian Maritime Identity.....	89
3.1.2. Indonesian Maritime Identity Contested: Ecological Dimension.....	92
3.1.3. The Maritime Identity of Indonesia Contested: Social Dimension .....	95
3.2. Maritime as the National Development Orientation.....	101
3.3. Traditional Maritime Multi-cultures of Indonesia.....	107
3.4. Religions and the Maritime in Indonesia.....	112
3.5. Christianity and the Maritime in Indonesia .....	115
3.6. Conclusion .....	120

<b>PART II. TRINITARIAN PNEUMATOLOGY OF THE MARITIME .....</b>	<b>121</b>
CHAPTER 4. TRINITARIAN THEOLOGY .....	122
4.1. Trinitarian Theology in Christian Faith.....	122
4.1.1. A Reading on the Origin of the Trinity.....	123
4.1.2. Contemporary Discourse .....	129
4.1.3. The Significance of the Doctrine of the Trinity.....	131
4.2. Key Concepts of Trinitarian Theology .....	133
4.2.1. Psychological and Social Analogy.....	134
4.2.2. Person and Relation .....	141
4.2.3. Perichoresis .....	144
4.2.4. Immanent and Economic: Participation in God.....	146
4.3. Trinitarian Pneumatology .....	149
4.4. Conclusion .....	154
CHAPTER 5. TRINITARIAN THEOLOGY OF CREATION .....	155
5.1. Creation as A Loving Expression of the Triune God’s Work .....	157
5.2. Creation in Triune God’s Economy: Embodiment of Trinitarian Love .....	161
5.3. The Relational Community of Creation: Humanity and the Sea.....	170
5.4. Conclusion .....	180
CHAPTER 6. TRINITARIAN PNEUMATOLOGY OF THE MARITIME .....	182
6.1. The Spirit and spirits in Maritime Communities .....	183
6.2. The Spirit, the Sea and Sea Creatures.....	199
6.3. We-Sea Relationship: Maritime Participation in the Trinity.....	207
6.4. Conclusion .....	212
<b>PART III. A TRINITARIAN PNEUMATOLOGY OF THE INDONESIAN</b>	
<b>MARITIME.....</b>	<b>213</b>
CHAPTER 7. A TRINITARIAN PNEUMATOLOGY OF THE INDONESIAN MARITIME	
.....	214
7.1. The Maritime Space of Indonesia as A Participation in the Trinitarian Spirit .....	214
7.1.1. Tanah Air Is Created and Renewed by the Trinitarian Spirit .....	215
7.1.2. Archipelago as a Dwelling Space of the Trinitarian Spirit .....	217
7.1.3. Indonesian Maritime as an Embodiment of the Trinitarian Spirit’s Work .....	219
7.2. The Maritime People and the Sea of Indonesia as Co-Participants in the Trinitarian	
Spirit’s Work .....	220
7.2.1. The Sea.....	221

7.2.2.	The We.....	224
7.2.3.	The We-Sea of Indonesia.....	228
7.3.	Thesis Conclusion.....	231
7.3.1.	Maritime Theology .....	231
7.3.2.	Trinitarian Pneumatology of the Maritime .....	235
7.3.3.	Participating in the Trinitarian Spirit’s work as Indonesia .....	241
7.3.4.	The Spirit always invites us to sail further, dive deeper, and keep splashing..	243
<b>BIBLIOGRAPHY .....</b>		<b>245</b>

**Word Count: 77,961.**

## ABSTRACT

How should humans respond to the sea and the sea's agency for life on this blue planet? In light of the ecological crisis at sea and its impacts, addressing that question is necessary for Christians. Framing human response to the sea with the term maritime, which speaks of humanity's relationship with the sea from a particular context, this thesis offers a Trinitarian Pneumatology of the Indonesian Maritime. This maritime theology suggests that the sea, humans and their mutual yet asymmetrical relationship participate in the Trinitarian Spirit's work of preserving and renewing the whole creation from the sea. I navigate these discussions over the three parts of this thesis.

Part I investigates the significance of maritime theology for Indonesia. I start by constructing five guiding principles of a maritime theology: (1) the sea is sacramental; (2) the sea affirms humans as participants, not the centre in God's work; (3) the sea is a participant in God's work; (4) as connector, the sea offers a friendship for the common life; and (5) as boundary, the sea shapes maritime particularity and affirms its significance. Then, I explore the Indonesian maritime world and bring it into conversations with the guiding principles. As it encourages humans to let the sea flourish in its ecological and social agencies, maritime theology is significant for Indonesia, which is in a maritime crisis but has maritime potential to address that crisis. This part indicates Trinitarian pneumatology's critical role in constructing such a maritime theology.

Part II clarifies and justifies that crucial role by discussing the Trinitarian theology with an emphasis on the Spirit's work in creation. I demonstrate the significance of Trinitarian theology and then turn to the Spirit's work as specifically suitable for the maritime world. The Trinitarian Spirit creates space for non-human creatures, including the sea and sea spirits recognised in traditional maritime cultures, to participate in God's economy, as illustrated in the Trinitarian theology of creation. The Trinitarian Spirit also embraces traditional maritime cultures as expressions of the Spirit's work. Part II constructs my Trinitarian pneumatology of the maritime: the we-sea relationship, which puts humans and the sea as co-participants in the Trinitarian Spirit's work.

Finally, Part III brings the Trinitarian pneumatology of the maritime into an encounter with the Indonesian maritime to splash out my Trinitarian pneumatology of the Indonesian maritime. This part elucidates the Indonesian we-sea relationship. I argue that the Indonesian maritime space is a participation in the Spirit's work as the Spirit dwells and works in that space, including in-between the sea and humans, to preserve and renew the space. Indonesian people and the sea are co-participants in the Trinitarian Spirit's work.

## **DECLARATION**

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

## **COPYRIGHT STATEMENT**

- i.** The author of this thesis (including any appendices and/or schedules to this thesis) owns certain copyright or related rights in it (the “Copyright”) and they have given the University of Manchester certain rights to use such Copyright, including for administrative purposes.
- ii.** Copies of this thesis, either in full or in extracts and whether in hard or electronic copy, may be made only in accordance with the Copyright, Designs and Patents Act 1988 (as amended) and regulations issued under it or, where appropriate, in accordance with licensing agreements which the University has from time to time. This page must form part of any such copies made.
- iii.** The ownership of certain Copyright, patents, designs, trademarks and other intellectual property (the “Intellectual Property”) and any reproductions of copyright works in the thesis, for example graphs and tables (“Reproductions”), which may be described in this thesis, may not be owned by the author and may be owned by third parties. Such Intellectual Property and Reproductions cannot and must not be made available for use without the prior written permission of the owner(s) of the relevant Intellectual Property and/or Reproductions.
- iv.** Further information on the conditions under which disclosure, publication and commercialisation of this thesis, the Copyright and any Intellectual Property and/or Reproductions described in it may take place is available in the University IP Policy (see <http://documents.manchester.ac.uk/DocuInfo.aspx?DocID=24420>), in any relevant Thesis restriction declarations deposited in the University Library, the University Library’s regulations (see <https://www.library.manchester.ac.uk/about/regulations/>) and in the University’s policy on Presentation of Theses.

## ACKNOWLEDGEMENT

I was very excited when I first arrived in Manchester in January 2019. It was not only because I love football, but primarily because I was to start a long sailing of my PhD. I came here with a research proposal which I thought was final and I just needed to work on that. I was wrong because what I have now as my thesis is much different than what I expected in that proposal. The title expresses that difference clearly. It used to be *The Sea Is Us, Our Life: An Indonesian Maritime Theology*. Now, the title is *A Trinitarian Pneumatology of the Indonesian Maritime*. I am absolutely happy with the new title which expresses the thesis' contents. After this long journey, I reflect that those changes speak of the sea with its dynamic characters and humanity's responses to it as expressed in traditional maritime cultures of Indonesia. The changes also affirm that Trinitarian Pneumatology that addresses the *wild* work of the Spirit is the most appropriate theological perspective to navigate my Indonesian maritime theology.

I would not have finished this long journey and then have such a reflection without supports from colleagues, friends and my family. I should first thank Prof. Peter M. Scott, my main supervisor, who in patience had discussions with me, read draft after draft, and give insightful feedback. Prof. Scott has helped me develop my ideas and kept me sailing on my route. I also want to thank Dr. Scott Midson, my co-supervisor, who has helped me with discussions especially in cafes and feedback to my drafts. I have to thank Dr. Todd Klutz who helped with questions and suggestions in my panels. I want to thank Prof. David Law as the internal examiner and Prof. Emeritus Sigurd Bergmann as the external examiner for their insightful and helpful comments as well as their willingness, time and energy spent to read my thesis.



I have also been supported by friends in many ways. Starting the PhD journey in the same year as me, coming from the eastern part of Asia, and whose research has some overlaps with mine, Seo Young Kim is a very good friend who is supportive to me. I cannot count how many times we went to cafes and had chats about our research especially after meetings with our main supervisor. I want also thank Dr. Caleb Gordon who with his wife, Hannah Malcolm, invited and warmly welcomed me to have a dinner at their house in the early weeks of my PhD journey. I had a lot of talks with Caleb about our research and that benefited me. I should give Caleb a big thanks for his willingness to proofread my final draft especially when I was in a very difficult time, as well as for his thoughts, time and energy spent to do that. I have to mention and thank A. Scott McPeak, Patricia Morris, Dominic Budhi and Sunkyo Park, Wren Radford, Rajbharat Patta, and all at Lincoln Theological Institute and Religions and Theology Department at the University of Manchester for their supports in many ways.

I would also thank my supportive friends in a discussion group I co-founded, Selasar Teologi Laut dan Masyarakat Pesisir (SELAM)/Discourses on Theologies of the Sea and Coastal Societies in Indonesia. Big thanks are for my friends in RISC (Researching Indigenous Studies and Christianity). The conversations in SELAM and RISC have enriched my doctoral work. Outside those groups are peoples I have to thank for their supports: Dr. Mery Kolimon, Dr. Fredrik Doeka, Rev. Elsy Niap, Prof. Joas Adiprasetya, ThD., Dr. Ira Mangililo, Dr. John Campbell-Nelson, Dr. Karen Campbell-Nelson, Rev. Nicholas Lumba Kaana, Rev. Wanto Mendah, Rev. Aplonia Gaspersz-Leba, Rev. Elsa Sihasale-Huwae, Rev. Lin Doeka-Souk, Dr. Arvin Gouw, Yan Kalampung, PhD (Cand.), Dr. Zakharia Ngelow, Dr. Julianus Mojau, Nindyo Sasongko, PhD (Cand.), Hans Harmakaputra, PhD., Perdian Tumanan, PhD (Cand.), and all I am not able to mention.

Of course, my doctoral journey would not be possible without the financial support of the Indonesian Government, through *Lembaga Pengelola Dana Pendidikan (LPDP)* or the

Indonesian Endowment Fund for Education. I thank LPDP for its incredible service to accommodate relevant things including family allowance to ensure that I can finish this journey. I commit to make sure that their investment will not come back in empty hands.

I want to thank the communities that support me in many ways. They are the Indonesian Christian Fellowship in Manchester/IFMAN (Dr. Gindo Tampubolon and Maria Fajarini, Prof. Delvac Oceandy and Alma Oceandy, PhD. with their children, Lois Simanjuntak, PhD., Hilton Tnunay, PhD., Tante Lena, Elvi Siahaan, Hansen, Simsim and Juan, Tasia, and all other members); The Holy Trinity Platt Church (Rev. Paul Mathole, Rev. Sarah Bradley, Prof. Emeritus Stuart Hurley, and all other staff and church family members); Indonesian Community in Manchester (Neny, Taufik & Dayana with their children, Rizky & Venny with their child, Maulana and Dian, Luthfi, and others). I also want to thank Mr. Sangduk Baek and Mrs. Younglan Won and Mikela, their only child for their prayers and other supports for me.

Finally, I should thank my family: my mother and mother in law, my siblings and all extended family members for their prayers and supports. The biggest thanks should be for my wife, Debora Lulu Leo. I wrote the last piece of the thesis next to her while she was sleeping at the Wythenshawe Hospital after a very painful miscarriage. In her suffering, she never ceases to encourage me to finish the thesis. The biggest thanks are also for my six years old daughter, my little angel (she asked me to call her that because she was jealous of her mom, whom I call sweetheart), Arwen Eldeira Maggang, who is an incredible support for me. The PhD journey has robbed much of the time I have to spend with them, especially Arwen. Their support and sacrifice are of importance. We will soon sail on and dive in the wonderful Indonesian seas.

## ABOUT THE AUTHOR

My primary interest in theology is to construct reflections that speak of and are enthused by historical and contextual experiences of humans and other created beings. For me, that passion makes Christian faith and its doctrines relevant to the world's struggles – particularly ecological and social issues. That also creates space for Christians in their particular context to encounter with the Triune God and celebrate it in their own languages, acts, rituals and imageries.

I come from a long theological education journey to that interest. I completed my bachelor's at Universitas Kristen Artha Wacana, Indonesia in 2010. As I found myself need a deeper understanding and skill on the very foundation of Christian theology, the Bible, I wrote a dissertation entitled, *Ho Logos: An Exegetical Investigation on John 1:1-18 and its Implications on Church Today*. In 2017, I got my master's from Flinders University, Australia, funded by the Australia Award Scholarship. In my dissertation, I wrote on how Christian theology of the Trinity helps to encourage reconciliation between the perpetrators and victims of the human tragedy in 1965/66 in Indonesia. The dissertation is entitled, *The Doctrine of the Trinity Is the Key to Encouraging Christian Churches in East Nusa Tenggara Province to Be Reconciling Communion in the Light of the Indonesian Massacre of 1965/66*.

Those works have shown me the route to sail in my past, present, and future work on how Christian theology speaks of and is constructed from the world's experiences. To facilitate that passion, I co-founded a study group in Indonesia called SELAM to deepen and expand theological conversations on the sea and coastal society in Indonesia. I also joined a study group called Researching Indigenous Studies and Christianity (RISC). Both groups are working on publishing a book next year, with me as a co-editor and contributor.

# CHAPTER 1

## INTRODUCTION

### 1.1. The Significance of Maritime Theology

‘Maritime’, though defined differently in dictionaries, literature, or other areas, and used interchangeably with marine,<sup>1</sup> refers to the sea as well as human responses to the existence and agency of the sea. Predicated on peoples’ dynamic experience and knowledge of the sea, those responses are embodied in those peoples’ relationship with the sea. Marine life, coastal environment, sea conservation, nautical cultures, fishery and economy, national borders and security, safety, shipping, trade, and transportation are specific topics usually associated with the maritime. Those topics show three key human responses (in views and activities) contained in the word “maritime”<sup>2</sup>: the utilisation, conservation, and recovery/restoration (UCR)<sup>2</sup> of the sea. Those responses are expressions of humanity’s relationship with the sea. Also, although ‘marine’ seems more suitable to ecological discourse as it can refer to marine life or marine creatures, “maritime” is intentionally preferred in this work because it refers not only to the ecological sphere, but also social milieu as will be addressed further in this section. Furthermore, because this thesis emphasises humans’ responses to the existence and agency of the sea as a fundamental part of humanity’s relationship with the sea, the word ‘maritime’, an adjective, will also be used also a noun. As a noun, *maritime* speaks of *humanity’s relationship with the sea*, and both will be used interchangeably. “The Indonesian Maritime” in the title of this thesis points to the Indonesian people’s relationship with the sea.

Meanwhile, ‘sea’ in my usage is any saltwater body which means that oceans are included. This work treats the oceans and seas as a unity of salt water which exists and has its

---

<sup>1</sup> L. P. Hildebrand and J-U. Schröder-Hinrichs, “Maritime and Marine: Synonyms, Solitudes or Schizophrenia?,” *WMU Journal of Maritime Affairs* 13, no. 2 (2014), 173-76.

<sup>2</sup> I will use these terms and their acronym (UCR) throughout this thesis.

roles in the common life in this planet. However, “sea” instead of “ocean” is preferred in this work because of its social aspect and territorial context. Compared to “ocean”, “sea” is closer to a society. Most coastal people have their first connection with their sea, not ocean. Yet, although “sea” is my default term throughout this work, my maritime theology applies to any saltwater body, and the inland water of Galilee as an exception for a particular reason as discussed in chapter 2.4 (pages 70-71) and chapter 6.2 (page 206 and note 57). In fact, “ocean” or other term for saltwater body will be used when it is necessary. But primarily, the social and territorial aspects indicated by the word “sea” are what the word maritime points to and speaks of in the context of the UCR in this project.

The UCR of the sea come from the human awareness that the sea is decisive for life on earth or, in Sylvia Earle’s words, “the ocean is the cornerstone of our planet’s life support system.”<sup>3</sup> The sea covers 71% of the earth’s surface.<sup>4</sup> This geographic fact implies the significant role of the sea in this blue planet. With its potentials, the sea gives nutritious food for humans, especially for poor communities in coastal areas and local/artisanal fishers whose lives and nutrition supply are dependent on marine resources.<sup>5</sup> According to Food and Agriculture Organization (FAO), through fisheries, for instance, the sea provided 79.3 million tonnes from capture fisheries and 28.7 million tonnes from aquaculture fisheries for 7.4 billion of the world’s population in 2016. This huge number of fish supply implies another positive impact which is the livelihood derived from the sea. Fishery became the source of livelihood for 59.6 million people who engaged on a full-time, part-time, or occasional basis in 2016.<sup>6</sup>

---

<sup>3</sup> Sylvia Earle, “Protect the Ocean, Protect Ourselves,” in *Coastal Change, Ocean Conservation and Resilient Communities*, ed. Marcha Johnson and Amanda Bayley (Cham: Springer International Publishing, 2016), 156.

<sup>4</sup> Earle.

<sup>5</sup> FAO, *SOFIA - The State of World Fisheries and Aquaculture 2018: Meeting the Sustainable Development Goals* (Rome, 2018), 69-70, 157-58.

<sup>6</sup> FAO, *SOFIA*, 4-5.

Hence, the sea primarily gives fish or other fishery products as food for humans, and it gives income for fishermen to buy the other kinds of food (rice, vegetable, etc.) that they need.

Beyond its supply of food, the sea also plays a decisive role in making the planet function as a living space. Earle says,

... Most of the oxygen in the atmosphere is generated by creatures living in the sea. Every fish fertilizes the water in a way that generates the plankton that ultimately leads back into the food chain, but also yields oxygen and grabs carbon; it is a part of what makes the ocean function and what makes the planet function. The ocean drives climate and weather, stabilizes temperature, and shapes Earth's chemistry. Water from the sea forms clouds that return to the land and the sea as rain, sleet and snow ...<sup>7</sup>

For human beings, in particular, this gift of the sea is not only for coastal people, but also for highlanders – all people. As Earle claims, “with every drop of water you drink, every breath you take, you’re connected to the sea—no matter where on Earth you live.”<sup>8</sup> Indeed, all living creatures breathe, eat and drink from the sea.

Furthermore, the sea creates a society in the sense that it shapes behaviours and cultures including the knowledge, wisdom, rules, and beliefs of coastal people whose life depends on the sea. This refers to how coastal people relate to the sea according to the rules or values established in their community, and to how these people relate to one another as a community based on societal norms or values constituted by their encounters with the sea. This can be seen, for instance, in Aoi Sugimoto's discussion on the integration of migrants into the lives of local communities in Shiraho Village, Okinawa, Japan. Sugimoto claims that treating Shiraho's lagoon as a “common waters” predicated on traditional management, and an ‘open access’ for

---

<sup>7</sup> Earle, “Protect the Ocean, Protect Ourselves,” 156.

<sup>8</sup> Earle.

everyone – locals and migrants – to fish is an essential aspect that bridges the migrant fishers and local people of the village who were previously in tensions of ethnic diversity.<sup>9</sup>

Another example comes from the Oceanic people of the Pacific islands. Their experience with the vast ocean, claims Winston Halapua, makes them value the act of providing space for others however different they are.<sup>10</sup> That value embeds in the Oceanic word ‘*talanoa*’ which refers to one’s attitude and action of giving space for others by listening to their stories with respect, on the one hand, and on the other of telling his/her own story in confidence because the audience is welcoming and listening to him/her respectfully.<sup>11</sup> *Talanoa* has effectively played significant roles such as in the bonding of the community, and in addressing religious, economic, socio-political, and cultural crises.<sup>12</sup>

The sea constitutes societies of human beings by connecting people from different places and cultures in one island, and from other islands. Each society has unique characteristics derived from its encounter with the sea. The sea also shapes ways of life that value welcoming and respecting others by giving space for them. This social value of the sea points to a communal life instead of an individual one. The sea, then, gives not only food (ecological gift, including oxygen and water), but also creates friendship (social gift) for humans. The maritime, therefore, is not only about biodiversity, but also socio-diversity<sup>13</sup> as a maritime environment.

The ecological and social gifts discussed above are basic needs of human beings that are supported by the sea and embedded in the notion of the maritime. Both gifts point to the

---

<sup>9</sup> Aoi Sugimoto, “Fish as a ‘Bridge’ Connecting Migrant Fishers with the Local Community: Findings from Okinawa, Japan,” *Maritime Studies* 15, no. 1 (2016), 11-12.

<sup>10</sup> Winston Halapua, *Waves of God’s Embrace* (Norwich: Canterbury Press, 2008), 54.

<sup>11</sup> Halapua, 54-56.

<sup>12</sup> Halapua.

<sup>13</sup> I use the term socio-diversity not to separate human from bio-diversity, but to differentiate a specific and unique aspect the sea gives to human social life and its dynamics which are crucial in doing maritime theology.

common life in the sense of what Peter M. Scott describes as “a greater society” or a society of creatures in which all creatures, human and non-human, are welcomed and respected.<sup>14</sup> They insist on the crucial roles of the sea for human lives. They reveal humans’ dependence on the sea for ‘food and friends.’ They strongly affirm that the UCR of the sea should be done properly and in ways that seriously consider the sustainability of both the biological and social gifts of the sea.

However, today’s reality shows that such a consciousness is not consistent with human attitudes towards the sea. Human beings have been destroying the ecological and social key roles of the sea. Biota, coastlines, the sea surface, the seafloor and sediments, sea ice, and water columns are contaminated by plastic waste which will last for centuries.<sup>15</sup> With Indonesia as the second largest polluter, between 4.8 and 12.7 million tons of plastic ended up in the ocean every year.<sup>16</sup> The pollution has caused the death of innumerable marine creatures and threatened the sustainability of marine biodiversity<sup>17</sup> through plastic ingestion, plastic entanglement and chemical effects.<sup>18</sup> This pollution along with destructive fishing practices, over-exploitation of ocean resources, domination for large capital fishing corporations, inappropriate government policies,<sup>19</sup> and climate-driven ocean warming<sup>20</sup> have caused marine degradation and biodiversity loss. This is a marine catastrophe that certainly also has huge negative impacts for the sea itself, humans and other living creatures that rely on the sea.

---

<sup>14</sup> Peter Manley Scott, *A Theology of Postnatural Right* (Münster: LIT Verlag, 2019), 19, 20-30.

<sup>15</sup> Kara Lavender Law, “Plastics in the Marine Environment,” *Annual Review of Marine Science* 9 (2017).

<sup>16</sup> Jenna R. Jambeck et al., “Plastic Waste Inputs from Land into the Ocean,” *Science* 347 (2015), 768-69.

<sup>17</sup> Sarah C. Gall and Richard C. Thompson, “The Impact of Debris on Marine Life,” *Marine Pollution Bulletin* 92, no. 1–2 (2015), 175-76.

<sup>18</sup> Wai Chin Li, H. F. Tse, and Lincoln Fok, “Plastic Waste in the Marine Environment: A Review of Sources, Occurrence and Effects,” *Science of the Total Environment* 566 (2016), 333-49.

<sup>19</sup> FAO, *SOFIA*, 158-60; and Michael S. Northcott, “Ecological Hope,” in *Historical and Multidisciplinary Perspectives on Hope*, ed. Steven C. van den Heuvel (Cham, Switzerland: Springer, 2020), 218.

<sup>20</sup> Lijing Cheng et al., “How Fast Are the Oceans Warming?,” *Science* 363, no. 6423 (2019), 128-29.



The social dimension of the sea includes issues involving national borders, security, and national sovereignty which lead to international tensions. The South China Sea dispute is a case in point. Tensions over the border issue in the Sea increased among China, and Southeast Asian Nations, and also other countries, such as United States and Australia,<sup>21</sup> which have economic and political interests because of the Sea's numerous potentials. That circumstance could lead to a broken relationship, economic or social conflict, or open war. Issues surrounding Somali pirates are also important references showing the social degradation of the sea.<sup>22</sup> That social crisis of the sea will lead to socio-diversity loss. It does not only make people lose friends, but also creates an enemy. It changes friendship to hostility. Conflicts between fishers in Indonesia speak of that crisis.<sup>23</sup> The sea has potential to facilitate and sustain a peaceful life in which people welcome and respect one another in justice, but human hands have made the sea a space through which injustice flows.

Undoubtedly, the sea and its crisis need serious and appropriate responses from all people and stakeholders. Governments or policy makers, non-government organisations, scientists or scholars from all related areas, and all people (especially those that have concerns and responsibilities on this issue including religious groups) must work collectively to overcome the damages. Of course, those mentioned above have been working to address the sea crisis. They also work collaboratively.

Religious groups, as the focus of this thesis, have also engaged in various ways to deal with maritime issues. As Michael S. Northcott shows, endangered species conservation in West

---

<sup>21</sup> Lidya Christin Sinaga, "China's Assertive Foreign Policy in South China Sea Under Xi Jinping: Its Impact on United States and Australian Foreign Policy," *JAS (Journal of ASEAN Studies)* 3, no. 2 (2016), 115-20.

<sup>22</sup> Cf. Meric Srokosz and Rebecca S. Watson, *Blue Planet, Blue God: The Bible and the Sea* (London: SCM Press, 2017), 67.

<sup>23</sup> See Rilus A. Kinseng, *Class, Conflict, and Fishermans' Condition in Indonesia* (Singapore: Springer, 2020); and Dedi Supriadi Adhuri, "Does the Sea Divide or Unite Indonesians? Ethnicity and Regionalism from a Maritime Perspective," *Resource Management in Asia-Pacific*, 2003.

Malaysia was successful because of the participation of religious groups.<sup>24</sup> Buddhist rituals including songs and prayers for protection were employed in the release of terrapins into the river as Buddhists believe that saving animals in such ways will bring much merit for them.<sup>25</sup> Islam's contribution in such conservation comes from the Mosque sermons delivered by local imams. The World Wild Fund (WWF) asked for assistance from a local Islamic University to help the imams composing sermon texts that address humanity's responsibility, as *khalifah*, to protect the environment.<sup>26</sup> Christian leaders have also addressed the ecological crisis at sea, and such expressions of concern may potentially have positive impacts on marine conservation, as Jame Schaefer demonstrates.<sup>27</sup> A note-worthy example in local church is the Blue Theology Mission Station formed by the Christian Church of Pacific Grove, California, as one of the church's ministries. This ministry is to encourage faith formation through reflection and creativity. Since 2008, over 500 people have explored Blue Theology and participated in activities such as beach clean-ups, sand dune restoration, and scientific data collection.<sup>28</sup>

Certainly, these efforts are not enough yet to overcome the destructions in the sea, but they give hope and show paths toward the UCR of the sea. There are actors that have worked according to their capacities in different and also the same groups, places, and ways. They are scientists with their scientific approaches, governments with their policies and laws, non-government organisations with their projects, religious leaders with their theological concepts and rituals, and local people who are ready to be involved with all the potentials they have. The latter two groups are connected in contexts where the locals are adherents of a religion. Both

---

<sup>24</sup> Michael S. Northcott, "Buddhist Rituals, Mosque Sermons, and Marine Turtles: Religion, Ecology, and the Conservation of a Dinosaur in West Malaysia," *Journal for the Study of Religion, Nature & Culture* 6, no. 2 (2012).

<sup>25</sup> Northcott, 203-05.

<sup>26</sup> Northcott, 205-08.

<sup>27</sup> Jame Schaefer, "New Hope for the Oceans: Engaging Faith-Based Communities in Marine Conservation," *Frontiers in Marine Science* 4:62 (2017), 1-2.

<sup>28</sup> "The Blue Mission Station," accessed March 15, 2021, <http://www.bluetheology.com/contact.html>.

should be considered as the main actors or subjects<sup>29</sup> due to their direct relationship to the sea, which is not occasional but daily. The local people will consider any effort of the management and conservation of the sea not merely as a project or policy, but primarily as their life.

This fact implies that collaboration is essential. For that collaboration, each party needs to identify and maximise their capacity and potential. Religion as one of the groups has its capacity and potential in encouraging and mobilising its adherents to partake in these efforts.<sup>30</sup> Interestingly, religion has a significant role in the UCR because many of its adherents work in other groups. They work as scientists, workers in government and NGOs, local people with local knowledge, etc. In Southeast Asia where religions are influential,<sup>31</sup> their adherents work actively in all positions in society. Religions can gather people from different professions and positions in society and create a people's movement to address maritime issues as their embodiment of faith. Furthermore, religion also plays significant roles for other groups not in faith reasons, but in their professional capacities. Sigurd Bergmann argues that with its diverse perspectives and manifold of voices, religion can help the social professionals in particular to understand the social dynamics that causes climate change and disclose ways to mitigate its effects.<sup>32</sup> That must apply to marine ecological crises, too.

The power of religions in the roles above lie in their theologies. Theology that justifies and motivates environmental care and actions will lead to environmental practices of religious adherents.<sup>33</sup> Yet, religion can be a powerful challenge too - especially when its theology considers environmental care as a form of idolatry.<sup>34</sup> It can also be a rival when its theology

---

<sup>29</sup> Cf. Sigurd Bergmann, "Climate Change Changes Religion: Space, Spirit, Ritual, Technology—through a Theological Lens," *Studia Theologica* 63, no. 2 (2009), 102.

<sup>30</sup> Schaefer, "New Hope for the Oceans."

<sup>31</sup> WWF report, quoted by Northcott, "Buddhist Rituals, Mosque Sermons, and Marine Turtles," 199.

<sup>32</sup> Bergmann, "Climate Change Changes Religion," 103-04.

<sup>33</sup> Brandon Vaidyanathan, Simranjit Khalsa, and Elaine Howard Ecklund, "Naturally Ambivalent: Religion's Role in Shaping Environmental Action," *Sociology of Religion* 79, no. 4 (2018), 472-73.

<sup>34</sup> Vaidyanathan, Khalsa, and Ecklund, 486-87.

leads to negative attitudes toward nature. Lynn White makes this argument in his well-known critique of Christianity.<sup>35</sup> However, this challenge is precisely what makes it important for religion to be considered and involved in this effort. In so doing, the challenge from religion can be challenged with other theological perspectives.<sup>36</sup> In fact, the examples mentioned above affirm religiously promising contributions for the UCR of the sea that certainly derive from other theological views.

Therefore, it is necessary to develop theologies that benefit the sea and its agency. As a world religion, Christianity has been developing theologies in addressing ecological crisis. Eco-theology, Environmental Theology, Theology of Nature, Theology of Water, Theology of Land, Blue Theology, Animal Theology, and so on are often mentioned in discourses and discussions on Christianity and environment. Hence, it may not be a great challenge for Christianity to deal with the maritime issue which is already a part of environmental theology.

In the last two decades, although not a significant number, Christian theologies have emerged to address maritime issues. From Oceania, Winston Halapua develops a contextual theology called “*Theomoana*” or Moana Theology.<sup>37</sup> Moana Theology derives from a dialogue between Christianity and the worldviews of oceanic people to make Christian faith integral to the identity of oceanic people. The second is the “Blue Theology” coined by Rev. Deborah Streeter in 2008, a minister in the United Church of Christ. Blue Theology, which addresses ocean and coastline issues, is brought into a ministry known as the Blue Theology Mission Station, of the Christian Church of Pacific Grove, California.<sup>38</sup> Another contribution is from

---

<sup>35</sup> Lynn White, “The Historical Roots of Our Ecologic Crisis,” *Science* 155, no. 3767 (1967): 1203–7.

<sup>36</sup> See, for instance, Northcott’s challenge to the notion of dominion in conservative evangelical perspective in Michael S. Northcott, “The Dominion Lie,” in *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*, ed. Kyle S. van Houtan and Michael S. Northcott (Eugene, Oregon: Cascade Books, 2010), 89-108.

<sup>37</sup> Halapua, *Waves of God’s Embrace*.

<sup>38</sup> “The Blue Mission Station.”

Meric Srokosz and Rebecca S. Watson, with their *Blue Planet, Blue God*.<sup>39</sup> This picture shows that Christianity has been considering maritime issues as an important theme in its theological discourses.

However, that concern is still small compared to that given to general environmental issues such as climate change and nature where much more emphasis is placed on land issues (soil, fresh water, forest, etc.). One example could be seen here is in the *Bloomsbury Handbook of Religion and Nature: the Elements*.<sup>40</sup> This volume is worth noting as it displays theological perspectives of religions specifically on the elements of nature (earth, air, fire, and water). Christian theologians contribute to all the elements. As a Christian contributor to the element of water, Bergmann does include the sea in his discussion based on Gregory of Nazianzus' theology of cosmic water which is sanctified to reveal the salvific work of God, but his whole article puts more emphasis on the fresh water, not the sea.<sup>41</sup> The green which comes from and speaks of the ecological issues on land<sup>42</sup> dominates the colour of ecological discourse,<sup>43</sup> including in Christian theology, that according Rebecca Watson, focuses on the terrestrial environments.<sup>44</sup> The land-based perspective has hindered theology from dealing with ecological crisis at sea.<sup>45</sup>

---

<sup>39</sup> Srokosz and Watson, *Blue Planet, Blue God*.

<sup>40</sup> Laura Hobgood and Whitney Bauman, eds., *The Bloomsbury Handbook of Religion and Nature: The Elements* (London: Bloomsbury Publishing, 2018).

<sup>41</sup> Sigurd Bergmann, "At the Mercy of Sacred Waters: Sanctification, Fetishization, Permeation, and Responsiveness," in *The Bloomsbury Handbook of Religion and Nature: The Elements*, ed. Laura Hobgood and Whitney Bauman (London: Bloomsbury Publishing, 2018).

<sup>42</sup> See Michael S. Northcott, "Lynn White Jr. Right and Wrong: The Anti-Ecological Character of Latin Christianity and the Pro-Ecological Turn of Protestantism," in *Religion and Ecological Crisis: The "Lynn White Thesis" at Fifty*, ed. Todd LeVasseur and Anna Peterson (London: Routledge, 2017), 67-71.

<sup>43</sup> Jeffrey Jerome Cohen, "Ecology's Rainbow," in *Prismatic Ecology: Ecotheory beyond Green*, ed. Jeffrey Jerome Cohen (Minneapolis: University of Minnesota Press, 2013), xx; and Sydney I. Dobrin, *Blue Ecocriticism and the Oceanic Imperative* (London: Routledge, 2021), 2-4.

<sup>44</sup> Rebecca S. Watson, "The Sea and Ecology," in *The Oxford Handbook of the Bible and Ecology*, ed. Hilary Marlow and Mark Harris (Oxford: Oxford University Press, 2022), 324.

<sup>45</sup> Richard Bauckham, "Being Human in the Community of Creation: A Biblical Perspective," in *Ecotheology: A Christian Conversation*, ed. Kiara A. Jorgenson and Alan G. Padgett (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020), 16.

That lack of attention and theological perspectives as its consequence should not continue if Christianity finds itself a collaborator to overcome the crisis. What is necessary for Christianity is clarification and encouragement. Christianity needs to clarify its perspectives of the sea, which one might argue are unfriendly to the sea and endanger it. Catherine Keller, for instance, notes that Christian eschatology which derives from a *tehomophobic* and anthropocentric reading of the Apocalypse in Revelation 21:1-4 (New Revised Standard Version) – “the sea was no more” – can lead to what she calls “a literalization of the apocalyptic *tehomicide*.”<sup>46</sup> Similarly, Kimberley C. Patton claims that Micah 7:19 (New Revised Standard Version) saying that “ .... You will cast all our sins into the depth of the sea” supports the ancient cultural and religious perspectives of the sea as a catharsis which is one of the main causes of today’s marine pollutions.<sup>47</sup>

Undoubtedly, clarifying or correcting those texts and views is necessary. Yet, that clarification should also be followed with perspectives that encourage Christians to preserve the sea and restore its damages. With that, Christianity shows its concern and commitment. Christianity is not only green, but also blue. This will convince other stakeholders to work with Christianity and strengthen their partnership for the UCR of the sea. It is, then, significant to construct and develop Christian maritime theology as this thesis is going to do.

Maritime theology, as I define it, constructively speaks of humanity’s mutual and asymmetrical relationship with the sea and is navigated by Christian theology’s encounter with the sea in the sea’s interconnectedness with other created beings (biotic and abiotic). “Mutual and asymmetrical relationship” and “encounter” here need to be elaborated. It is mutual

---

<sup>46</sup> Catherine Keller, “No More Sea: The Lost Chaos of Eschaton,” in *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, ed. Dieter T. Hessel and Rosemary Radford Ruether (Cambridge: Harvard University Press, 2000), 184-85. Keller uses the term *tehomophobic/tehomophobia* to describe humans’ phobia of *tehom*, a Hebrew word for ocean/abyss used in Genesis 1:2. *Tehomicide*, which also roots on *tehom*, is used by Keller to portray humans’ acts of destroying the *tehom* as their response.

<sup>47</sup> Kimberley C. Patton, *The Sea Can Wash Away All Evils: Modern Marine Pollution and the Ancient Cathartic Ocean* (New York: Columbia University Press, 2007), 24, 44.

because humans should treat the sea as good as the sea treats humans: to give life. It is asymmetrical because the way humans treat the sea is not the same as the way the sea treats humans. Furthermore, this relationship upholds the beginning and the end, the reason and purpose, of maritime theology. That relationship is “the port” from and to which maritime theology “sails”. Finally, that relationship refers to the inseparability of the ecological and social agencies of the sea within the scope of maritime theology. The social agency, in particular, refers to the relationships – shaped or influenced by the sea – among human beings in a (human) society, and such a relationship, in turn, results in a relationship between that society and the sea in the greater society. The ways a person relates to the sea are determined by the norms or attitudes toward the sea of the society in which he/she lives.

Meanwhile, the word ‘encounter’ echoes the notion of particularity. People’s experiences with the sea are diverse, as are the forms and circumstances of their relations with the sea. As a result, embracing and dealing with those particularities are the characteristics of maritime theology. The ways of doing maritime theology as discussed above should start from looking at the mutual relationship of humans with the sea in particular circumstances. The encounter will determine whether a maritime theology is constructed in order to utilise, conserve or restore the mutual and asymmetrical relationship.

With this core, maritime theology seeks to inspire and encourage all people, especially Christians, to have that kind of relationship. It is a tangible and practical relationship. It is not only theological ideas but also theological practices. Maritime theology is constructed to shape hospitable society for the vulnerable sea, and courteous community for the generous sea. “Take and give” is then understood not in the destructive notion but the constructive one. It is no longer to take life from and give death to the sea but to take life from and give life to the sea. It is not to let the condemnation destroy the sea, but to embody the compassion toward the sea in anticipation of the renewal of the sea with other created beings.

## 1.2. Trinitarian Theology with An Emphasis on the Spirit's Work as Navigation

What theology, then, could be employed as the foundation to construct such a maritime theology with the scope, ways of proclamation, core and purpose above? In my view, Trinitarian theology with the emphasis on the Spirit's work is the most promising approach for this maritime theology. This is not merely because Trinitarian theology has been applied widely in eco-theological conversations, but primarily because both subjects are fundamentally and specifically intertwined. The following general overviews will show that on one hand, the sea could speak of the Trinitarian God, and on the other hand, that Trinitarian theology with its emphasis on the Spirit's work could speak of and justify the significance of the human-sea mutual relationship to benefit the UCR of the sea. As Catherine M. LaCugna claims, "the doctrine of the Trinity is ultimately a practical doctrine with radical consequences for Christian life."<sup>48</sup>

As discussed above, a fundamental aspect of maritime theology is human mutual and asymmetrical relationship with the sea. In a wider framework, this aspect points to and is part of the interrelated system of the cosmos in which all creatures are interconnected. Human beings and the sea are in this cosmic system created by God. For that interconnected cosmic understanding, Trinitarian theology has been offered to address the relationship among created beings in two ways.

Firstly, creaturely relationship expresses the relationality in the immanent Trinity known as the social approach of the Trinity. This perspective gains support from Christian theologians, especially those who are concerned with issues around Christian faith and nature

---

<sup>48</sup> Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (New York: HarperOne, 1991), 1.



such as John Polkinghorne<sup>49</sup> and Denis Edwards.<sup>50</sup> They claim that the cosmic system reflects the loving communion of the inner life of the Trinitarian God – the Father, the Son, and the Spirit (the immanent Trinity). As God who creates all things is relational, so is the creation as a self-expression of the Creator.<sup>51</sup> As suggested by social trinitarianism, created beings are, then, to model the immanent Trinity – the relationship between the Father, Son, and Spirit. Accordingly, the relationships in maritime circumstances can be seen as a self-expression of the relational God. Human interconnectedness with the sea springs from the mutual and loving relationship of the Triune God.<sup>52</sup>

Of course, the relationship in the created realm cannot be the same as that among the three persons of the Trinity. According Miroslav Volf, a proponent of social trinitarianism, because the Creator is different to and beyond the creation, all created beings reflect the relationship of the Father, the Son, and the Spirit in creaturely ways.<sup>53</sup> The point of this reference is to show the significance for humans to be in a relationship with the sea. To be in relationship with the sea for Christians is not merely about how to benefit from the sea, but primarily to be a reflection of the Triune God. Within this framework, Trinitarian theology could give a foundational value to humanity's relationship with the sea.

Secondly, creaturely relationship is an expression of the economic Trinity: God's relationship with creation. As insisted before, the mutual relationship between humans and the sea is a relation toward a full and common life which is fundamental in maritime circumstances. This actually reflects the Triune God who takes into account the life of the whole creation.

---

<sup>49</sup> John C. Polkinghorne, *Science and the Trinity: The Christian Encounter with Reality* (New Haven, CT: Yale University Press, 2006), 73-75.

<sup>50</sup> Denis Edwards, *How God Acts: Creation, Redemption, and Special Divine Action* (Minneapolis: Fortress Press, 2010), 5-7.

<sup>51</sup> Denis Edwards, "The Diversity of Life and the Trinity," *Lutheran Theological Journal* 46, no. 2 (2012), 95.

<sup>52</sup> Cf. Jürgen Moltmann, *The Trinity and the Kingdom of God* (London: SCM Press, 1981), 101-14.

<sup>53</sup> See Miroslav Volf, "'The Trinity Is Our Social Program': The Doctrine of the Trinity and the Shape of Social Engagement," *Modern Theology* 14, no. 3 (1998), 403-23.

Christians believe that in the mutual and loving relationship, the Triune God works for the creation, restoration, and consummation of the whole creation (the economic Trinity).<sup>54</sup> As stressed by Kathryn Tanner, created beings are not to model the way the Father, Son and Spirit relate to one another as proposed by social trinitarianism. Instead, they are reflecting the way the Triune God relates to creation as expressed in Christ's acts.<sup>55</sup> Accordingly, humans' relationship with the sea is a participation in the Triune God's economy which implicitly resists the destruction or annihilation of the sea. This idea is crucial to challenging views, including religious or even Christian views, that legitimate human destructive acts toward the sea. Trinitarian theology, then, values the significance of life which is the orientation of humanity's mutual relationship with the sea. Such a relationship expresses the work of the Triune God.

While modelling the relational God by participating in God's relationship is more plausible to me (as I will discuss in chapter four), Christ's work as the model is not enough. In the context of the maritime, an emphasis on the Trinitarian Spirit's work is vital. It is the presence and work of the Spirit in communities beyond the church and beyond human realms which help Christians to express the relational God through their relationship with the sea. An emphasis on the Spirit's work encourages us to discern the Trinity's economy in the sea, and through the sea, such as traditional maritime communities whose culture preserves the sea. Pneumatology helps us to discover "the way in which God is present through the interweaving of human beings, cultures and natures," Daniel Hardy argues.<sup>56</sup> With the preservation of the sea as its feature, the maritime ways of life could be seen as what Scott regards as the "traces

---

<sup>54</sup> Migliore, *Faith Seeking Understanding*, 70-72.

<sup>55</sup> Kathryn Tanner, "Trinity," in *The Wiley Blackwell Companion to Political Theology*, ed. Peter Manley Scott and William T. Cavanaugh (London: John Wiley & Son Ltd, 2019).

<sup>56</sup> Daniel Hardy, *God's Ways with the World: Thinking and Practising Christian Faith* (London: Bloomsbury Publishing, 2005), 70.

of God's presence in the world, to which human action should reorientate itself in order to recover the fullness of God's blessing of creatureliness."<sup>57</sup>

Trinitarian theology with an emphasis on the Spirit's work is promising because it leads Christians into active practices that benefit maritime circumstances. Humanity and the sea are co-workers in reflecting the relational God by participating in the work (economy) of the Trinitarian God. When creatures participate in the Trinity, they are participating in God who is relating to creation through God's work. In the context of the maritime, the economy of the Trinity is displayed in the Trinitarian Spirit's work. At the same time, the Trinitarian Spirit's work is a space for humans and the sea to collaboratively participate in the Trinity's economy.

As a result, it is correct to say that the sea, with all its potentials given by God, participates in the loving work of the Trinity by giving food and oxygen for all living creatures in this planet (ecological dimension), and friendship for humans (social dimension). In so doing, the sea speaks of the Triune God and makes humans encounter the loving relational God. Meanwhile, humans, with all their potentials, participate in that loving work by collaboratively utilising, conserving and restoring the sea. Humanity, then, also speaks of the Trinity and makes the sea in its own way experience the Triune God. The sea gives life to humans and humanity gives life to the sea, and in different ways. This is a mutual and asymmetrical relationship of humanity and the sea that celebrates the love and speaks of the Trinity in maritime worlds.

That is how human relates to the sea based on Trinitarian theology with an emphasis on the Spirit's work. It is in the relationship with the Triune God, the communion and work of the Father, Son and Spirit. It is to love the sea not merely because of the benefits it gives to fulfil human life, but because through those gifts, humanity experiences the Triune God, and by loving the sea humanity participates in the inner life and work of the loving Trinitarian God.

---

<sup>57</sup> Peter Manley Scott, *A Political Theology of Nature* (Cambridge: Cambridge University Press, 2003), 209.

To love is to act appropriately and correctly, just as Fred van Dyke confesses: “we want to save species because we love them.”<sup>58</sup>

Of course, that idea should be discussed profoundly as I will do in part two of this thesis, in which I demonstrate the significance of Trinitarian Theology and my turn to Trinitarian Pneumatology to navigate humanity’s relationship with the sea. However, at this stage, the general overviews above are enough to show the fundamental potential of Trinitarian theology to be the basis of the construction of maritime theology and its development. It gives vital value for the mutual and asymmetrical relationship between the human and the sea. It also encourages Christians to actively engage in practices of the UCR of the sea (ecological and social aspect) not as the manager<sup>59</sup> who has dominion *over* the sea, but as the one who is in an interdependent and loving relationship *with* the sea. Trinitarian theology is, therefore, promising to be the theological navigation of maritime theology. It speaks of the meaning and ways of humanity’s relationship with the sea, even in the context beyond the church and human realms.

### **1.3. Indonesia as the Starting “Port”**

As mentioned in section one, the encounter that refers to particular contexts of maritime environments is crucial. The encounter strongly affirms that maritime theology is about the active or living relationship between humans and the sea. It is not only about a view of the sea, but also an attitude toward the sea in particular contexts (condition, place, and time). Therefore, maritime theology always roots in a context. In other words, it is a community that has its own maritime theology. This, certainly, does not deny the global aspects (view and attitude) of the maritime environment. It keeps those aspects as a common ‘faith’ that connects the whole

---

<sup>58</sup> Fred Van Dyke, “Biodiversity and the Ministry of Reconciliation,” in *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*, ed. Kyle S. Van Houtan and Michael S. Northcott (Eugene, Oregon: Cascade Books, 2010), 195.

<sup>59</sup> David Atkinson, “Christian Ethics and Climate Change,” *Crucible: The Journal of Christian Social Ethics*, no. April (2019), 10.

world, but it also has its specific or unique way to relate to the sea. Such a way of relating to the sea is fundamental because it speaks of the significant roles of all people in a society shaped by the sea in the UCR of the sea. Thus, it is essential at this stage to decide which maritime context is going to serve as the basis for the construction of a Trinitarian maritime theology.

It is the maritime circumstance of Indonesia upon which this Trinitarian theology is going to be employed to construct a maritime theology. Indonesia is the largest archipelagic state in the world.<sup>60</sup> It consists of more than 17,000 islands with more than 2,000 islands inhabited by more than 260 million people. Indonesia has 6,3 million square km of the sea area and 99,093 km of coastline.<sup>61</sup> This picture implies the significant roles of the sea through its ecological and social gifts for the country. For the ecological aspect, this maritime country is in the centre of the Coral Triangle and the home for 18% of the world's total coral reefs<sup>62</sup> and 22.6% of the world's mangroves.<sup>63</sup> Indonesian sea is rich with marine biodiversity, occupies the second rank in fish production globally, and its maritime industries support 40 million jobs.

For the social aspect, meanwhile, those thousands of islands speak of social diversity. There are over 630 ethnic groups, over 300 different native languages<sup>64</sup> and hundreds of religions (six national religions – Islam, Protestant, Catholic, Hindu, Buddhist, and Confucian – and the local religious traditions). It is correct that not all the ethnic groups live in coastal

---

<sup>60</sup> Lyle Morris and Giacomo Persi Paoli, *A Preliminary Assessment of Indonesia's Maritime Security Threats and Capabilities* (RAND, 2018), 15.

<sup>61</sup> Subandono Diposaptono, *Membangun Poros Maritim Dunia Dalam Perspektif Tata Ruang Laut* [Developing the Global Maritime Fulcrum in the Sea Spatial Planning Perspective] (Jakarta: Kementerian Kelautan dan Perikanan, 2017), 27.

<sup>62</sup> Achmad Poernomo and Anastasia Kuswardani, "Ocean Policy Perspectives: The Case of Indonesia," in *Climate Change and Ocean Governance: Politics and Policy for Threatened Seas*, ed. Paul G. Harris (Cambridge: Cambridge University Press, 2019), 102-03; and Laretta Burke et al., "Reefs at Risk Revisited in the Coral Triangle," *World Resources Institute*, 2013, 26.

<sup>63</sup> C. Giri et al., "Status and Distribution of Mangrove Forests of the World Using Earth Observation Satellite Data," *Global Ecology and Biogeography* 20, no. 1 (2011), 157; and Poernomo and Kuswardani, "Ocean Policy Perspectives: The Case of Indonesia," 102.

<sup>64</sup> Zahrasari L. Dewi, Magdalena S. Halim, and Jan Derksen, "Emotional Intelligence Competences of Three Different Ethnic Groups in Indonesia," *Asian Ethnicity* 19, no. 1 (2018), 37.

areas. However, for that social diversity to be, finally, united as a country, the social gift of the sea plays a key role to connecting these people and making them come to an agreement. Indonesian maritime historians claim that Indonesia is constituted by maritime culture.<sup>65</sup> This claim makes sense because only by the connections through the sea, these people have the attitude of welcoming and accepting one another, and then become a country. The claim will be discussed later in chapter three, but at this step, the claim is enough to show how essential the sea is for Indonesia.

Although Indonesia has a remarkable maritime world, the degradation of the maritime environment is far less positive. Indonesia is one of the countries polluting the sea/ocean with the most plastic. The social value of respecting and welcoming others is degraded gradually. One of the main causes of the degradation of maritime relationships in Indonesia is colonialism, alongside the early independence and the New Order eras.<sup>66</sup> The coloniser destroyed Indonesian maritime culture, but interestingly, it also brought Christianity to Indonesia. It is, then, interesting and challenging to see the dynamics of Christians' encounter with the maritime environment in the past and today in the effort of constructing a maritime theology from a Christian perspective. Therefore, it is acceptable to make Indonesia the first port to start the voyage of maritime theology.

#### **1.4. Objective and Research Questions**

The first three sections have outlined the start and expected destination of this work. The first section insists on the urgency and significance of constructing maritime theology and provides the general overview of what maritime theology looks like. The second section

---

<sup>65</sup> Endi Aulia Garadian, Firman Faturahman, and Tati Rohayati, *Peta Harta Karun Sejarah Maritim Nusantara - Indonesia: Sebuah Survey Historiografi [Maritime History Treasure Map of Indonesian Archipelago: A Historiography Survey]* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017), 110-12.

<sup>66</sup> Naimah Lutfi Talib et al., "Three Centuries of Marine Governance in Indonesia: Path Dependence Impedes Sustainability," *Marine Policy* 143, no. 105171 (2022), 3-5.

suggests that Trinitarian theology with the emphasis on the Spirit's work is the most promising theological navigation for maritime theology. The third reasonably offers the Indonesian maritime as the starting port of working on maritime theology. The three sections imply to the objective expected in this work: to construct a maritime theology that is both Trinitarian and contextual. These all lead to the formulation of my research questions, as follow:

1. What is the significance of maritime theology for the Indonesian maritime context?
2. What is Trinitarian theology with an emphasis on the Trinitarian action of the Spirit in creation?
3. How might such a Trinitarian Pneumatology of the Maritime contribute to the construction of an Indonesian Maritime Theology?

These questions imply that this work is addressed specifically to Indonesian people who practice Christianity. This limitation does not aim to ignore the context or plurality of Indonesian religion. Clearly stated in the previous section, all Indonesians from various religions are expected to participate. It will indeed be remarkable if this study includes a comparative study of religion which provides a common basis for all religions in Indonesia to jointly do the UCR of the Indonesian sea. However, due to the fact that none of Indonesian national religions have constructed their own maritime theology as the basis to deal with other related issues (and the word limit of this thesis), this work will be limited in that way. Certainly, religious plurality as an Indonesian context needs to be considered, but it is only limited to how Christians relate to and work with people from other religions in the UCR of the sea.

### **1.5. A Preliminary Review of Christian Theology and the Maritime**

One of the challenges of doing maritime theology is that, as mentioned before, there are just a few Christian theological sources globally dealing with the maritime. Primarily for the Indonesian context, only a 1997 volume of national journal articles published by *Persetia* (the Indonesian Theological Colleges Association) specifically address maritime issues over several academic articles. Meanwhile, the research question demands a comprehensive study that is not only about Christian theological perspectives on the maritime but more than that, it is also about how Trinitarian pneumatology works in the maritime context of Indonesia. Consequently, this work requires a range of literature that grasps those aspects. It needs sources that specifically employ Trinitarian pneumatology to deal with ecological and social issues. It will also encounter with cultural and religious plurality, science, and development issues concerning the maritime context.

Nevertheless, to begin with reviewing the existing theological sources on maritime issues mentioned in the first section is important as a preliminary discussion. This review will be helpful to indicate what aspects of the maritime Christian theology has addressed and how those approaches are conducted. This preliminary review will then retrieve insightful thoughts from sources that benefit this thesis further. It will also be useful to identify which aspects the Trinitarian pneumatology should address.

The review in this section aims to depict how these existing sources deal with humanity's relationship with the sea and the sea itself, and deal with them; what theological perspectives or themes they use and how those themes are deployed; what practical aspects they generate; and, what are their contexts and how those contexts are considered in their discussions.

Winston Halapua, a Tongan-born Fijian Anglican bishop of Polynesia, works with the maritime in the Oceanic context of Pacific Islands. His work in a small book, titled: *Waves of*



*God's Embrace*, says D. E. "Gene" Mills, Jr., does not only benefit to the Oceanic people's Christian identity but also raises a new voice as a potential contribution for world Christianity.<sup>67</sup> Halapua develops a contextual theology that connects Oceanic people's worldview – derived from their encounters with the reality of the ocean – to Christian Theology. His main idea could be concluded in his term, *Theomoana* – a combination of Greek word, *theos*, which means God and refers to Christianity, and an Oceanic word, *moana*, which means the ocean.<sup>68</sup>

Halapua uses *moana* as a metaphor from which its meanings and aspects are explored and brought into dialogues with a range of Christian perspectives. The word *moana* covers both ecological and social characteristics of the ocean. Moana speaks of the interconnectedness of the whole creation. Its depth resonates with the mystery of the deep connection between environment (the sky, the atmosphere, the sea, the land, and all other creatures) and human life. It gives oxygen and food. Its width speaks of the dynamics, movements crossing boundaries, and spaces in which the others and diversities are embraced. The *moana* accepts, celebrates, and embraces the diversity of life in all its forms.<sup>69</sup> Moana is, therefore, a metaphor of life-giver in unity.

This reality of the ocean has shaped Oceanic people's worldview and ways of life. A valuable example is presented in chapter five of the book. Halapua shows how the view of the ocean as space characterises Oceanic people who are open and create a deeply respectful space for the presence and contribution of the others. The ocean has given them the willingness to listen and have conversations with others, and also the confidence to speak and tell their stories to others. This characteristic is encapsulated in an Oceanic word, *talanoa*, which holds together

---

<sup>67</sup> D. E. Mills, "Waves of God's Embrace: Sacred Perspectives from the Ocean - By Winston Halapua," *Reviews in Religion and Theology* 17, no. 4 (2010), 569.

<sup>68</sup> Halapua, *Waves of God's Embrace*, 92.

<sup>69</sup> Halapua, 9-13.

“telling stories” and “giving space” as its meaning. *Talanoa* is an activity found in Oceanic people’s gatherings. It bonds their community. It has also become a contextual vehicle to address problems and solve conflicts.<sup>70</sup>

With this, Halapua succeeds in lifting up a meaningful influence of the *moana* in Pacific Islanders’ practical life, particularly in human relationships. Nevertheless, his work does not discuss the role of *moana* in influencing oceanic people’s attitudes toward the sea. Halapua’s attention on this topic stops at his discussions on the general view of the Pacific islanders toward the ocean as a source of life or *fonua*, and that humans cannot be separated from the ocean as the ocean is their *manava* (womb, placenta) that nurtures them. He even links this to the story of creation in the book of Genesis that speaks of God who forms the life of this planet from the chaotic and deep sea.<sup>71</sup> His concern is more to do with the fact that oceans are violated by climate change and how the churches in Pacific islands have responded,<sup>72</sup> than on how the Oceanic people utilise and preserve the ocean as their *fonua* and *manava*. It is reasonable that Halapua puts more emphasis on climate change due to its impacts on small islands in Oceania. However, promoting local practices of conserving the ocean is essential to increase people’s awareness of the significances of human-sea relationship in local contexts to address environmental problems including climate change.<sup>73</sup>

Nevertheless, as one of Oceania’s prominent theologians on this subject, Halapua’s method of doing contextual theology with the combined words, *Theomoana*, is remarkable. With that word, Halapua is successful in embedding the people’s experience of the *moana* to Christianity to form a new identity of the Oceanic Christian people.<sup>74</sup> Most interestingly, Halapua concludes all his discussions by associating the *Theomoana* with the Trinity. He

---

<sup>70</sup> Halapua, *Waves of God’s Embrace*, 54-67.

<sup>71</sup> Halapua, 32-33.

<sup>72</sup> Halapua, 72-78.

<sup>73</sup> Cf. Northcott, “Buddhist Rituals, Mosque Sermons, and Marine Turtles,” 197-99.

<sup>74</sup> Halapua, *Waves of God’s Embrace*, 88-90.

argues that all the meanings deriving from the encounters with the *moana* – the interconnectedness and embracing diversities – analogically proclaim the being and works of the Triune God. *Theomoana* is an expression of the authentic encounters of the Oceanic people with the Triune God in communion and mission. *Theomoana* is a celebration of the participation in the dance of love of the Triune God.<sup>75</sup> Halapua does not strengthen his argument of employing the Trinitarian theology because he could, for instance, discuss the contents of that participation in relation to the ecological and social crisis of the sea. Yet, he has shown a route for that which I am going to sail through in this thesis with the notion of “participation in the Triune God’s loving work” as a fundamental idea.

Another work to be looked at is *Blue Planet Blue God: the Bible and the Sea* by Meric Srokosz, an oceanographer, and Rebeca S. Watson, a biblical scholar. This book explores what the Bible says about the sea by examining major biblical narratives that speak of the sea in connection to the current ecological and social crisis at sea. They strongly argue throughout this book that “the sea is a good part of God’s creation and what the bible says about it has relevance to us today.”<sup>76</sup> This biblical view of the sea is expected to provoke changes in negative attitudes toward the sea. It proceeds from an opening discussion on the sea and salvation (chapter one). The narratives such as Noah and the deluge, the Red Sea crossing, the story of Jonah and the big fish, and Jesus stilling the storm imply that salvation through the danger and fear in the sea speaks of the new beginning of life. It is the life according to a new understanding of God and God’s work in, on and through the sea as recorded in the Bible.<sup>77</sup>

The authors, then, clarify the unfriendly view of the sea in a number of biblical stories and bring friendly texts about the sea to the surface to use them to challenge human views and attitudes that endanger the sea. This is concluded attractively in the notion of Blue Planet, Blue

---

<sup>75</sup> Halapua, *Waves of God’s Embrace*, 90-95.

<sup>76</sup> Srokosz and Watson, *Blue Planet, Blue God*, 1.

<sup>77</sup> Srokosz and Watson, 2-5.

God, and Blue People. The first two notions are intertwined as the sea has its significance for the whole life in this planet – as the notion of Blue Planet concludes – because of God who creates and uses it for God’s purposes – as the notion of Blue God portrays. As the authors conclude, “a key aspect of God’s perspective on the oceans is his delight in his creation apart from any roles we as a human may have in it.”<sup>78</sup> Meanwhile, the notion of Blue People refers to how humans should respond to the Blue Planet. I will use this way of conclusion to discuss in more detail what this book says.

Blue Planet implies the significance of the sea for the whole life of this planet as depicted by biblical narratives. The authors clarify the view of the sea as harmful. In chapter two, they argue that the danger humans experience from the sea can lead to their spiritual transformation. As Psalm 107:23-32 affirms, both the storm and the deliverance from that danger come from God. The storm is not seen as a punishment but God’s transforming way that renews God’s people’s understanding of themselves, their relationships with God, and with the other creatures.<sup>79</sup>

This idea resonates louder in chapter three in which the authors demonstrate the sovereignty of God over the sea with all things in and coming through it. God creates and values the existence of the sea and its creatures. God has purposes on them. They are commanded and blessed to “be fruitful and multiply and fill the waters in the seas” (Genesis 1:22/ New Revised Standard Version) just as humans are called upon to fill the earth (Genesis 1:28). They obey and praise God.<sup>80</sup> Even the great sea monsters (Rahab and Leviathan) that are frightening and are beyond humans’ control are in God’s control and purpose. Leviathan, in particular, is seen in humanity’s perspective as a dangerous enemy, but in God’s perspective,

---

<sup>78</sup> Srokosz and Watson, *Blue Planet, Blue God*, 226.

<sup>79</sup> Srokosz and Watson, 19.

<sup>80</sup> Srokosz and Watson, 39-43.

it is just a creature created to enjoy the vast ocean (Psalm 104, Job 41).<sup>81</sup> God can use these creatures for God's purpose.

Srokosz and Watson also challenge assumptions about the sea as a source of danger by discussing the vulnerability of the sea. They argue that although the sea is vast, it is actually vulnerable to natural forces such as wind that makes storm and dangerous waves and earthquakes that cause tsunamis. The sea is even vulnerable, to a certain degree, to human hands as expressed in the ecological and social crisis of the sea.<sup>82</sup>

Furthermore, the sea is significant because, claim the authors, it is sacred. There is a deeper level of the sea where only God knows and dwells (Job 38:16-18).<sup>83</sup> The sea is the divine place from which life comes (fresh water, fertility, sea creatures). Srokosz and Watson compare this to temple theology in the Bible and also grasp the idea in Ezekiel 28 where God curses the king of Tyre because he prides himself for dwelling in the heart of seas.<sup>84</sup> They say that "the heart of the seas is to be viewed as a sacred divine space, a place that is the seat of God, the location of the garden of God, the holy mountain."<sup>85</sup> The sea becomes a boundary between humans and the divine.<sup>86</sup> It is not humans but God who knows and dwells in the depth of the sea, and controls and use the sea for God's purpose.

The significance of the sea with all its potentials (Blue Planet) because of God who creates and reigns over it (Blue God) insists humans to respond properly by living accordingly. It is to live as the Blue People who are in awe and wonder of the sea, the creatures living in it and its dynamics, and treat the sea according to the will of God. The authors suggest this by elaborating biblical texts to challenge human anthropocentric views and activities that destroy

---

<sup>81</sup> Srokosz and Watson, *Blue Planet, Blue God*, 50, 54.

<sup>82</sup> Srokosz and Watson, 67-70.

<sup>83</sup> Srokosz and Watson, 99-101.

<sup>84</sup> Srokosz and Watson, 108-17.

<sup>85</sup> Srokosz and Watson, 117.

<sup>86</sup> Srokosz and Watson, 118.

the sea. Creation is not only about humans but the whole creation.<sup>87</sup> Accordingly, the modern commercial fishing industry that practices over-fishing and over-exploitation of the sea creatures,<sup>88</sup> and the economies that do injustice to the poor and to the sea itself, should be challenged as their term “Just Blue” implies.<sup>89</sup>

Yet, as Sarah Withrow King points out, the lack of interaction with the maritime culture of indigenous coastal people, the actual blue people, makes Srokosz and Watson’s idea of ‘blue people’ and ‘just blue’ misleading in some respects. One of them is that a suggestion to develop the coastal people’s “resilience and more sustainable economies” undermines the fact that the indigenous coastal communities have for millennia interacted with the sea in resilient and sustainable ways, until the greediness of the Global North disrupted it.<sup>90</sup> As I will demonstrate in this thesis (chapter 3.5 and chapter 6 and 7), the coastal people with their traditional maritime culture play significant roles for the UCR of the sea.

Finally, based on the discussion on the meaning of Isaiah’s vision of the peaceful Kingdom to come in the future (Isaiah 11:1-9) with the emphasis on “as the waters cover the sea” that proclaims the fulfilment of God’s kingdom, the authors encourage Christians “to seek to live in the present in the light of that future.”<sup>91</sup> Although humanity has sinned and that affects other creatures including the sea, the bible also speaks of judgement and hope as depicted in Romans 8:19-22 and Colossians 1:16-20. This portrayal encourages humans – especially Christians – to live actively with hope in this “good, but damaged creation.”<sup>92</sup>

---

<sup>87</sup> Srokosz and Watson, *Blue Planet, Blue God*, 39.

<sup>88</sup> Srokosz and Watson, 76-80.

<sup>89</sup> Srokosz and Watson, 191-213.

<sup>90</sup> Sarah Withrow King, “Meric Srokosz and Rebecca S. Watson, *Blue Planet, Blue God: The Bible and the Sea*,” *Theology* 121, no. 6 (2018), 449-50.

<sup>91</sup> Srokosz and Watson, *Blue Planet, Blue God*, 224-25.

<sup>92</sup> Srokosz and Watson, 228-29.

I agree with King that this book is a helpful Christian resource in the midst of the current oceanic catastrophe.<sup>93</sup> It contributes to Christian understandings of and engagement with the sea and its crisis. In fact, although the authors focus more on what the bible says about the sea, they also briefly allude to the social aspect of the sea in chapter eight which is encapsulated in the term “Just Blue” They have given biblical justification that affirms the social dimension of the sea.

After Srokosz and Watson, Edmund Newell’s *The Sacramental Sea*, published in 2019, is also a theological contribution to maritime issues. I will specifically engage with that work in the next chapter because of its significance. Yet, it will be helpful to briefly discuss Newell’s work. The British theologian explores the spiritual dimensions of the sea through Christian historical encounter with the sea. By interacting with humanity’s encounter with the sea from both Old Testament and New Testament, to theology up to the modern era; with sailors, religious poets, writers, ascetics, musicians, and scientists; Newell demonstrates his framework of the sacramentality of the sea. He claims that “the sea speaks more powerfully of the complexity of our understanding of God and our relationship with God, than perhaps anything else.”<sup>94</sup> Accordingly, our relationship with the sea is beyond consumptive matter. The sea is highly sacramental in the sense that through it we are bestowed with particular knowledge and experience of God.<sup>95</sup> Our spirituality springing from that encounter is signified by the way we treat the sea: with no violation and destruction but reverence and respect.<sup>96</sup> Of course, Newell’s historical exploration is narrow as it focuses on the western world. Again, Christian spiritual interactions with the sea in the Global South and Oceania could enrich his sacramental sea. Yet, as I discuss in chapter 2.1, Newell has contributed to highlight a fundamental character of

---

<sup>93</sup> King, “Meric Srokosz and Rebecca S. Watson, *Blue Planet, Blue God*.”

<sup>94</sup> Edmund Newell, *The Sacramental Sea* (London: Darton, Longman and Todd, 2019), 2.

<sup>95</sup> Newell, 140-41.

<sup>96</sup> Newell, 144-45.

the sea in theological perspective that encourages Christianity to embrace new possibilities generated by maritime theology as I discuss in chapter 6.1.

In Indonesia, attention to the sea from the theological perspective was echoed in 1997 through a journal published by Persetia with the theme "*Laut dan Lingkungan Hidup*" (The Sea and Environment). This concern arises from the awareness that because Indonesia is an archipelago, the sea plays a significant role in its theology. This fact urges Christianity in Indonesia to reflect on the maritime context from the perspective of Christian theology. Articles contributed by Indonesian theologians in this journal are expected to ignite further theological thoughts on maritime issues. Unfortunately, this effort did not get expected responses. This theologically important prospect finally sank and that might be caused by the political turmoil in Indonesia in 1998 and the next few years.

Nonetheless, this journal provides useful theological records from Indonesian theologians. This is important at least because it provides the farthest picture of Christian theology in Indonesia in seeing the sea from a theological perspective. Generally speaking, this journal shows that Indonesian theologians have shown the significance of sea for Indonesian people, even though their works need further theological development. Robert P. Borrong with an ecological approach and Tom Therik with an anthropological approach address the importance of the sea for biological life and the challenges Indonesian people should face. Borrong shows how marine ecosystem supports human life, but human behaviours harm that ecosystem through pollution. Hence, he insists that humans as *imago dei* and partners of God should live in responsible ways to protect the sea.<sup>97</sup> Meanwhile, Therik shows the significance of the sea for coastal people in Semaui Island who take food (aquatic plants and animals) from

---

<sup>97</sup> Robert P. Borrong, "Laut Dan Ekosistem Yang Semakin Terancam [The Sea and Threatening Ecosystem]," *Setia* 1 (1997): 22–32. Borrong, "Laut Dan Ekosistem Yang Semakin Terancam," 31-32.



the sea in sustainable ways.<sup>98</sup> Both theologians do not give theological reflections, but their work implies that ecological and anthropological perspectives are necessary to deal with maritime issues. I take that implication into account as my Trinitarian pneumatology of the Indonesian maritime embraces marine science and traditional maritime culture and this will be discussed extensively in chapters six and seven.

Two other theologians, H. Sapulete and P. Tanamal, address the social aspect of the sea for Indonesian society. Sapulete focuses on how the geological state of Indonesia as an archipelago shapes Indonesian society with its characteristics. These characteristics can be seen from people's personalities and their relationship with others in community with the sea. With the understanding that the sea connects people, archipelagic people have flexible character, like to observe, have a high sense of knowing new things and enjoy new circumstances and relationships. For example, in Maluku, such characteristics make people between islands know each other and have a good relationship and strong kinship. Freedom is essential for them: the freedom to think, freedom to speak, freedom to act and relate, and freedom to express.<sup>99</sup> Although Sapulete has not provided theological reflections on this aspect, he has offered a theological foundation for the existence of archipelagic/coastal society and implied the direction for its further development. He says that God created the islands and island communities who lived their lives by praising God (Isaiah 42:10; 23: 2; Psalm 104: 6).<sup>100</sup> This perspective is certainly important for the archipelagic society as an assertion that their existence is included in the bible. That affirms that their culture is not outcast in Christian faith.

Meanwhile, Tanamal reflects on the fact that Christianity in Indonesia was brought by Portuguese and Dutch colonisers. For him, the historical fact that Christian faith was arriving

---

<sup>98</sup> Tom Therik, "Meramu Makanan Dari Laut: Kearifan Masyarakat Pantai Rote Di Semau [Gathering Food from the Sea: The Wisdom of the People of Rote Beach in Semau]," *Setia* 1 (1997), 91.

<sup>99</sup> H. Sapulete, "Laut sebagai Bagian dari Masyarakat Kepulauan [The Sea as Part of the Archipelagic Society: an Ethical Review]," *Setia* 1 (1997), 6, 7-9.

<sup>100</sup> Sapulete, "Laut sebagai Bagian dari Masyarakat Kepulauan," 6.

in Indonesia on the same ships as the colonisers implies the necessity of theological responses because that faith might have been distorted. Tanamal suggests that Christianity in Indonesia should reinterpret the gospel in a new context that is independent, not only in its political sphere but also its maritime cultural identity.<sup>101</sup> This idea indicates the importance of a postcolonial theological perspective to address the maritime issues. As I discuss in chapter 3.5, Indonesian Christianity has overlooked its maritime context in its theology and praxis. The influence of the land-based theology from European colonialists embedded with the colonial extraction of land resource hinder Indonesian Christianity from embracing the maritime context. Therefore, a theology that welcomes and approaches the maritime context, especially traditional maritime cultures as sources of doing theology which are beneficial to the UCR, is necessary, and I discuss this in part two of this thesis.

Through their works, these theologians confirm the significance of the sea for Indonesia. The sea should be managed in the best ways for all Indonesian people. At this point, the biblical work of B. Fobia in this journal is sound. By exploring the gospel stories of Jesus' work of stilling the storm and walking on water, Fobia claims that we can respond to the potentials of the sea properly because Jesus has conquered the evil power at the sea.<sup>102</sup> With this faith, argues Fobia, maritime life can be cultivated calmly and fearlessly.<sup>103</sup> Although Fobia seems to inherit the chaotic view of the sea in Jewish understanding, the evil power in that account can be understood today as the economic power that destroys the sea, like the Roman's power did in the Sea of Galilee fishing industry. Accordingly, that belief is essential for maritime theology and its imperatives.

---

<sup>101</sup> P. Tanamal, "Penyebaran Injil Dan Petualangan Laut Ekspedisi Portugis Ke Indonesia [The Spreading of the Gospel and the Sea Adventure of the Portuguese Expedition to Indonesia]," *Setia* 1 (1997).

<sup>102</sup> B. Fobia, "Yesus Dan Badai Laut [Jesus and Sea Storm]," *Setia* 1 (1997), 38-40.

<sup>103</sup> Fobia, 41.

In conclusion, Christian theology has considered maritime from theological perspectives, although not in significant number. This preliminary review portray Christian theological views of the sea in its ecological and social aspect for the whole life in this blue planet. They also vibrate the importance of engaging with traditional/indigenous maritime cultures as those cultures express the sea in interconnectedness with humans and others created beings. Those resources, as I have indicated, are essential materials I am going to work with for the construction of a Trinitarian Pneumatology of the Indonesian Maritime.

## **1.6. Methodology and Structure**

As mentioned before, maritime theology constructively speaks of humanity's mutual and asymmetrical relationship with the sea navigated by Christian theology's encounter with the sea in the sea's interconnectedness with other created beings. Hence, to construct a Trinitarian pneumatology of the Indonesian maritime, I use reciprocal encounter as my methodology. The reciprocal encounter recognises the sea as a subject that participates in the Trinitarian Spirit's work in a particular environment yet not isolated from others and a wider environment. The encounter with the sea is reciprocal because the word 'subject' applied to the sea above speaks of the sea as a created being with its own purposes and particular agencies/roles entrusted by God. This understanding allows us to regard the sea as a participant<sup>104</sup> in God's work in which the sea supports the life of humans and other created beings. Therefore, the sea has things to say and offer to Christian theology regarding humanity's relationship with the sea itself.

Furthermore, reciprocal encounter considers the sea as interconnected and interdependent with other created beings, specifically humans as expressed in maritime

---

<sup>104</sup> Yet, the notion of 'participant' as well as 'participate' and 'participation' also point to the sea as receiving/experiencing God's work. These understandings are elaborated in chapter two, especially sections two (page 57) and three (pages 59-65).

cultures. Hence, it does not stop at a theology of the sea per se, but goes on to a theology of the sea's encounter with humans. The maritime communities with their traditional and contemporary maritime culture speak of the relationship between the sea and humans. Therefore, the methodology leads to respecting the particularity of a maritime community by listening to their voice and being open to be transformed theologically and practically because the Spirit has always been at work there. Yet, because of the same Spirit's work, such an encounter will also affect that maritime community just as the splashing between waves, rocks and sand will change each party.

With that reciprocal encounter as my methodology, two main collections of data, which I will gather through literature research, are required. The first one is the Christian theology of humanity's relationship with the sea. To collect this data, I need to explore Christian theological perspectives of the sea and relationship because those perspectives will influence Christians' relationship with the sea. Regarding the sea, Christian theological resources of the sea will be brought into dialogue with the sea, its characters and agency discoursed in diverse, relevant disciplines. Concerning the notion of relationship, which is the heart of this thesis, I will demonstrate that Trinitarian pneumatology's description of God's work in creation is the most appropriate theology Christianity has to speak of the relationship between humanity and the sea, the maritime. Therefore, such a Trinitarian Pneumatology plays a central role in the construction of my Indonesian maritime theology. It is vital to keep in mind, nevertheless, that as required by the reciprocal encounter, a dialogue between the Trinitarian pneumatology of the maritime and the Indonesian maritime culture will occur. In that respect, the second primary data required is the Indonesian maritime culture at present that includes the Indonesian people's (from all religious traditions) relationship with the sea. That maritime culture will also signify the contextual characteristic of this thesis. Relevant literatures that encompass the UCR and the ecological and social crisis at sea in Indonesia will be collected. I will explore that data to

identify key points which will be brought into the dialogue. Bringing both collections of data (Trinitarian pneumatology of the maritime and the Indonesian maritime) into a reciprocal encounter will splash out a Trinitarian pneumatology of the Indonesian maritime – an Indonesian people’s relationship with the sea – which is Trinitarian and contextual.

The methodology indicates the structure of this thesis which consists of three parts. In part one, I discuss the significance of a maritime theology for Indonesia by first constructing five guiding principles of maritime theology (chapter two). Then, I explore the Indonesian maritime world and bring it into conversations with the guiding principles (chapter three). This part indicates and affirms the crucial role Trinitarian pneumatology could play.

Part two makes clearer and justifies that crucial role by discussing Trinitarian theology with an emphasis on the Spirit’s work in creation. I demonstrate the significance of Trinitarian theology, and then turn to the Spirit’s work as specifically suitable for the maritime world (chapter four). After that, I display a wider picture of the Spirit’s work by discussing a Trinitarian theology of creation (chapter five). Both discussions, then, lead to the construction of a Trinitarian pneumatology of the maritime (chapter six).

Finally, part three is the encounter between Trinitarian pneumatology of the maritime and the Indonesian maritime that generates my Trinitarian pneumatology of the Indonesian maritime (chapter seven). That is also the conclusion of this thesis: that the Indonesian maritime is a participation in the Trinitarian Spirit’s work.

## **1.7. Conclusion**

In this introduction, I have depicted the significance of maritime theology and proposed to construct a maritime theology that leads to humans’ appropriate responses to the existence and agency of the sea. I have also demonstrated the promise of Trinitarian pneumatology to

navigate the construction of that maritime theology, with Indonesia as the starting port: A Trinitarian Pneumatology of the Indonesian maritime.

This theology will contribute at both the theoretical and practical level. For the former, this work will enrich Christian theological academic resource. It is a contribution of Christian theology to deal with the multifaceted problems of the sea. For Christian theology itself, the maritime theological framework will become a specific stream and a methodology of Christian theology to address maritime issues. Furthermore, although Maritime Theology could be categorised as an Ecotheology, it also has a balanced emphasis on social discourse. In other words, Maritime Theology is an integration of ecology and sociology through a theological perspective. This characteristic implies that this study also benefits the Trinitarian Theology. Christian theologians have employed Trinitarian theology to address ecological and social issues but in separate ways. In my Trinitarian work, both issues are connected by the sea in the framework of maritime theology.

As the Trinitarian Pneumatology of the Indonesian Maritime seeks to give meaning to Indonesian Christians' relationship with the sea, this study will benefit Indonesia and the Christians there in practical aspects. Christianity can contribute to building Indonesian people's awareness of their maritime identity that for a long time has been degraded, and that degradation has had negative impacts on the sea and society. Christians, in particular, will have theological justification on being an authentic Christian of Indonesia. It will encourage them, as individual and society to relate to the sea and celebrate that relationship in the best meaning and way Christian theology could offer. This is critical because it benefits Indonesia's sea and society as a united maritime nation. Accordingly, my thesis can be considered by the Government in their political efforts for the UCR of the Indonesian sea.

Nevertheless, I realise that several difficulties will challenge this study. The first is the lack of Christian theological resources on this issue. It is clear that Maritime Theology as

examined before refers to the ecological and social aspects of the sea. This indicates that this study needs theologies of the sea and theologies that address coastal environment or society. Unfortunately, there are only a few resources concentrating on both issues. Consequently, I cannot dialogue with diverse theological resources on maritime issues. However, it is precisely this challenge that makes this study attractive while at the same time affirming that the result of this study is an invention that provides a variety of contributions as previously demonstrated.

The second difficulty is how influential this work of Christian theology can be in Indonesia where only 10% of its population practices Christianity (Protestant and Roman Catholic). While my work could be applied in areas where the Christian population is the majority, and could also be considered as a form of minority influence in Indonesia as a whole, I realise that it is not easy for this work at this stage to affect all Indonesian people. Addressing maritime issues in the comparative theological framework might be more influential for that purpose. Nevertheless, it will be easier to work with a comparative theological framework for maritime issues if each religion in Indonesia has already had its own maritime theology. This question implies that my work is critical at this stage as it is a Christian theology of the maritime. I believe that this work will also inspire theologians from other religions to construct their maritime theologies. This, certainly, will open a way to maritime comparative theology.

However, as demonstrated in this thesis, Trinitarian pneumatology is still promising to make my Indonesian maritime theology receptive and effective in Indonesia.

**PART I**

**MARITIME THEOLOGY AND THE INDONESIAN MARITIME**



## CHAPTER 2

### THE GUIDING PRINCIPLES FOR A MARITIME THEOLOGY

In the first section of the previous chapter, I asserted that maritime theology addresses humanity's mutual and asymmetrical relationship with the sea based on the encounter of Christian theology with the sea. This definition derives from my discussion on the significance of the sea – its existence and roles – for human life in particular and how human beings respond to it. The sea gives food (ecological dimension) and creates friendship (social dimension) for humans. Because food and friendship are fundamental to human life, humans must respond appropriately to the significant contributions of the sea. For Christians, that response should be based on their faith. Christian theological reflections on the significance of the sea will determine the way Christians have to respond to the contributions of the sea for their life.

For that reason, this chapter focuses on what Christian theology has to say about the significance of the sea. This is the central question of this chapter. The issue will be addressed by theologically discussing the existence and roles of the sea for the common life from Christian perspectives. The natural and social sciences on issues in regard to human relationship with the sea will also be brought into conversations with Christian theology. This exploration aims to generate theological principles which do not only answer the question above but also will guide any theological endeavour regarding human relationship with the sea.<sup>1</sup> The principles will be the guidance for the construction and development of the maritime theology in this thesis.

In regards to the structure of this chapter, following this introduction I present the principles. They are (1) the sea is sacramental; (2) the sea affirms humans as participants, not

---

<sup>1</sup> I am inspired by Jurgen Moltmann's way to construct his ecological doctrine of creation in Jürgen Moltmann, *God in Creation: An Ecological Doctrine of Creation* (London: SCM Press, 1985).

the centre in God's work; (3) the sea is a participant in and a recipient of God's work; (4) as connector, the sea offers a friendship for the common life; and (5) as boundary, the sea shapes maritime particularity and affirms it as significant. According to these principles I would conclude that to relate to the sea is a spiritual matter, not anthropocentric but a subject to subject relationship, to make friends, and to respect and embrace local particularity for the common life of all.

## **2.1. The Sea is Sacramental**

The sea is sacramental, claims Newell, a British historian and priest, based on his historical exploration of Christians' encounter with the sea. The title of his book, *The Sacramental Sea*, does not refer to particular religious (Christian) rites.<sup>2</sup> Sacramental in Newell's usage derives from F. W. Dillistone's identification of the meaning and association of that term since St. Augustine onward. Dillistone suggests that sacrament refers not only to the rite and its elements but also to "any outward action or object which holds more of value or significance within it than at first meets the eye."<sup>3</sup> This reference is admittedly close to the Greek word *mysterion*, which is translated with the word *sacramentum* in Latin, but has been used narrowly with reference to Christian rites.<sup>4</sup> It is that second usage of the word sacrament which Newell uses in his work. The sea is seen as something speaking of God in multifaceted and strange ways, some of which will never be found on or more powerful than that of the land.<sup>5</sup> The sea has this sacramental quality due to its characteristic as 'other' which is both attractive and frightening,<sup>6</sup> and, therefore, makes Newell's sacramentality of the sea a significant contribution for sacramental theology. By addressing a particular part of creation,

---

<sup>2</sup> Newell, *The Sacramental Sea*, 1.

<sup>3</sup> Frederick William Dillistone, *Christianity and Symbolism* (London: SCM Press, 1985), 15.

<sup>4</sup> Dillistone, 14-15.

<sup>5</sup> Newell, *The Sacramental Sea*, 1-2, 129.

<sup>6</sup> Newell, 2.

Newell's sacramental sea is a step forward from the works of theologians such as Alex Schmemmann<sup>7</sup> and Dorothy McDougall,<sup>8</sup> to name but a few contending that the world or cosmos has sacramental potentials.

In his journey starting from human experience as recorded in biblical narratives both Old Testament and New Testament to Christians in the modern era, and with theologians, sailors, religious poets, writers, ascetics, musicians, and scientists as his interlocutors, Newell demonstrates his framework of the sacramentality of the sea. He claims that "the sea speaks more powerfully of the complexity of our understanding of God and our relationship with God, than perhaps anything else."<sup>9</sup> Encompassed in this framework is a sense of God being disclosed but hidden and, therefore, cannot be comprehended by humans. With its nature, the sea reveals the beauty and providence of God which bring joy for humanity on one hand. On the other hand, it raises questions and protests to God because of the danger, suffering, and death it brings.

From his exploration of biblical narratives, Newell finds that most biblical stories in relation to the sea carry negative connotations.<sup>10</sup> That has influenced Christians' negative attitudes toward the sea in the sense that the sea is perceived as something dangerous and threatening. Nevertheless, despite the fact that the biblical narratives do not always portray the sea in unfriendly ways, even the sea and its creatures are narrated in regards to God's being and works. Newell also asserts that the mission of the Christian church to spread the Good News by Paul the apostle through the sea has gradually changed the negative attitudes in many ways. The sea became a decisive tool for the Christian mission of evangelisation. The danger of the sea is not something to be avoided, but to be faced for the spread of the Gospel.<sup>11</sup>

---

<sup>7</sup> Alex Schmemmann, *The World as Sacrament* (London: Darton, Longman and Todd, 1966).

<sup>8</sup> Dorothy C. McDougall, *The Cosmos as the Primary Sacrament* (New York: Peter Lang, 2003).

<sup>9</sup> Newell, *The Sacramental Sea*, 2.

<sup>10</sup> Newell, 1.

<sup>11</sup> Newell, 27-28, 31.

Furthermore, Christian literature exposes that many people benefit spiritually from their encounter with the sea. For Christians, the sea has had positive impacts on their spirituality.<sup>12</sup> As Srokosz and Watson suggest, being alone, vulnerable, and threatened by storm on the wide roaring sea, is for the seafarers an experience leading them to an acknowledgement of their mortality and helplessness, and simultaneously the mighty power of God. Total dependence on God is, therefore, the only thing they can do.<sup>13</sup>

Those two illustrate the contradictive attitude of God's people toward the sea throughout history. It is clear that the negative connotation, as Newell considers, is not a single story of the Christian encounter with the sea. Navigation technology, scientific understanding, and the appreciation of the beauty of the sea which develop from time to time have also encouraged the more positive views and attitudes toward the sea.<sup>14</sup> However, the sea is naturally both enticing and fear-inducing. It remains strange, unpredictable, and uncontrolled. It is still deep and vast, and holds the sense of the otherness. The sea connects us with something within or beyond ourselves – with God, asserts Newell.<sup>15</sup> It speaks to us of God, on one hand, and on the other hand, it hides God from our understanding. Newell says,

[The sea] affects us in many and varied ways and can create images that are allegories of the spiritual life. Looking towards the horizon draws us to the unknown that lies beyond. The sea's varying moods resonate with our experiences of peace and turmoil, joy and sorrow, life and death. Eternal, unfathomable, elusive, powerful, mysterious, apparently infinite, life-giving, yet fearful: in its very essence the sea speaks of God.<sup>16</sup>

At this point, Newell demonstrates how the sea holds together the two contrasting approaches to theology and spirituality: the *kataphatic* and *apophatic* in theology. *Kataphatic* approach is

---

<sup>12</sup> Newell, *The Sacramental Sea*, 1-3.

<sup>13</sup> Meric Srokosz and Rebecca S. Watson, *Blue Planet, Blue God*, 1, 11.

<sup>14</sup> Newell, *The Sacramental Sea*, 134.

<sup>15</sup> Newell, 134.

<sup>16</sup> Newell, 137.

the method of doing theology by using positive terminology. The knowledge of the divine coming from God's revelation along with the experience of God rooted in an encounter with the divine is emphasised in this mind-set. In this approach, the sea from its natural characters created by God speaks of its Creator in manifold ways. Newell claims that "the sea's vastness speaks of the infinite; its permanence speaks of the eternal and of changelessness; its quixotic fluidity speaks of the spirit; its life-giving properties speak of a loving and generous Creator, and its power speaks of the Creator's omnipotence."<sup>17</sup> This claim strongly maintains his assertion of the sacramentality of the sea as something which deserves much more attention from Christian theology in reflecting on God. It invites Christians to an encounter with the sea by exploring its vastness and depth to know and experience God, wider and deeper, as well as to respect God's mystery.

Meanwhile, *apophatic* theology points to God's transcendence, that God is always beyond human ideas and categories.<sup>18</sup> The darkness is fundamental in this method of theology as it requires the emptiness of the mind to allow God to fill the void. To this *apophatic* tradition, asserts Newell, "the sea's hidden depths speak of the mysterious and unknowable. More important, however, is the sea's remarkable ability to still and empty the mind."<sup>19</sup> Apparently, Newell highlights the second significance of the sea for the apophatic approach, that is what the sea can do or offer from its characteristics, dynamics and surrounds – a combination of its vastness, stillness and a gentle wind calms us and empties our mind.<sup>20</sup> The sea gives us a place in which we can encounter God with the apophatic vessel, so to speak.

Yet, the first contribution of the sea to the apophatic approach, in my view, is essential too. It is clear that with technological and scientific advances the depths of the sea might not

---

<sup>17</sup> Newell, *The Sacramental Sea*, 139.

<sup>18</sup> LaCugna, *God for Us*, 325.

<sup>19</sup> Newell, *The Sacramental Sea*, 139.

<sup>20</sup> Newell, 139.

remain hidden in the future. However, the sea will remain dark for humans because they do not dwell in the depth of the sea. This resonates with Ezekiel's prophecy against the king of Tyre: it is God, not the king, who dwells in the heart of the seas (Ezekiel 28:2).<sup>21</sup> As a consequence, their knowledge of the sea is limited. They can only grasp a glimpse of the darkness of the sea in a certain time and condition. The sea remains dark, uncontrollable and keeps speaking of the mysterious and unknowable God. God is there, dwelling in the sea and reigning through its vastness and depths, but the human could not see God. As shouts Psalm 77:19 (New Revised Standard Version), "Your way was through the sea, your path, through the mighty waters; yet your footprints were unseen."

The sea is sacramental, then, as it speaks of God, the revealed and the hidden One, and that, consequently, brings the Christians to be closer to God spiritually. Yet, the sea is still the "other" which cannot be controlled or directed according to human capacity to know and experience God. Its depth, vastness and fluidity echo human limitation to know and hold an absolute idea of God. The sea covers both *kataphatic* and *apophatic* methodologies of doing theology. The sea, therefore, deserves not *tehomophobia* but *tehomophilia* which is to love the sea as the sea is with its uncontrollable character, to use Catherine Keller's words.<sup>22</sup> The sea's mysterious, uncontrollable and unpredictable character should no longer be framed as negative. Instead, respecting the sea as it is and discerning its messages about God should be humanity's character.

Therefore, Newell's framework of the sacramental sea is attractive and essential as a principle of maritime theology. As a principle, the sacramental sea becomes a fundamental encouragement for the construction of maritime theology. It underlines theological reflections on human relationship with the sea as essential in Christianity because the sea speaks of God

---

<sup>21</sup> Srokosz and Watson, *Blue Planet, Blue God*. 114-17.

<sup>22</sup> See Keller, *Face of the Deep*, 7, 27-28.

and God's mystery. With his framework of the sacramental sea, Newell invites Christians to relate to the sea intentionally and theologically, and to listen to the sea carefully. He implies that the sea is not an enemy Christians should avoid in their life, but as a partner in Christianity's spiritual voyage. The sea is an abundant resource for Christian faith which will enrich Christians' reflections on their relationship with God, their neighbours, and the rest of creation.

Furthermore, the sacramental sea insists that maritime theology springing from an encounter with the sea should embrace the fluidity of knowledge and experience of God. It is open to any possibility of that knowledge and experience because the sea offers an encounter not with a dead God who humans can comprehend, but with the living God who is mysterious.<sup>23</sup> It is that our knowledge and experience of God embraces fluidity, being open and, even, surprised to any possibility. As a result, the sacramental sea encourages Christians to participate in the utilisation, conservation and restoration (UCR) of the sea and simultaneously inspires them to do that as a journey of faith with the revealed and hidden God.

Yet, I will also accept Newell's invitation to sail farther to explore how the sacramentality of the sea is pictured in God's works, particularly in humans and their relations to the sea. Hence, I will scrutinise how the sea speaks of humans and their relationship with the sea (according to God's work in creation, salvation, and consummation), to raise other guiding ideas of maritime theology.

## **2.2. The Sea Affirms Humans as Participants, not the Centre in God's Work**

It is widely accepted that industrial society is the main factor of environmental destruction. Anthropocentrism presupposes humans as the centre and purpose of God's

---

<sup>23</sup> Michael Jagessar, "'The Sea Is History': The Caribbean Sea and the Deep as Paradigms for Doing Theology on a Postcolonial Landscape," *Black Theology* 10, no. 2 (2012), 177.

creation, and that they have the right to exploit the rest of creation for their profit. Humans assume they are created as rational beings who have power to fulfil their cultural mandate. The sea, in the works of Newell as depicted before and other theologians, challenges that perspective which derives from misleading readings of Genesis' stories of creation. From her reading of Job 41:5b-7a, Keller asserts that humanity is vulnerable and their power to dominate the rest creation is just a delusion. Leviathan is a great sea creature that symbolises an absolute resistance to the human arrogance, power, and greed embodied in domestication and commodification.<sup>24</sup> The other biblical narratives which relate to the sea, with its nature and creatures, challenge that anthropocentric reading of the scripture by demonstrating human limitation and vulnerability.

Unfortunately, those texts are considered as offering a negative connotation of the sea. Newell is one among others in this position due to his focus on the understanding of God in his sacramental framework of the sea. That consideration seems acceptable because it aims to stress God's control over the whole creation and, therefore, humans should depend on God. As Newell asserts, the sea is beyond human control but still in God's control.<sup>25</sup> However, such a negation implies another facet of anthropocentrism. The narratives considered as positive are those which are in human control and certainly for their benefit. Meanwhile, those accounts considered as negative are the ones depicting the sea as threatening and dangerous for humanity because they are beyond humanity's control. This perspective presumes the inability of humans to master the sea as negative. To be afraid of the sea is to fear losing control or dominion over the rest of creation. Consequently, the spirituality deriving from this perspective, as Newell alludes, is a spirituality coming from fear. In this kind of spirituality God threatens in order to be God.

---

<sup>24</sup> Keller, "No More Sea," 190.

<sup>25</sup> Newell, *The Sacramental Sea*, 10.



Therefore, another way of articulating those narratives is required. I propose that those narratives should be considered as affirmations of the human position as a participant in the community of creation. Owing to this, the sea speaks of human limitation not as a negative but positive fact which points to human interconnectedness and interdependence with other creatures. The biblical accounts of the sea simply speak of human limitation as something normal as well as God's total control over the sea. It is that God's mastery over the sea does not necessarily mean that humans should seek mastery because they are the steward. For his disciples in the boat on the stormy sea Jesus asks them, "why are you afraid?" (Mark 4:40/ New Revised Standard Version). Yet, that question is not meant to shame them for being unable to master the sea. The calm of the sea has been regarded as a sign of Jesus' divinity, the One who can control the sea, and therefore the disciples should rely on him. That is the faith Jesus demands from the disciples. A faith which could be understood as an acceptance of their limitation that generates no fear, as well as an acknowledgement of Jesus' lordship, the divine, whose presence makes them calm.

With its characteristics as uncontrolled, wild, and unpredictable for human, the sea challenges anthropocentrism by insisting that humanity is only a participant in the community of creation. The characteristics of the sea create neither fear which forces humanity closer to God, nor shame from being threatened by the non-human creatures which humans are commanded to steward, nor a challenge for humans to master the sea with modern technologies for their profit. The sea, as Rebecca Watson illustrates, helps humans to accept their vulnerability and reliance on the sea.<sup>26</sup> Human limitation before the sea, instead, makes humans realise that they are not the centre of God's creation, but a participant of the interconnected and interdependent reality of the cosmos. That is a community of creation which God values as

---

<sup>26</sup> Rebecca S. Watson, "Creatures in Creation: Human Perceptions of the Sea in the Hebrew Bible in Ecological Perspective," in *Ecology and Theology in the Ancient World: Cross Disciplinary Perspectives*, ed. Ailsa Hunt and Hilary Marlow (London: Bloomsbury Academic, 2019), 92-94.

“very good” (Genesis 1:31).<sup>27</sup> Unlike St. Basil, who considers the sea creatures less valuable than the terrestrial animals because the aquatic animals do not have souls and cannot be controlled for human interest,<sup>28</sup> in the community of creation the sea and its creatures are co-participants alongside all other creatures in God’s creation. The sea creatures have their own life and agency, just like humans do.

God even embodies that valuable status and agency of all created beings by becoming a participant in that reality historically through the incarnate One, asserts Elizabeth Johnson from the deep incarnation perspective.<sup>29</sup> In the same vein, Richard Bauckham claims that incarnation expresses God’s personal presence, out of the freedom of God’s love, in the spatiotemporal reality of God’s creation historically and particularly in Jesus through his human nature as a participant in that cosmos.<sup>30</sup> Bauckham asserts,

[Jesus] shares physicality with all creatures in this world, biotic life with all living creatures, and so forth, but this is no more than his essential point of entry into dynamic web of relationship that constitute the cosmos. It is not only his physical solidarity all other creatures that the risen Christ, by virtue of bodily resurrection, retains, but (we should surely suppose) also his participation in the interconnectedness of the created world.<sup>31</sup>

Therefore, to relate to the sea for humans is not a subject-object relationship where the hierarchical model oppresses, but subject-subject relationship where interdependence and interconnectedness flourish. The sea is not an object for human interests, but a subject that exists firstly for itself and, then, for other created beings including humans in their interconnected and interdependent relationship. To explore the depth and vastness of the sea

---

<sup>27</sup> Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (London: Darton, Longman and Todd, 2010), 15.

<sup>28</sup> Saint Basil the Great, *The Hexaemeron* (Aerterna Press, 2016), 69-70.

<sup>29</sup> Elizabeth A. Johnson, “Jesus and the Cosmos: Soundings in the Deep Christology,” in *Incarnation: On the Scope and Depth of Christology*, ed. Niels Henrik Gregersen (Minneapolis: Fortress Press, 2015), 139.

<sup>30</sup> Richard Bauckham, “The Incarnation and the Cosmic Christ,” in *Incarnation: On the Scope and Depth of Christology*, ed. Niels Henrik Gregersen (Minneapolis: Fortress Press, 2015), 27.

<sup>31</sup> Bauckham, 45.

should not be motivated by a pride to conquer it, but to know more of God's wondrous works and God's will for us to live as a participant according to the created order of the community of creation. In fact, human's dependence on the tiny sea creature, phytoplankton, for their oxygen affirms human limitation. The sea restlessly reminds humans of their limitation, that their power to dominate and exploit the non-human for their benefit is a myth. Hence, this guiding principle suggests not the arrogance to dominate, but humility for humans to live alongside the sea, their fellow creature.<sup>32</sup> Accordingly, to hold ourselves not to sail when the sea is roaring is not only for our safety but also to respect the sea which is speaking of our limitation. This worldview is an embodiment of treating the sea with reverence and respect, as a celebration of our interconnectedness and interdependence with the sea in particular. This is the spirituality coming from an encounter with the roaring sea, as well as that from an encounter with the calm, vast and beautiful sea.

This idea leads maritime theology to be characterised by positioning humans not as the centre in God's creation, but as participants in the community of creation as well as the sea and its creatures. In so doing, maritime theology challenges anthropocentric views which put humans as the centre of creation.<sup>33</sup> Also, it affirms that humanity's mutual and asymmetrical relationship with the sea is a subject to subject relationship. They are co-participants in the community of creation,<sup>34</sup> and their interdependent relationship is very good (Genesis 1:31). Admittedly, this feature of maritime theology is in the same vein as that of eco-theology in general. What is unique here is that that characteristic is generated from challenging the negation of the sea. Maritime theology challenges anthropocentrism by demonstrating human inability to master the sea and considering that inability as constructive

---

<sup>32</sup> See Watson, "The Sea and Ecology," 334.

<sup>33</sup> See Dominika Dzwonkowska, "Is Environmental Virtue Ethics Anthropocentric?," *Journal of Agricultural and Environmental Ethics* 31, no. 6 (2018), 724-26.

<sup>34</sup> Peter Manley Scott, "Creation," in *Wiley Blackwell Companion to Political Theology, Second Edition*, ed. William T. Cavanaugh and Peter Manley Scott (Chichester: Blackwell, 2019), 380.

### 2.3. The Sea as a Participant in God's Work

The participation of the sea in God's work is understood here in two ways. The first is the sea's agency as a part of the interconnected reality of creation. This speaks of the sea as a subject that is entrusted by God with particular roles/agencies to participate in doing God's work. The second is that the sea receives and experiences God's work of creation, redemption, and consummation. Hence, the notion of participation here speaks of God's work both *through* and *for* the sea. The sea is a participant in the sense of *doing* and *receiving/experiencing* God's work. I will discuss each of them in more detail below, starting with the first one.

In regard to the ecological life, the sea has played crucial roles as in the life support system in this blue planet. Sylvia Earle claims that the ocean is "the cornerstone of our planet's life support system and the cornerstone of the ocean's life support system is life in the ocean."<sup>35</sup> The sea provides water, oxygen, food and livelihood for humans. The ocean offers up the rain which arrives to water the forest and land, for soil and farming areas so that the farmers can cultivate their land. Phytoplankton in the sea produces the oxygen required to sustain life on earth. And the sea provides millions of tons of fish every year which feed multitudes of humans and other creatures. The sea provides a major source of animal protein, as well as livelihoods for humans. As recently reported by the Food and Agriculture Organization, about 17 percent of the animal protein consumed by the global population comes from fish.<sup>36</sup> Some 59.6 million people depend on the sea for their livelihood, with 40.3 million people engaged in capture fisheries and 19.3 in aquaculture.<sup>37</sup> Needless to say, humans are dependent on the participation of the sea and its creatures for their life on this blue planet.

---

<sup>35</sup> Sylvia Earle, "Protect the Ocean, Protect Ourselves," 156.

<sup>36</sup> FAO, *SOFIA*, 2.

<sup>37</sup> FAO, 30.

In its contribution for the social life in the world (which will be developed further in the next two guiding ideas), the participation of the sea is echoed in the communities it has shaped. The sea, beside its participation as discussed in the previous section, has influenced human worldview and practices in many ways for their common life. Although, human beings do not dwell in the sea, their encounters with the sea have affected their life on the land, in particular on the coastlines. The sea has created maritime communities as signified in their worldview and practices in relation to the sea. The mutual and asymmetrical relationship of humanity and the sea is embodied in certain cultures which affirm the interconnectedness and interdependence of humanity and the sea. The sea has constituted a community or a greater society consisting of human beings, marine creatures, the sea and its dynamics, and their surroundings.<sup>38</sup> In such cultures, maritime people collectively preserve their knowledge of God and questions of God's mystery they have obtained through their encounters with the sea. In their maritime relationships, they keep their relationship with God in between the fluidity of the sea and the fixity of the land.

Srokosz and Watson allude to this point as they claim, "close encounters with the sea can have a profound effect on a person's spirituality, influencing their understanding of the world, themselves and God, and of the relationship between the three."<sup>39</sup> Even in this regard, it is reasonable to say that the "*imago dei*" of humanity is also shaped by the sea. For the sea does not create humans in the same way God does, but it participates in forming the worldviews and characteristics of the *imago dei* as embodied in their understanding of God, themselves and their neighbours, and their surroundings – especially the sea. That embodiment is also pictured in their relationship with God, their fellow humans, and the sea. In terms of how they relate to one another, the concept and practice of *talanoa* of the Oceania people is a great example.

---

<sup>38</sup> Cf. Peter Manley Scott, *A Theology of Postnatural Right* (Münster: LIT Verlag, 2019), 19, 20-30.

<sup>39</sup> Srokosz and Watson, *Blue Planet, Blue God*, 11.

*Talanoa* speaks of how an individual should live in a community. It is to give space for others; to do justice by welcoming and respecting their stories; to intentionally listen to their stories; and to be open for dialogues in regards to the stories where everyone is valued and welcomed to contribute.<sup>40</sup>

That maritime culture is a form of what David Brown considers social conditioning which is an essential part in the interpretation of the life and work of the incarnate God.<sup>41</sup> Social conditioning refers to a particular context which influences its inhabitants' thoughts and reflections as well as their responses to God and scripture. Brown claims that incarnation is "a deep enmeshing in the ordinary conditions of human existence, our dependence on others, and in particular the culture within which we are set."<sup>42</sup> Brown insists that Jesus' teachings using ideas, images and metaphors are supported by his surroundings. Jesus develops his teachings from his interactions with diverse subjects (created beings) in the place where he lives and works.<sup>43</sup> He "meditates on them and creatively shapes them to his own unique sense of mission."<sup>44</sup> Nevertheless, the culture and environment where he grows and lives have influential contributions in his life and work. In the works of the incarnate God, the non-human creatures are welcomed to participate according to their agency. Jesus's advice for his listeners to "behold the lilies" must have come from his interaction *in concreto*<sup>45</sup> with that living creature through contemplation, to use H. Paul Santmire's I-Ens framework.<sup>46</sup> Jesus' interactions with

---

<sup>40</sup> Halapua, *Waves of God's Embrace*, 64-66.

<sup>41</sup> David Brown, "A Sacramental World: Why It Matters," in *The Oxford Handbook of Sacramental Theology*, ed. Hans Boersma and Mathew Levering (Oxford: OUP Oxford, 2015), 611-12.

<sup>42</sup> Brown, 611.

<sup>43</sup> I think that act of Jesus confirms the claim of William A. Dyrness and Oscar García-Johnson that place matters in developing a theology. *Theology Without Borders: An Introduction to Global Conversations* (Grand Rapids, MI: Baker Academic, 2015), 43.

<sup>44</sup> Brown, "A Sacramental World: Why It Matters," 611.

<sup>45</sup> See Peter Manley Scott, *A Political Theology of Nature* (Cambridge: Cambridge University Press, 2003), 7.

<sup>46</sup> H. Paul Santmire, "Behold the Lilies: Martin Buber and the Contemplation of Nature," *Dialog* 57, no. 1 (2018), 18-22.

those creatures imply that his surroundings (living creatures, hills, land, and lake/sea) are considered essential in God's work. The non-human creatures are invited to actively participate in God's works including the redemptive and transformative works of Jesus for the cosmos itself.<sup>47</sup>

As mentioned above, the participation of the sea as a recipient of God's liberating work also affirms that God values the sea. God's liberating work is also for the sea. Certainly, the sea has no sin but it suffers from human sin, and therefore needs to be liberated. The sea is vulnerable to other forces, including human. Tsunamis and storms prove that the sea is not invincible to earthquake and wind.<sup>48</sup> Yet, human force is the most influential and situates the sea in maritime crisis. With an exploitative desire, humans oppress the sea by exploiting its resources and using the sea as a means for slavery. Modern lives and industries have also interrupted the maritime cultures with significant impacts which worsen the crisis. As is well said by John R. Gillis,

... coasts are now overrun by inlanders who want to live on the sea, but have not the slightest idea of how to live with it. Industrial fishing and the rise of container shipping has reduced the numbers of working waterfronts of all kinds, displacing them from shores that have been taken over for recreational purposes. The shore has become thoroughly domesticated and urbanized, and the once mobile camp became a "teardown", allowing the shore property to rocket in value.

...

Vernacular knowledge has been cast aside in favour of engineering expertise-based standards developed for terrestrial rather than aqueous environments. In the era of globalization and the nation state, local people have lost control of the shore, for what was once a frontier, a realm of freedom of movement, is now a closely guarded coast.<sup>49</sup>

---

<sup>47</sup> McDougall, *The Cosmos as the Primary Sacrament*, 115-16.

<sup>48</sup> Cf. Dorrik Stow, *Oceans: A Very Short Introduction* (Oxford: Oxford University Press, 2017), 64.

<sup>49</sup> John R. Gillis, "Traditional Cultures Editorial: Mobility and Innovation in Traditional Coastal Cultures," in *Coastal Change, Ocean Conservation and Resilient Communities*, ed. Marcha Johnson and Amanda Bayley (Cham: Springer International Publishing, 2016), 10-11.

Gillis shows that the sea has been treated as merely an object for human profit and pleasure. Such an anthropocentrism destroys the common and sustainable life the sea has participated to create. Needless to say that Lynne White's critique resonates across this fact.<sup>50</sup> Christianity has contributed to create the maritime crisis in some ways. In my view, *tehomophobia* and the exclusion of the sea from the salvific work of God are generated, certainly, from the anthropocentrism I have addressed in previous section. The absence of the sea in the Ten Commandments of Food launched by the World Council of Churches in 2016<sup>51</sup> simply expresses that anthropocentric view toward the sea.

In contrast, the biblical narratives explicate God's concern for the liberation of the sea. In response to White's critique, a number of theologians have maintained that nature is also included in God's liberating work. Owing to this, it is reasonable to affirm that the sea is a part of the groaning creation waiting for God's work of liberation. Yet, such a conclusion looks insecure because of John's apocalyptic vision that the sea will be annihilated: the sea is no more. Scholars have argued that the sea in the apocalypse is symbolic, but the maritime crisis today implies the literalisation of that annihilation, as Keller asserts.<sup>52</sup> Not only the resource but also the influence of the sea in society is included in the *tehomicide*. Therefore, alternative readings on that text are necessary to ensure the place of the sea in the redemptive and transformative work of God.

Elsewhere, I offer a reading of "the sea is no more" in John's apocalyptic vision navigated by my reading of Jesus feeding of the multitude in the context of the Roman Empire's exploitative and oppressive economic system on the fishing industry of the Sea of Galilee.<sup>53</sup> Following Raj Nadella who claims that the feeding is Jesus' resistance to that economic

---

<sup>50</sup> White, "The Historical Roots of Our Ecologic Crisis."

<sup>51</sup> See Maggang, "Emphasizing Fish, Fisher, and Sea, 8-10.

<sup>52</sup> Keller, "No More Sea," 185.

<sup>53</sup> Maggang, "Emphasizing Fish, Fisher, and Sea," 16-19.



system,<sup>54</sup> I argue that John who has an experience as a Galilean fisher continues Jesus' resistance in the wider context, the Mediterranean Sea, where that system also applies. As in the feeding event, Jesus restores the agency of the Sea of Galilee to give food and livelihood for all people - especially the poor. John's apocalyptic vision announces the liberation of the Mediterranean Sea from the Roman Empire. "It is not the saltwater body, but the Romans' exploitative order which transformed the sea into a means of evil which will be annihilated."<sup>55</sup> As Barbara R. Rossing suggests, the book of Revelation visualizes the liberation and renewal of the earth along with its all elements created by God.<sup>56</sup> The sea will no more be manipulated and oppressed. Instead, the sea will take part in a new heaven and earth because its creatures will join other living creatures in heaven and on earth and under the earth to sing to "the one seated on the throne and the Lamb be blessing and honour and glory and might forever and ever" (Revelation 5:13/ New Revised Standard Version).

Interestingly, the sea is not passive in God's redemptive and transformative works for itself. The feeding of the multitude in particular indicates that God welcomes the sea to actively participate in those works. The sea still provides two fishes for Jesus to use for its liberation. As Northcott emphasises, the sea is not passive but keeps playing a decisive role (alongside human agency) for the sea's recovery from ecological crisis.<sup>57</sup> The sea is violated and forced for the interest of human dominion, but it is not the end of its participation in God's creation. The sea is still there with all its influences to be involved in God's works toward the consummation. The maritime cultures it shapes are significant to utilise God's redemptive and transformative works for the sea itself. Conservation scientists have increasingly

---

<sup>54</sup> Raj Nadella, "The Two Banquets: Mark's Vision of Anti-Imperial Economics," *Interpretation* 70, no. 2 (2016), 172-74.

<sup>55</sup> Maggang, "Emphasizing Fish, Fisher, and Sea," 18-19.

<sup>56</sup> Barbara R. Rossing, "Waters Cry Out: Water Protectors, Watershed Justice, and the Voice of the Waters," in *Decolonizing Ecotheology: Indigenous and Subaltern Challenges*, ed. S. Lily Mendoza and George Zachariah (Eugene, Oregon: Pickwick Publications, 2022), 44-46.

<sup>57</sup> Northcott, "Ecological Hope," 222-24.

acknowledged that traditional cultures generated by human encounter with their surroundings have potential to be used for nature preservation.<sup>58</sup> Accordingly, maritime cultures need to be considered and involved in any endeavour to embody human relationship with the sea particularly in the utilisation, conservation, and restoration of the sea (UCR). I expand on this idea in chapter six.

This guiding idea implies that maritime theology articulates God's work through and for the sea. It is that human relationship with the sea should be constructed in such a way that the relationship becomes an expression of God's life-giving and liberating works through and for the sea. To relate to the sea for Christian faith in the maritime theological framework is to let the sea play its role for the common life in this blue planet to flourish. With this principle, maritime theology challenges any oppression of the sea conducted by humans for any purpose, whether economic growth, urban life, and so on. Also, this theology is open to interact and collaborate with all parties, including the traditional maritime cultures, which seek for the sea to flourish, based on a recognition that God works through those parties for the sea.

#### **2.4. As Connector, the Sea Offers a Friendship for the Common Life**

As widely accepted in social studies of the sea, connection is considered a significant contribution of the sea. Fernand Braudel, a historian of the Mediterranean Sea, asserts that the sea "provides unity, transport, and the means of exchange and intercourse, if man is prepared to make an effort and pay a price."<sup>59</sup> Similarly, David Abulafia by exploring the history of the Pacific Ocean and its inhabitants suggests that the sea signifies unity.<sup>60</sup> The sea is seen as a bridge which connects people along with their ideas, cultures, beliefs, food, plants, etc. for

---

<sup>58</sup> Michael S. Northcott, "Buddhist Rituals, Mosque Sermons, and Marine Turtles," 199.

<sup>59</sup> Fernand Braudel, *The Mediterranean and Mediterranean World in the Age of Philip II Vol. I* [transl. S. Reynold] (New York: Harper Colophon Book, 1976), 276.

<sup>60</sup> David Abulafia, *The Boundless Sea: A Human History of the Oceans* (Oxford: Oxford University Press, 2019), 3.

numerous purposes and occasions.<sup>61</sup> The sea has facilitated peoples' movements from a place to other places. Stefanie Hassler argues that coasts have also become what Mary Louise Pratt defines as contact zones.<sup>62</sup> It is social spaces where the differences in many aspects of human life meet, clash, and wrestle.<sup>63</sup> People interact, communities emerge, change, and become hybrid. The integration of the migrant fishers and the local people in Shiraho Village, Okinawa, Japan, who were previously in tensions of ethnic diversity, is an excellent example of this.<sup>64</sup> The others, outsiders, even enemies, become friends by the sea.

By its connecting role, the sea makes coasts the place of hybrid communities in which people can live and work together to sustain their common life. They are communities characterised by open-minded views of the world and open-handed attitudes in dealing with differences and otherness.<sup>65</sup> Encounters with the sea make the coastal people always "freer than the inlanders, less subject of kings and priesthood."<sup>66</sup> Even, a knowledge which was vertical turns horizontal by the influence of the sea, as claims Franco Cassano.<sup>67</sup> Each individual is respected, and the community is celebrated, as demonstrated in the practice of *Talanoa* in

---

<sup>61</sup> See Stefanie Hessler, "Tidalectics: Imagining an Oceanic Worldview through Art and Science," in *Tidalectics: Imagining an Oceanic Worldview through Art and Science*, ed. Stefanie Hessler (Massachusetts: MIT Press, 2018), 33.

<sup>62</sup> Hessler, "Tidalectics."

<sup>63</sup> Mary Louise Pratt, "Arts of the Contact Zone," *Profession*, 1991, 34.

<sup>64</sup> Aoi Sugimoto, "Fish as a 'Bridge' Connecting Migrant Fishers with the Local Community: Findings from Okinawa, Japan," *Maritime Studies* 15, no. 1 (2016), 11-12.

<sup>65</sup> That characteristic is common in Indonesian coastal communities. See Sapulette, "Laut Sebagai Bagian Dari Masyarakat Kepulauan," 6-9. That is also the characteristic of the people in Oceania. See Nancy M. Victorin-Vangerud, "Thinking like an Archipelago: Beyond Tehomophobic Theology," *Pacifica* 16 (2003), 166-68. Also the practice of *talanoa*, as Halapua displays, expresses that openness (Halapua, *Waves of God's Embrace*, 64-67). Accordingly, Linford Stutzman could be correct to suggest that Jesus decided to move from the land-locked Nazareth to the coastal area of the Sea of Galilee where the people are more receptive to his teachings (Linford Stutzman, *With Paul at Sea: Learning from the Apostle Who Took the Gospel from Land to Sea* (Eugene, Oregon: Cascade Books, 2012), 39). The fact that the early Christian movements thrived in the Mediterranean port cities, as demonstrated by Rodney Stark, resonates with that idea. See Rodney Stark, *Cities of God* (HarperOne, 2007), 225-40.

<sup>66</sup> Gillis, "Traditional Cultures Editorial," 9.

<sup>67</sup> Franco Cassano, *Southern Thought and Other Essays on the Mediterranean* (New York: Fordham University Press, 2012), 20.

Oceania. As connector, the sea, therefore, offers a relationship of friendship for people from different cultural backgrounds to live and work together for their common good.

Furthermore, with its essential contributions to social and ecological life on earth, the sea also connects peoples from different places and backgrounds. The boundless sea penetrates national and territorial borders to connect islands and continents. It makes fluid any form of exclusiveness and makes people interconnected without any movement of them from one place to other places. Accordingly, the relationship between the human and the sea in Indonesia can affect life in other countries. The crisis and the UCR of marine life in the Savu Sea of Indonesia will affect the lives of people in Australia. The extinction of phytoplankton in the Pacific Ocean will affect the life of highlanders on the continents. The melting of ice in the Arctic or Antarctica has negative impacts on the life of the people in Oceania. Through the sea, we relate to other people we never meet and live with an awareness of other people in different places. Hence, the sea situates all human inhabitants to live and work together (collaborative) for sustaining the common life.

By connecting those things, the sea offers a friendship, an imagined friendship, for the common life consisting of people in the same and different places, social and environmental backgrounds. The friendship is not abstract but concrete, not rigid but fluid. In this friendship, differences are embraced and everyone is equal. It is a friendship toward common life in which everyone has potential and responsibility to participate for life in/from their place and background. It is life, not death, the sea offers and brings through that universal friendship. It is not the life for an individual or a group of influential people, but for all inhabitants of the blue planet, a common life. For the sea gives oxygen for all living creatures in this planet, Earle

insists.<sup>68</sup> Also, the sea facilitates people in differences to interact and live together, as noted by Hessler<sup>69</sup> and displayed in the work of Sugimoto.<sup>70</sup>

Such a friendship is an offer because it can be accepted or rejected. Indeed, humans need to accept that offer. Yet, humans can reject that offer as portrayed in history. Instead of friends, enemies come from the sea to conquer, colonise, oppress, and steal humans and goods. In some human hands, the sea is made a means for war, the slave trade, and destruction of society and marine life. Hence, it is always an offer for humans. They could/not accept the offer of the sea for a universal friendship in which life for all comes and flourishes.

Christian faith acknowledges and accepts that offer from the sea. God's work in Jesus which brings life for the world as Good News and the spread of that Good News across the globe affirms this guiding idea. In his ministry narrated in the Gospel of Mark (5:1-20), the sea facilitates Jesus to reach the Gentiles, those considered as the outsider, impure and defiled according to the first century Judeans' law of purity.<sup>71</sup> Through the sea, the Kingdom of God is proclaimed and embodied beyond religious and geographical borders – for the Gentiles and on the land of the Gentiles. The outcasts are embraced in the loving relationship of the Kingdom of God. Those who are considered as outsiders and even the enemy, are welcomed and made a friend. For the man called Legion, his liberation from demon possession comes through the Sea of Galilee. The man liberated was empowered to spread that liberating work of Jesus coming through the Sea of Galilee to his fellow Gentiles on his land, Decapolis. For Paul the apostle, the sea is an essential participant to spread the liberating works of God in Jesus to the

---

<sup>68</sup> Earle, "Protect the Ocean, Protect Ourselves" 156.

<sup>69</sup> Hessler, "Tidialectics," 33.

<sup>70</sup> Sugimoto, "Fish as a 'Bridge'," 11-12.

<sup>71</sup> David Rhoads, "Social Criticism: Crossing Boundaries," in *Mark and Method: New Approaches in Biblical Studies*, ed. Janice Chapel Anderson and Stephen D. Moore (Minneapolis: Fortress Press, 2008), 157-65.

edge of the earth through the Mediterranean Sea. Through the sea, the early Christians shared the Good News and offered a loving friendship to the Gentiles.

Hence, for Christian faith, through the sea comes the flourishing life from God as embodied in a relationship of people from different places and backgrounds, a universal friendship. The sea connects and offers a relationship of friendship in which God's works for all flourish. Through the connecting sea, Jesus freely and regularly (Mark 5:21; 6:32; 8:10)<sup>72</sup> crossed human-made borders (religious, political, economic) to bring life for all people.<sup>73</sup> God's works in Jesus through the sea in that narrative simply affirms the connecting role of the sea, that is a participant to bring life for and make friends of all. Also, the empowerment of the man liberated from evil implies that everyone in that community has responsibility to share that life and make new friends.

In a more specific understanding, Christian faith can view and employ the connecting sea as a participant for the liberation of the possessed and oppressed. As Srokosz and Watson say, the sea plays a significant role in the liberation of Israelites from slavery in Egypt by "being piled-up or dried."<sup>74</sup> God's liberating work also addresses the political and economic aspects.<sup>75</sup> The Roman Empire employed the connecting sea to conquer and colonise; not giving life for all people but the elites only, and suffering and death for the defeated. The Empire accepted the offer of the sea but applied it for its elites only. It is a friendship of the elites while the conquered people were forced to support that exclusive friendship. The Empire built that kind of friendship with violations and exploitation to humans and the sea. The life of elites flourished while that of the oppressed suffered. In Galilee, the life of the conquered people, particularly the fishers, suffered. Meanwhile Herod Antipas and his elite Roman colleagues

---

<sup>72</sup> Elizabeth Struthers Malbon, "The Jesus of Mark and the Sea of Galilee," *Journal of Biblical Literature* 103, no. 3 (1984), 364.

<sup>73</sup> Halapua, *Waves of God's Embrace*, 27.

<sup>74</sup> Srokosz and Watson, *Blue Planet, Blue God: The Bible and the Sea*. 3.

<sup>75</sup> See Nadella, "The Two Banquets: Mark's Vision of Anti-Imperial Economics."

lived in prosperity from the economic system they cultivated.<sup>76</sup> In a wider context, as indicated in John's resistance in the book of Revelation, the Roman Empire used the Mediterranean Sea to bring prosperity for the elites, but suffering and death for the oppressed.<sup>77</sup>

In contrast, Jesus, in my view, demonstrates a model of friendship relationship in response to the connecting role of the sea. He challenged any kind of exclusive friendship by offering a friendship to all people. For instance, Jesus did that by liberating Legion in Decapolis, who was an outsider according to the Judean concept of holiness or purity.<sup>78</sup> Not with violations, but with love, Jesus offers a friendship for all people.

Furthermore, Christianity also challenges any form of denying the role of the sea as a connector for universal friendship. Oppression through the sea implies that the sea itself is oppressed by the denial of its connecting role. Based on my discussion of the sea in the Book of Revelation in the previous section, it is plausible to say that John also precisely resists the denial of the connecting role of the sea in chapter 18. John affirms that the oppressed sea will be liberated. The denial of its connecting role will be no more, and the universal friendship the connecting sea offers is coming.

As a result, Christian faith affirms the connecting role of the sea, which offers a universal friendship for the common life as its "common vision."<sup>79</sup> Christianity resists any view and attitude that denies that role. Its movement through the sea is supposed to reach and befriend those considered as the outcast and stranger, to use McFague's words.<sup>80</sup> Christianity travels through the sea to share life and liberate the oppressed. Christianity supposedly works to empower the connecting role of the sea in this context. It is called to make sure that through

---

<sup>76</sup> K. C. Hanson, "The Galilean Fishing Economy and the Jesus Tradition," *Biblical Theology Bulletin* 27, no. 3 (1999). See also Robert J. Myles and Michael Kok, "On the Implausibility of Identifying the Disciple in John 18: 15–16 as a Galilean Fisherman," *Novum Testamentum* 61, no. 4 (2019).

<sup>77</sup> Craig R. Koester, "Revelation's Visionary Challenge to Ordinary Empire," *Interpretation- Journal of Bible and Theology* 63, no. 1 (2009).

<sup>78</sup> Rhoads, "Social Criticism: Crossing Boundaries," 157-65.

<sup>79</sup> See Sallie McFague, *Models of God* (London: SCM Press, 1987), 163.

<sup>80</sup> McFague, 168.

the connecting sea, the interconnected life of all people and nature flourishes. Jesus' followers should ensure that it is a joyful life, not suffering and death, coming through the sea. Christians are encouraged to embody this perspective by participating in the universal friendship in which they "break bread together"<sup>81</sup> and work together with other people and sustain that common life. Christianity does this all toward the consummation.

Based on this principle, maritime theology is at work to generate Christian theological reflections that support the connecting role of the sea for the common life. Firstly, it seeks to embody Christian acknowledgement of the connecting role of the sea in the world today. Maritime theology should be aware of issues related to that role such as slavery trade, smuggling, human trafficking, war, and exploitation of labour and any form of injustice which occur through and at sea. Colonialism is problematic because Christianity itself was in many ways spread in the process of colonialism. European colonialism has ended, but its impacts in many aspects of life, including Christian theological perspectives, endure in the ex-colonised world. Christians' relationship with the sea in the third world must have been influenced by the colonisers' view and practice on the sea, an issue raised by Michael Jagessar from the context of the Caribbean Sea.<sup>82</sup> Maritime theology, therefore, deals with postcolonial theology in this context as an effort to restore Christianity's denial of the connecting role of the sea in the past.

Secondly, maritime theology works to strengthen the friendship offered by the sea. It seeks to theologically reflect on how Christians should live together with people from other religions and traditions, particularly in maritime societies. In the context of maritime crisis, maritime theology seeks to give Christian theological reflection on the friendship offered by the sea offered by the sea to support the sustainability of the common life. For this purpose, collaboration will be crucial in maritime theological discourses as the sea connects people to

---

<sup>81</sup> McFague, *Models of God*.

<sup>82</sup> Jagessar, "The Sea Is History," 171-72.



live and work together for their common life, whether in the same or different places on this blue planet.

Finally, in response to the connecting role of the sea, maritime theology seeks to give Christian theological reflections on the interconnectedness of the created world, specifically in maritime contexts. It works with how that interconnected and interdependent relationship – human and other creatures – are expressed physically in and through human relationships with the sea. It is a relationship signified by collaborative works of human beings, and in particular, toward life.

## **2.5. As Boundary, the Sea Shapes Maritime Particularity and Affirms It as Significant**

While the sea, on the one hand connects, on the other hand, it functions as a boundary, not in the sense of barrier<sup>83</sup> but of a subject which differentiates one community from others, in the same or different islands with particular characteristics. As a boundary, the sea exists physically between the islands and encounters places in the islands in different ways. It connects the people in those islands and places as they can travel to others. However, the islands and places<sup>84</sup> do not move from their spot, and the sea with its natural character they encounter is always there too, although the islands and places are dynamic and open to changes in response to natural phenomena including that of the sea.<sup>85</sup> This fact is essential as it points to the particular way of life (worldview and attitudes) in relation to the sea of the communities in those islands and its significance.

---

<sup>83</sup> See Jione Havea, “Islander Criticism: Waters, Way, Worries,” in *Sea of Readings: The Bible in the South Pacific*, ed. Jione Havea (Atlanta: SBL Press, 2018), 12.

<sup>84</sup> Places here also refer to the waters spots where the sea nomads stay in their houseboats, although the sea nomad is not the focus of my work.

<sup>85</sup>Cf. Jione Havea, “The Future Stands between Here and There: Towards an Island(Ic) Hermeneutics,” *The Pacific Journal of Theology* 13, no. 2 (1995), 61-68.

The sea is influential in shaping the particular characteristics of each community because of their interaction with the natural dynamics of the sea. Epeli Hau'ofa from Oceania, for instance, contends that the oceanic people's adaptive interaction with the sea has formed their ways of life – their identity.<sup>86</sup> That interaction is adaptive because of the natural character of the sea they encounter on the sea and on the land. The natural character of the sea, such as type of waves people (seafarer and fishers) encounter, must affect their ways of relating to the sea. On land, people encounter the edge of the sea, which according to Rachel Carson, “remains an elusive and indefinable boundary.”<sup>87</sup> That edge of the sea influences the coastal edges, making the land “fluid” to alteration into unpredictable shapes. The tidal movement of the sea implies that the edge of the sea always takes from and adds something to the land.<sup>88</sup> Havea is correct to say that no one can return to the original island<sup>89</sup> like the tide which, “from dead-calm seas to angry tsunamis, ... never returns to the same spot twice,” suggests Hessler.<sup>90</sup> There is no original point and “end” of encountering the sea but new possibilities emerging from the edge of the sea, asserts Nancy Victorin-Vangerud.<sup>91</sup> This geological fact affects human ways of relating to the sea.

The natural characteristic of the sea people encounter determines their way of life. Whether in the same or different island, each maritime community has its way of life concerning the sea. The way of relating to the sea of the coastal people on Java Island is different from that on Timor Island. Even the coastal people in the northern part of Java are different from that in the southern part in terms of their type of boat, for instance. That is because of the different natural character of the sea (Java Sea and Indian Ocean) each of them

---

<sup>86</sup> Epeli Hau'ofa, *We Are the Oceans* (Honolulu: University of Hawai'i Press, 2008), 52, 54.

<sup>87</sup> Rachel Carson, *The Edge of the Sea* (Boston: Houghton Mifflin, 1998), 2.

<sup>88</sup> Havea, “The Future Stands between Here and There,” 64.

<sup>89</sup> Havea.

<sup>90</sup> Hessler, “Tidalectics,”

<sup>91</sup> Nancy M. Victorin-Vangerud, “Thinking like an Archipelago: Beyond Tehomophobic Theology,” *Pacifica* 16 (2003), 167-68.

encounters. What is common in traditional maritime culture is that their way of life has helped them to sustain their life, especially those whose life is dependent on the sea as a crucial source of food, livelihood, and so on. The sea situates them to live and work in particular ways for their common good, not only human but also the sea and its creatures.

By that way of life, the sea differentiates one community from the others. Accordingly, the sea particularises those communities. Each community has a particular way of relating to the sea, as the one giving them food, friends, and an identity. That is the particularity of maritime communities constructed by the sea – the particular way of life of maritime communities concerning the sea for the common life of humans and the sea.

Furthermore, it is fundamental to stress that the particularity of the maritime community is place-based.<sup>92</sup> The particularity here points to identity which in this regard is attached to a place of encounter with the sea, as implied in Hau'ofa's words mentioned before and Leslie Boseto's appeal, "our land and sea are us and we are them. Do not separate us, if you do so, you are murdering us!"<sup>93</sup> The people from the northern part of Java can move and settle in the southern one. Yet, they cannot simply relate to the sea in the southern part according to their way of relating to the sea in the northern one, or with dominant power, for instance, force the southern fishers to use the northern type of boat. For their northern type of boat will not work or could even break if they use it for fishing in the south sea of Java. They must be adaptive to the way of relating to the sea of the community in the southern part of Java. Their interactions with the locals might generate a hybrid way of relating to the sea, a new particularity, as I have pointed out in the previous section. However, they cannot diminish all features of the particularity of the southern community, like the type of boat.

---

<sup>92</sup> Cf. Roy A. Rappaport, *Ritual and Religion in the Making of Humanity* (Cambridge: Cambridge University Press, 1999), 451.

<sup>93</sup> Leslie Boseto, "Do Not Separate Us from Our Land and Sea," *The Pacific Journal of Theology* 13, no. 2 (1995), 69-70.

This place-based dimension of maritime particularity insists that to respect and embrace diversity is always an inevitability. The sea permanently exists as a boundary in between a community and the others. The sea connects communities yet keeps their identity by being an ‘in-between’, a boundary existing between one community and the others.<sup>94</sup> In fact, as discussed in the previous section, the sea connects people from different backgrounds (traditions, beliefs, etc.) and places, and offers them all a friendship. Nevertheless, the sea always challenges disrespectful views and practices toward diversity in that relationship. The relationship of friendship offered by the sea is not uniform or homogeneous but diverse and dynamic. This is because the sea creates and, as Halapua insists, embraces diversity.<sup>95</sup> The societies, as part of that friendship, have their characteristics as particularised by the sea. The ‘in-between’ sea permanently functions as boundary and, in so doing, it affirms and respects the particular characteristic of each local community, in which people and place are integrated, as essential in how people relate to the sea.

That role of the sea points to the notion of archipelago in which the connecting and particularising roles of the sea meet. An archipelago is a group of islands linked by the sea in which, writes Victorin-Vangerud, diversities between beings and places are acknowledged, but that does not stop them from being in a relationship.<sup>96</sup> Whitney Bauman, who engages with Tom Boellstorff’s concept of archipelagic self, also demonstrates that Indonesian archipelago creates an ethic that embraces communality and diversity altogether.<sup>97</sup> In the archipelagic framework, the particularity of communities is recognised and respected. It is in this way, the friendship offered by the sea is characterised. Partnership, not colonialist dominance or cultural

---

<sup>94</sup> Cf. Cassano, *Southern Thought*, 18.

<sup>95</sup> Halapua, *Waves of God’s Embrace*, 13.

<sup>96</sup> Victorin-Vangerud, “Thinking like an Archipelago,” 165.

<sup>97</sup> Whitney Bauman, “Meaning-Making Practices, Copyrights, and Architecture in the Indonesian Archipelago: Opening toward a Planetary Ethic,” *Worldviews* 19, no. 2 (2015), 185-200.

paternalism,<sup>98</sup> or globalisation that imposes sameness,<sup>99</sup> is a feature of that friendship generated from the particularising sea. Space being opened wide for communities to exist and flourish in their particularity is another feature. In an archipelagic point of view, the sea particularises communities and gives them space to thrive according to their particular ways of relating to the sea.

By the affirmation of the particularity as essential, the sea invites Christians to respect the locals and consider them as vital in addressing issues of the human relationship with the sea. Conservation scientists, Northcott says, have recognised the role and contribution of the locals as crucial in any effort of the ecological conservation and restoration.<sup>100</sup> It is because, according to Roy Rappaport, the locals have place-based knowledge and practice which work effectively in their environment.<sup>101</sup> Such knowledge and practice are applicable because they derive from real and long encounters with the environment, along with its dynamics. Therefore, referring to the work of Bruno Latour, Northcott suggests that conservation scientists must form an actor-network in which the locals are included.<sup>102</sup> Northcott, in his article, demonstrates that the engagement of the locals, including religious communities, in the conservation of the leatherback turtle in West Malaysia is the key to success.

Nevertheless, it is essential to emphasise that particularity in this context is understood as the present way of life of the locals embodied in the relationship/ interaction with the sea that preserves the common life of human and non-human creatures. The particular characteristic of a maritime community is not static due to the natural dynamics and connecting role of the sea, as Havea reminds us.<sup>103</sup> It is dynamic and changes from time to time. Even,

---

<sup>98</sup> Victorin-Vangerud, "Thinking like an Archipelago: Beyond Tehomophobic Theology."

<sup>99</sup> Gayatri Spivak, quoted in Bauman, "Meaning-Making Practices, Copyrights, and Architecture in the Indonesian Archipelago," 185.

<sup>100</sup> Northcott, "Buddhist Rituals, Mosque Sermons, and Marine Turtles," 199.

<sup>101</sup> Rappaport, *Ritual and Religion*, 451.

<sup>102</sup> Northcott, "Buddhist Rituals, Mosque Sermons, and Marine Turtles," 198-99.

<sup>103</sup> Havea, "The Future Stands between Here and There," 61-66.

because of the influences of other forces, the particularity itself has altered and threatened the common life. Northcott asserts that “once consumption and conservation fall under the aegis of the nation-state, in partnership with economic corporations and global market forces, human beings are drawn into a destructive consumption economy, and they lose a sense of connection with and responsibility for their local habitat.”<sup>104</sup> Also, traditional maritime practices which support the common life might have been left behind by the local people because of the fear of syncretism. Christianity might be one of the forces that diminish the practices.<sup>105</sup>

Therefore, maritime particularity should be examined to find whether it brings life or death, justice or injustice, individual or common life. As the movement of the tides is to bring life, the sea affirms the significance of the particularity, which brings life for all too. In this tidal movement of the sea, maritime particularity is shaped and brings life for all, for both human and non-human.

In Christian theology, the notion of particularity in this context is fundamental. It expresses God’s work in creation through the Spirit by which God dwells in God’s creation. God is present everywhere and at every time with God’s creatures, and at work to give and maintain their life. Jürgen Moltmann argues that “through the powers and potentialities of the Spirit, the Creator indwells the creatures he has made, animates them, holds them in life, and leads them into the future of his kingdom.”<sup>106</sup> Only by the work of the Spirit life exists and the life signposts the presence of the Spirit, as St. Ambrose of Milan contends.<sup>107</sup> Further, Sigurd

---

<sup>104</sup> Northcott, “Buddhist Rituals, Mosque Sermons, and Marine Turtles,” 211.

<sup>105</sup> Cf. Sevati Tuwere, “An Agenda for the Theological Task of the Church in Oceania,” *The Pacific Journal of Theology* 13, no. 2 (1995), 10-11.

<sup>106</sup> Moltmann, *God in Creation*, 14.

<sup>107</sup> Cited in Sigurd Bergmann, “The Spirit and Climate Change,” in *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie and Hilda P. Koster (London: Bloomsbury Publishing Plc, 2019), 497.

Bergmann asserts that the Giver of life works in and with creation.<sup>108</sup> Accordingly, the fact that each community lives according to their particular way of life, situated in their local environment, implies that the Spirit of God works in and with their locality. Hence, it is plausible to say that the Spirit creates that particularity and maintains it in her life-giving work. As for Colin Gunton, the Christian scripture implies that the Spirit crosses the boundary, but the same Spirit does not annihilate particularity. Instead, the Spirit has a particularising function by maintaining and strengthening particularity.<sup>109</sup>

It is clear that Gunton does not apply this work of the Spirit to a community like maritime particularity. In *the One, the Three and the Many*, the British theologian applies the particularising work of the spirit on the being of person and thing individually. Nevertheless, Gunton's theology of the particularising Spirit is open to be applied for maritime (community) particularity as he does not restrict the work of the Spirit as only for the being of an individual.

For Gunton, the particularity of a human being comes from his/her interactions with other humans and non-human creatures. The Spirit particularises a being through those interactions. As Gunton asserts, "their particular being is a being in relation, each distinct and unique and yet each inseparably bound with other, and ultimately all, particulars."<sup>110</sup> Owing to this, the interaction/relationship among those creatures is fundamental here. In my view, as each member in that relationship is a particular being, that relationship must be particular too. Gunton, in fact, anchors his theology of the particularising spirit in Irenaeus' theology of creation by insisting that creation comes into being out of God's particularising will.<sup>111</sup> Gunton, therefore, suggests that the universe is particular as well as the persons and things within it.

---

<sup>108</sup> Sigurd Bergmann, "The Legacy of Trinitarian Cosmology in the Anthropocene: Transcotextualising Late Antiquity Theology for the Late Modernity," *Studia Theologica-Nordic Journal of Theology* 69, no. 1 (2015), 39.

<sup>109</sup> Colin Gunton, *The One, The Three and The Many* (Cambridge: Cambridge University Press, 1993), 181-82.

<sup>110</sup> Gunton, 207.

<sup>111</sup> Gunton, 54.

The universe is one particularity in which all particular beings (person and thing) interact with one another.<sup>112</sup> Yet, as he separates humans (person) from nature (thing) according to his discussion on the notion of sociality and transcendentality,<sup>113</sup> Gunton does not arrive at saying that the interaction/relationship between human and nature itself is a particularity.

Nevertheless, I think it is plausible to say that the interaction/relationship comes from the particularising work of the Spirit based on Gunton's work. If the universe, that is the interaction of all particular beings, comes from the particularising work of the Spirit, the maritime particularity which consists of the interaction of the particular beings in a smaller context from the universe, must come from the Spirit too. In fact, as discussed above, to preserve the common life is at the heart of the maritime particularity. Therefore, as life comes from the life-giving Spirit, the particularity which works to sustain life through particular interactions between human and the sea must be the work of the Spirit. The maritime particularity in this regard is a particular way of the Spirit to sustain life. Through the sea, the Spirit particularises the maritime communities to sustain the life of the communities.

Furthermore, particularity is fundamental in Christian theology because the particularising Spirit also directs each particularity to its completion. Gunton suggests that the particularising work of the Spirit is eschatological in the sense that the Spirit perfects each created being.<sup>114</sup> In this regard, Gunton insists that human relationship to the rest of created being is that which enables the being to become itself. That is for a being to be perfect in its particularity.<sup>115</sup> Accordingly, the particularising Spirit is at work navigating the maritime locals and particularity toward their completion, each and all together as a community. The Spirit is the life-perfecting Spirit who directs them all into the fullness of their particular life in God.

---

<sup>112</sup> Gunton, *The One, The Three and The Many*, 206.

<sup>113</sup> Gunton, 219-29.

<sup>114</sup> Gunton, 189.

<sup>115</sup> Gunton, 229.



Finally, the Spirit is life-giving and perfecting, and to bring life in its fullness for all is at the heart of her particularising work. It is the life where each particular being is respected and treated in justice. Each of them has the same right to live in the fullness of life. As portrayed in Psalm 104, the Spirit creates and renews the whole creation in their interconnectedness and interdependence.

Therefore, Christianity considers the locals not only as the recipients of God's liberating work for life, but also as the participants in that work. The Spirit of God particularises each maritime local through their interaction with the sea. Christian theology affirms that the sea has, to use Gunton's words, a particularising function, by the work of the Spirit which makes the locals live and work together for their common life. From their interaction with the sea, the locals have a particular way of life which is sustainable as long as that life is sea-friendly. Certainly, many forces might disrupt the particularising work of the sea. Yet, the particularising work of the Spirit is with the sea, groaning with and liberating the sea along with other created beings (Romans 8:18-23).

This guiding principle demands that maritime theology respects the maritime particularities and seeks for it to flourish for the common life of humans and the sea. It works to ensure that the locals' unique ways of relating to the sea are acknowledged and embraced as essential. The differences in relating to the sea should be brightened to insist that there is always a boundary between a maritime community and the others. This does not intend to create barriers or divisions, but to respect local particularity and consider it as essential in constructing a theological meaning of human relationship with the sea. It encourages the universal friendship as required in the previous principle, yet it ensures that each party is respected in their particular ways of relating to the sea.

With this principle as guidance, maritime theology is expected to have conversations with the locals with all their particularities. In this regard, maritime theology seeks to provide

theological reflection and encouragement which will convince Christians to embrace particularity and work with the locals. The challenge it might have to deal with is syncretism. In the contexts where Christianity is Eurocentric, syncretism is a huge problem. However, this challenge could be an advantage for Christian theology to offer convincing proposals for the local government to include the locals in the UCR of the sea. Christian theology does not derive only from a specific religious perspective, but also cultural perspectives. By empowering the locals, maritime theology will have a bargaining position to challenge any act that forces homogeneity to be applied in the UCR of the sea. In the context of religious plurality, cultural aspects have become meeting points which make possible the collaborative work of different religions for the UCR of the sea. The challenge for Christian theology in this regard is to ensure that its particularity is not diminished.

This guiding idea also insists that maritime theology must be perspectival: Christian and local. There is a particular context in which maritime theology is developed which means that it is always generated from an encounter with an edge of the sea, a certain maritime context. Maritime theology seeks to situate universal Christian theology in a local context as the theology of the locals. The universal becomes local because it lives and develops locally. This principle affirms the significance of the word ‘encounter’ as a crucial word which defines the maritime theology itself, as mentioned in the previous chapter.

This guiding idea encourages maritime theology to examine the present maritime particularity. It is always conscious of existing states of particularity, whether they move toward the common life or the opposite direction. According to the work the Spirit, life for all is the criteria in that examination. As a result, maritime theology should challenge the particularities which threaten the common life. It is always at work to assure that the maritime particularities move in the direction toward the common life. In so doing, maritime theology

proclaims the work of the particularising Spirit who creates, sustains and brings the maritime particularities into completion.

## **2.6. Conclusion**

Undoubtedly, Christian theology acknowledges the significant existence and contributions of the sea according to its particular characteristics for life in this blue planet, especially for both the biological and social aspects of humanity. The sea speaks of the being and works of God in Jesus and the Spirit in the created world for the life of all. God works through and for the sea. The sea affirms the interconnected and interdependent reality of the world in which human and other creatures are equally the participants as well as the concerns of God's works.

Accordingly, Christians are encouraged to relate to the sea. The sea is not an enemy, but a friend that helps us to encounter with God in different or even peculiar ways. That encounter will make us have specific pieces of knowledge and experiences of God which are different from that on the land. Christian theology encourages Christians to be sea-friendly, to respect and treat the sea with reverence in their mutual and asymmetrical relationship with the sea.

These discussions have generated guiding principles which are intertwined for the construction and development of maritime theology. The principles derive from the particular characteristics of the sea to which Christian theology responds constructively. Christian theology embraces the features of the sea and considers them as essential in addressing the human relationship with the sea. Those principles are expected to guide the construction and development of maritime theologies.

First, as the sea is theologically sacramental, the sea should be viewed and treated as a spiritual source in a maritime theological framework. The sea speaks of God's being and works.

Accordingly, to engage with the sea in all aspects, such as economic, social, political and so on, is a spiritual matter. That engagement is integrated with human knowledge and experience of God's being and works generated from their encounter with the sacramental sea. As explicated in the next guiding principles, that encounter is decisive to how humans should relate to the sea.

Second, as the sea theologically challenges anthropocentric views of creation by insisting that human is a participant and not the centre in God's creation, any view and attitude toward the sea should be anti-anthropocentric. Maritime theology is always at work to make sure that any perspective and form of the human relationship with the sea is not anthropocentric. Instead, it favours the community of creation paradigm in which all created being has their own intrinsic value and agencies, and lives in interconnectedness and interdependence. Human inability to control the sea, according to this principle, is seen as constructive.

Third, the sea as a participant in and a concern of God's work reminds that theological endeavours concerning the sea should imply God's works through and for the sea toward the common life of the whole creation. This principle emphasises subject to subject relationship between humans and the sea, and despite being asymmetrical, insists on the necessity of this asymmetrical relationship for the flourishing of the common life. That should be the characteristic of the human relationship with the sea. The next two principles demonstrate two primary forms of participation of the sacramental sea – connector and boundary – that characterise that relationship in a more specific way.

Fourth, the connecting role of the sea theologically affirms that the engagement with the sea should aim to create, strengthen and flourish the friendship relationship. The sea facilitates humans to make no enemies but friends, no exclusion but embrace, not to oppress but liberate. People from different backgrounds and places are brought into a friendship without all of them meeting face to face. Nevertheless, it is essential to underline that such a friendship

is not characterised by homogeneity or sameness. Instead, it is a relationship signified by acknowledging, respecting and embracing diversity as stressed by the next principle.

Finally, the particularising role of the sea theologically insists that the local coastal communities should be treated as a subject in any endeavour in relation to the sea. Their encounters with the sea should be listened to. As Scott writes, “commonality with nature cannot be secured without the achievement of commonality among those sharing a human nature.”<sup>116</sup> The particularity of the local, as long as it is common life-oriented, should be respected and cultivated. Particularity is the keyword in this principle. The friendship relationship might generate a hybrid particularity, but should not diminish all facets of the local particularity.

To put it simply, to relate to the sea in the guidance of these principles is a spiritual matter, not anthropocentric but subject to subject, friend-making, and respecting local particularity for the common life of all. These all will be the characters of the Indonesian Maritime Theology. Hence, the Christian theology I am employing for its construction should be in line with those characters and cultivate them. Those characters are the harbour of departure and destination simultaneously. Accordingly, the context to which I am dealing with should also be approached and examined according to the above principles. The meaning of the sea for Indonesia and how the nation as a whole relates to the sea will be addressed in the framework of the principles. It could be that the principles together, or only one or some of them, are used to examine the relationship of Indonesia with the sea.

With these principles as guidance for the construction of Indonesian Maritime Theology, my next chapter will explore the meaning of the sea for Indonesia. What are the particular contributions of the sea for Indonesia? What are the particular characteristics of the sea in Indonesia and how they are responded to? How do Indonesian people and their Government view and treat the sea? How do Christians in Indonesia view the sea and how do

---

<sup>116</sup> Scott, *A Political Theology of Nature*, 224.

the cultures of Indonesia influence that view, knowing that the roots of Christianity come from colonialism? The questions will be answered and examined based on the five guiding principles of maritime theology. Apart from what the fifth principle requires – the particularity – this work of exploration and examination is essential as it will generate a portrayal of the Indonesian relationship with the sea. The picture aims to display the potentials and challenges of that relationship which are crucial to determine the kind of Christian theology that is suitable to construct the Indonesian Maritime Theology.

## **CHAPTER 3**

### **THE INDONESIAN MARITIME**

In the previous chapter, I proposed the five guiding principles of maritime theology: (1) the sea is sacramental; (2) the sea affirms humans as participants, not the centre in God's work; (3) the sea is a participant and a concern of God's work; (4) as connector, the sea offers a friendship for the common life; and (5) as boundary, the sea shapes maritime particularity and affirms its significance. For the guidance of the maritime theology which speaks of humanity's relationship with the sea, these principles insist that, in the maritime theological framework, to relate to the sea is a spiritual encounter with God, not anthropocentric but a subject-to-subject relationship, to make friends, and to respect local particularity for the common life of all.

In this chapter, I am going to deploy those principles to Indonesia. As a context of encounter with the sea, Indonesia according to the fifth principle is a maritime particularity which deserves respect and recognition. It is, thus, fundamental to dive and explore how the people in this immense archipelago view and treat the sea as a response to the existence and contribution of the sea. It is essential, also, to examine Indonesian maritime particularity according to the guiding principles listed above.

This chapter aims to depict the potentials and challenges of humanity's relationship with the sea in Indonesia. This will become the materials for the construction of the Indonesian Maritime Theology in part three of this thesis. Furthermore, the potentials and challenges will strengthen my decision to make use of Trinitarian pneumatology and determine how that theology is employed.

What is, then, the sea for Indonesia and how do the Indonesian people treat the sea according to the maritime theological principles? In general, this central question will be addressed by discussing the social and ecological dimensions of human responses to the

existence and contribution of the sea for the life on this planet. Included in the social dimension are the historical, cultural, and religious. Meanwhile, the ecological dimension encompasses ecological facets, especially the marine ecosystem, as expressed in the utilisation, conservation, and restoration (UCR) of the sea. Because both dimensions are intertwined, as I have pointed out in the first chapter, I will not deliberate the social and ecological aspects separately. Instead, I will expound the relevant topics which cover both dimensions, although one of them might be the main focus of discussion in sections wherever it is necessary.

The first topic is the Indonesian maritime identity. This section deals with the questions of why Indonesia is regarded as a maritime state. The second is the maritime as a national development orientation. In this section, the Indonesian Government's ways of using the Indonesian maritime context will be addressed. The next section is Indonesian traditional maritime cultures. Here I will discuss the role and significance of those cultures in Indonesia's maritime world. The fourth topic is religions and the maritime in Indonesia. This section will explicate the existence and influence of religions in Indonesia and how they could potentially contribute for the Indonesian maritime world. Finally, Christianity and the maritime in Indonesia will be addressed. I will discuss how Christianity in Indonesia deals with its maritime context.

### **3.1. Indonesian Maritime Identity**

As the largest archipelagic state in the world, the sea plays significant roles for Indonesia. The sea connects the islands along with the people, land, stone, water and all living creatures in them. Yet, as that connection happens through humanity's responses to the potentials of the sea in the diverse aspects of human life, the Indonesian people's relationship with the sea is what constitutes and nurtures the so-called Republic of Indonesia. In this regard, Indonesia is undoubtedly a maritime state signified by diverse relationships of Indonesian



people with the sea in ecological and social dimensions. Those relationships embody the maritime identity of Indonesia: a community constituted and nurtured by the sea. Nevertheless, Indonesian people's response to the sea is not flawless. Numerous practices of the Indonesian people in response to the ecological and social dimensions of the sea put that maritime identity into question. Hence, this section will portray Indonesian maritime identity with a general overview and then examine it with my maritime theological principles.

### 3.1.1. *An Overview of Indonesian Maritime Identity*

In general, there are three aspects that can demonstrate the maritime identity of Indonesia. Firstly, the maritime identity is signified by its geographical fact. The archipelago consists of more than 17,000 islands with more than 2,000 islands inhabited. Indonesia has 6,3 million square km of the sea area and 99,093 km of coastline.<sup>1</sup> For most contemporary Indonesians, that geographical fact is recognised through the poetic term *tanah air* (land and water/sea). Although the term is relatively recent and does not express all Indonesian people's affection for the sea as Robert Cribb and Michele Ford suggest,<sup>2</sup> that poetic term is popular because it summarises and affirms the archipelagic picture of Indonesia. In both formal and non-formal conversations, *tanah air* and Indonesia are used interchangeably. It also presents in "Indonesia Raya," the national anthem of Indonesia, as a summary of Indonesia – the first three words of the hymn: Indonesia, *tanah airku* (Indonesia, my land and water/sea). The popularity of the poetic term implies that in the Indonesian people's consciousness, the sea is an integral part of Indonesia. They acknowledge that Indonesia is the land and water/sea as

---

<sup>1</sup> Subandono Diposaptono, *Membangun Poros Maritim Dunia Dalam Perspektif Tata Ruang Laut* [Developing the Global Maritime Fulcrum in the Sea Spatial Planning Perspective] (Jakarta: Kementerian Kelautan dan Perikanan, 2017), 27.

<sup>2</sup> Robert Cribb and Michele Ford, "Indonesia as an Archipelago: Managing Islands, Managing Seas," in *Indonesia beyond Water's Edge: Managing an Archipelagic State* (Singapore: Institute of Southeast Asian Studies, 2009), 11-12.

displayed in the geographical fact, and to be the largest archipelago for many Indonesians is a matter of pride.<sup>3</sup> Thus, Indonesia is not motherland but mother land-sea. The geographical picture implies that the sea must be essential and influential for Indonesia as a country.

Secondly, Indonesian maritime identity is depicted by the characteristic of Indonesia societies known as a unity in difference. Indonesian societies spread throughout the archipelago come into being through the connecting role of the sea. People from different islands, which means different cultural and environmental backgrounds as well, are connected by the sea to be a nation bound by the geographical fact mentioned above. Through human maritime activities in the past and power expansions which created conflicts (conflict which still exist even today, such as in West Papua), people from different islands and communities were connected and finally integrated to be Indonesia.<sup>4</sup> Not only were the people in those lands connected from their location, but also numerous hybrid (multicultural) communities spread throughout the archipelago as the result of human movement and mobilisation, which occurred for various reasons. Such communities emerge not only in coastal areas but also in the remote inland villages. Hence, there is no Indonesia without the existence, dynamic and potential of the sea and human responses to it, and all these are embodied in maritime cultures. Indonesian maritime identity, in this respect, concerns the connectedness of people from different islands living together as the society of both Indonesia and local societies, through the connecting role of the sea.

Finally, Indonesian maritime identity is displayed in the life of Indonesia in many ways, supported by the existence and potential of the sea. For Indonesia, the sea is crucial for

---

<sup>3</sup> Cribb and Ford, "Indonesia as an Archipelago: Managing Islands, Managing Seas" 6.

<sup>4</sup> Safri Burhanuddin et al., *Sejarah Maritim Indonesia: Menelusuri Jiwa Bahari Bangsa Indonesia dalam Proses Integrasi Bangsa* [Indonesian Maritime History: an Exploration of the Maritime Spirit of Indonesia in the Process of National Integration] (Jakarta: Universitas Diponegoro dan Departemen Kelautan dan Perikanan, 2003), 11-14.

transporting and trading goods between islands and countries.<sup>5</sup> As this traffic is significant for Indonesia, the current President Joko Widodo has popularised what he called *toll laut* (the sea highway) of Indonesia as one of his primary programs to make Indonesia prosper through its maritime sector.<sup>6</sup> Also, the fishery and tourism sectors as well as other natural sea resources have benefited Indonesian people in diverse aspects such as nutritious food, livelihood and national economy.<sup>7</sup> Containing the largest areas of mangroves (22.6%)<sup>8</sup> and second-largest areas of reefs (16%)<sup>9</sup> in the world, the sea of Indonesia is significant not only for Indonesian people and ecology, but also for the life-support system on this planet. These features of maritime life have benefited all Indonesians - both those who encounter the sea physically and those who never touch the sea in their lifetime. In response to the potential of the sea, the indigenous communities in the archipelago have locally developed knowledge, value, skill, and tradition that help them to live by the sea, even before the Republic of Indonesia was constituted in 1945.<sup>10</sup> Indonesian maritime identity is, therefore, the responses of Indonesian people to the significant contributions of the sea for their life-support system as a nation and local communities. Those responses speak of Indonesian people's relationship with the sea.

As a result, with the geographical fact, the characteristic of society and the daily life of Indonesia, it is plausible to say that Indonesia is a maritime nation. The three indicators of the Indonesian maritime identity intertwine and together affirm that identity. Indonesian maritime identity is how the republic exists and works by the significant contributions of the sea in

---

<sup>5</sup> Diposaptono, *Membangun Poros Maritim Dunia*, 47-52.

<sup>6</sup> Maula Hudaya, "Global Maritime Fulcrum: A Manifestation of Indonesia's Strategic Culture," in *The Role of Identity In Politics and Policy Making*, ed. Fadhila Inas Pratiwi et al. (Surabaya: Revka Prima Media, 2019), 15.

<sup>7</sup> Diposaptono, *Membangun Poros Maritim Dunia*, 52-61.

<sup>8</sup> C. Giri et al., "Status and Distribution of Mangrove Forests of the World Using Earth Observation Satellite Data," *Global Ecology and Biogeography* 20, no. 1 (2011), 157.

<sup>9</sup> Lauretta Burke et al., *Reefs at Risk Revisited in the Coral Triangle*, World Resources Institute, 2013, 26.

<sup>10</sup> See Munsu Lampe, "Bugis-Makassar Seamanship and Reproduction of Maritime Cultural Values in Indonesia," *Jurnal Humaniora* 24, no. 2 (2012); and Arif Satria et al., eds., *Laut Dan Masyarakat Adat* [The Sea and Traditional Society] (Jakarta: Kompas, 2017). I will discuss this topic further in the next sections.

ecological and social aspects of life. Yet, my concern is not only to display that maritime identity, but also to work on how that relationship of Indonesian people with the sea is actualised in Indonesia today. In this regard, the crucial question is, does the maritime identity of Indonesia flourish in the sense that it brings life for all according to Christian theological perspective? This question leads to a deeper inquiry of the maritime identity.

As mentioned previously, there are practices in regards to the potentials of the sea which question the maritime identity of Indonesia. As a consequence, the actualisation of that identity needs to be examined. A helpful question for this inquiry is: does the maritime identity navigate the contemporary Indonesian people to be sea-friendly (ecological dimension), and to respect and embrace the differences in their unity as a nation (social dimension)? That question demands the remaining sections of this chapter to deal with. Nevertheless, I will focus on the Indonesian maritime identity portrayed above as it points to Indonesia as a whole. Meanwhile, the next sections will address the actualisation of the maritime identity in more specific aspects in which the roles of the Government, civil society (urban and rural – coastal and non-coastal societies) and religion are crucial.

### *3.1.2. Indonesian Maritime Identity Contested: Ecological Dimension*

The Indonesian maritime identity, in terms of being friendly with the sea, is put into question because of human activities. The sea pollution,<sup>11</sup> destructive fishing,<sup>12</sup> overfishing and the illegal-unreported-unregulated (IUU) fishing<sup>13</sup> in Indonesian waters and coastal developments severely threatens the marine ecosystem and the life of people whose life is

---

<sup>11</sup> Jenna R. Jambeck et al., “Plastic Waste Inputs from Land into the Ocean,” *Science* 347, no. 6223 (2015), 769.

<sup>12</sup> M. Bailey and U. R. Sumaila, “Destructive Fishing and Fisheries Enforcement in Eastern Indonesia,” *Marine Ecology Progress Series* 530 (2015), 195-211.

<sup>13</sup> Reniel B. Cabral et al., “Rapid and Lasting Gains from Solving Illegal Fishing,” *Nature Ecology and Evolution* 2, no. 4 (2018), 650-58.

dependent on the sea. Indonesia is home to 16 percent of the world's coral reefs. Nearly 95 percent of them are threatened, with more than 35 percent categorised as under very high threat, by local human activities.<sup>14</sup> Among those destructive activities, the pollution is the one portraying the unfriendly response of Indonesian people to the sea. As reported by Jenna R. Jambeck et al., Indonesia is the second-largest contributor in the world of plastic pollution in the sea.<sup>15</sup> While destructive fishing activities come only from fishers (and relate to the responsibilities of the Indonesian Government, which will be addressed in the next section), pollution comes from all Indonesian people, fishers and non-fishers, coastal and inland communities.

This fact implies that although the sea plays key roles for Indonesian people's ecological life, it does not mean that this maritime nation today treats the sea in friendly ways. Except the traditional fishers and coastal communities who still hold their sustainable maritime culture, Indonesian people's relationship with the sea is anthropocentric in the sense that the sea is treated as an exploitative object for human needs. The existence of the sea and its sustainability are not their serious concern yet. With scientific and technological advances, they take food and profit from the sea, but leave damage in the sea and endanger other living creatures which are dependent on the on the sea as the life-support system of this planet.

Furthermore, that relationship is also capitalistic in the sense that it benefits those who have exploited the sea with their capital, but threatens the poor whose life depends on the sustainability of the sea.<sup>16</sup> The poor fishers can only catch fishes along the shoreline due to their limited fishing equipment. For these people, coral reefs near the coastline are essential because they are a home for fishes. The destruction of the coral reefs has direct negative

---

<sup>14</sup> Burke et al., *Reefs at Risk Revisited*, 26-28.

<sup>15</sup> Jambeck et al., "Plastic Waste Inputs from Land into the Ocean."

<sup>16</sup> Talib et al., "Three Centuries of Marine Governance in Indonesia: Path Dependence Impedes Sustainability," 6-7.

impacts on their life, not only the ecological but also the social life since for the indigenous coastal community, in particular, the ecological and social are inseparable.<sup>17</sup>

How do the maritime theological principles work on that anthropocentric and capitalistic relationship? Firstly, the second guiding principle of maritime theology challenges any form of anthropocentric relationship between humanity and the sea. Humanity is not the centre of creation and, as a consequence, not superior to the sea and its creatures. The advancement in science and technology in relation to the sea is not endeavoured for humans to master the sea for their interest or to damage the sea with pollution. Instead, science and technology should make humans more capable of sharing life on this planet and friendlier to the rest of creation. Therefore, taking life from the sea, but giving death to the sea is not an acceptable way of life from the perspective of Christian maritime theology. Instead, sea-friendly fishing activities and un-polluted seas should be the characteristics of Indonesian maritime identity according to Christian theology.

Secondly, the third guiding principle of maritime theology insists that the sea is a participant, a subject, not an object, of the life of God's created world. The sea is a part of Indonesia as a subject which has a particular contribution for all living creatures in Indonesia and the entire planet, not only certain people because of their capital. In its contribution for human life, the sea gives life to all people; even in specific ways the sea looks after the poor whose food and livelihood come from the sea. The third principle demands humans to respect the sea as a fellow participant in God's creation by letting the sea participate with its roles for the life of all. It challenges any view and activity which denies or hinders the participation of the sea in the life God has created. In this regard, Christian theology challenges the capitalistic fishing activities and pollution which endanger the coral reefs and other sea creatures in the

---

<sup>17</sup> Zainal Abidin Bagir, "Reading *Laudato Si'* in a Rainforest Country," in *Laudato Si' and the Environment: Pope Francis' Green Encyclical*, ed. Robert McKim (London: Routledge, 2019), 44.

marine ecosystem. From a Christian theological perspective, Indonesia's maritime identity should be characterised by sea-friendly human activities which support the sea to give life for all as its participation in this blue planet.

With the two guiding principles, Christian theology suggests that a maritime identity is characterised by sea-friendly practices which are not anthropocentric and capitalistic. That is to treat the sea as a subject and support the sea to keep contributing to the life in this planet, for all living creatures in the sea and on the land, and especially to give nutritious food for the poor. This kind of relationship with the sea requires Christians in Indonesia to actively seek to be sea-friendly and to challenge un-sea-friendly practices in order to let the sea continue its participation in the life created by God.

### *3.1.3. The Maritime Identity of Indonesia Contested: Social Dimension*

Although there are numerous issues which challenge the social dimension of the Indonesian maritime identity, the most crucial and sensitive issue is the conflict in West Papua (between Papua Province and West Papua Province of Indonesia). That conflict is concerning the existence of West Papua as a part of Indonesia and how the West Papuan indigenous people are treated in Indonesia. The issues of independence and socio-economic disparities are interconnected in that conflict. According to a research report by a team at the Indonesian Institute of Sciences (LIPI) published in 2008, the West Papua conflict has four main issues. They are "... [1] the marginalisation and discriminatory impact on indigenous Papuan people of economic development, political conflict and mass migration into Papua since 1970; ... [2] the failure of development, in particular in the field of education and health for indigenous Papuans and the failure to empower the people's economy; ... [3] the contradiction between

Papua and Jakarta about the history and political identity; and ... [4] accountability for past state violence against Indonesian citizens [indigenous Papuans] in Papua.”<sup>18</sup>

These key issues by the West Papuan figures and spokespersons are acknowledged as the roots of the conflict and they, therefore, open to the conversation between West Papua and Jakarta for the solutions.<sup>19</sup> Nevertheless, the conversation has never happened, while the conflict keeps happening as well as suffering and injustice for the native West Papuans. On 17 August, 2021, West Papuan students in their dormitory in Surabaya (East Java) experienced racism as they were called “monkey” and were accused of having damaged the Indonesian flag as a disrespectful act to Indonesian independence that day.<sup>20</sup> This is just one of the diverse forms of racism and discrimination the West Papuan students experience in Java.<sup>21</sup>

In the land of West Papua, the Papuans keep being marginalised in diverse aspects of life. The militaristic policies of Jakarta in the treatment of the West Papua, such as military operations and military intelligence have created violence and trauma among the indigenous Papuans. Because military operations dominate Indonesia’s governmental bureaucracy, economic development, and natural resource exploitation, the indigenous Papuans regards Indonesia as a military that is violent and has impunity.<sup>22</sup> It is not surprising that West Papua is “the most militarized region in Indonesia.”<sup>23</sup> Also, the transmigration program of Jakarta and spontaneous migration (mostly from Java)<sup>24</sup> have marginalised the native Papuans and weakened their positions in their own land. The mass migration has made the indigenous West

---

<sup>18</sup> Muridan S. Widjojo et al., *Papua Road Map (Short Version)* (Jakarta: Indonesian Institute of Sciences, 2008), 2.

<sup>19</sup> Widjojo et al., 4-5.

<sup>20</sup> Evi Mariani, “Today’s Minkey: Racism at the Heart of Jakarta-Papua Conflict,” *The Jakarta Post*, August 19, 2019, <https://www.thejakartapost.com/academia/2019/08/19/todays-minkes-racism-at-heart-of-jakarta-papua-conflict.html>.

<sup>21</sup> See <https://www.bbc.co.uk/news/world-asia-49434277> Accessed 06 July 2020.

<sup>22</sup> Widjojo et al., *Papua Road Map*, 17-18, 28.

<sup>23</sup> Made Supriatma, “‘Don’t Abandon Us’: Preventing Mass Atrocities in Papua, Indonesia,” 2022, 10.

<sup>24</sup> Aris Ananta, Dwi Retno Wilujeng Wahyu Utami, and Nur Budi Handayani, “Statistics on Ethnic Diversity in the Land of Papua, Indonesia,” *Asia and the Pacific Policy Studies* 3, no. 3 (2016), 458-74.



Papua outnumbered and weaker culturally, politically (local and regional elections) and economically.<sup>25</sup>

Furthermore, their natural resources such as gold, minerals, natural gas, rainforest, landscape and seascape (Raja Ampat) are exploited. Even four years before West Papua ‘officially and legally’ became a part of Indonesia through a scandalous mechanism in 1969, the Indonesian Government through Soeharto’s regime had signed a preliminary agreement with Freeport McMoRan Gold and Copper, a large US-based company, to begin their exploitation in Timika, West Papua.<sup>26</sup> The indigenous Papuans’ ownership of lands is denied and the lands are taken for economic development which benefits the companies supported by the Government and enforced by the military.<sup>27</sup> With the Law 21/2001 on Special Autonomy for West Papua aiming for development in education, health, and public utilities, etc. the Indonesian Government has allocated vast amounts of money every year to the regional Government in West Papua. The Special Autonomy benefits the local elites, but not all indigenous Papuans.<sup>28</sup> Education quality and infrastructure are poor.<sup>29</sup> Medical facilities are also inadequate while infant mortality is a serious issue because of malnutrition. HIV/AIDS has reached an epidemic proportion, and malaria and tuberculosis are widespread.<sup>30</sup> The current president of Indonesia is building massive infrastructure such as Trans-Papua Highway as a

---

<sup>25</sup> Widjojo et al., *Papua Road Map*, 12; and Ananta, Utami, and Handayani, “Statistics on Ethnic Diversity,” 462.

<sup>26</sup> Adérito de Jesus Soares, “The Impact of Corporate Strategy on Community Dynamics: A Case Study of the Freeport Mining Company in West Papua, Indonesia,” *International Journal on Minority and Group Rights* 11, no. 1–2 (2004), 120.

<sup>27</sup> Widjojo et al., *Papua Road Map*, 17; See also de Jesus Soares, “The Impact of Corporate Strategy,” 121–23.

<sup>28</sup> Widjojo et al., *Papua Road Map*, 1, 18–19; and Yudo Rahmadiyahsyah and Zakia Shafira, “Economic Development as an Attempt for Eradicating Papua’s Separatism Movement in Post-Soeharto Era,” in *The Role of Identity In Politics and Policy Making*, ed. Fadhila Inas Pratiwi et al. (Surabaya: Revka Prima Media, 2019), 182.

<sup>29</sup> Joshua Beneite-Martí, “Education, Colonialism and Necropolitics in West Papua,” *Annual Review of Comparative and International Education* 2021 42, no. A (2022).

<sup>30</sup> Widjojo et al., *Papua Road Map*, 20.

form of his commitment to developing West Papua. Yet, some people argue that the highway does not significantly benefit the indigenous Papuans, but rather supports the continued exploitation of natural resources.<sup>31</sup>

The four key issues followed by the facts above clearly expose that in the so-called largest maritime nation in the world, a group of people, namely the indigenous West Papuan, is inferior to those in power in Jakarta. As affirmed by *tanah air*, Indonesia is connected by the sea. Islands in which people from different backgrounds, including races, along with all things in their lands are connected by the existence and role of the sea in many aspects of human life. By the connecting role of the sea, these people are brought into social relationships in which they live and work together in a character of Indonesian maritime identity. However, the existing conflict in West Papua along with its complexity and impacts as briefly demonstrated above, expose a severe problem in that maritime identity. The connectedness by the sea for West Papua, the indigenous people and their natural resources, is oppressive, repressive and disrespectful leading to injustice, suffering, trauma and ecological catastrophe. That connectedness also denies the particularity (locality and interests) of the West Papuan indigenous people as the presence of the military suppresses their voices.<sup>32</sup> The maritime identity of Indonesia in this context is not less than a political-cultural-military dominion of the powerful Javanese over the West Papuans.<sup>33</sup>

How might Christian theology respond to that social dimension of Indonesian maritime identity? The fourth guiding principle insists that the sea connects in order to give life through a friendship and liberation from any form of oppression or repression. Regarding friendship,

---

<sup>31</sup> Veronika Kusumayati, "The Great Colonial Roads," *Landscape Architecture Frontiers* 5, no. 2 (2017), 137-43.

<sup>32</sup> Cf. Heidira Witri Hadayani, Sonya Teresa Debora, and Tanti Fricilla Ginting, "Identity Construction and Partial Citizenship: The Case of Papua's Special Autonomy Law," in *The Role of Identity In Politics and Policy Making*, ed. Fadhila Inas Pratiwi et al. (Surabaya: Revka Prima Media, 2019), 3.

<sup>33</sup> Cf. Cribb and Ford, "Indonesia as an Archipelago: Managing Islands, Managing Seas," 7-8.

oppressive views and practices toward others have no place in maritime ways of life. For by the connecting role of the sea, people from different backgrounds meet and celebrate their differences in a respectful relationship. The connectedness of lands by the sea is that of a flourishing life for all. The opposite of this friendship is a denial of the connecting role of the sea as one of its intrinsic values God has given.

As friends, the West Papuan native people deserve to be heard and treated respectfully.<sup>34</sup> They are equal to the rest of Indonesian people. Jakarta and West Papua have the same dignity as levelled by the sea. Accordingly, the life of West Papua is not determined, directed or controlled by Jakarta. Instead, Jakarta should be a friend who by the connecting role of the sea supports the West Papuan indigenous people's life along with their land and sea and all the living creatures in them to flourish. Not being a friend for West Papua is a denial of the role of the sea for the common life, and places Jakarta as a coloniser.

Meanwhile, the liberation from oppression makes Christian theology "groan" for the indigenous West Papuan and the sea whose connecting role is abused. It groans for those people and the sea to be liberated from any kind of oppression from any party, whether Jakarta or the local elites. Here, John's apocalypse of the annihilation of the sea echoes powerfully for conflict of West Papua. For the sea that is used as a means of exploitation and oppression will be no more. Hence, this principle of Christian maritime theology speaks of the liberation of the Indonesian maritime identity from being oppressive and repressive to be liberative and friendly to the West Papuan indigenous people with their land and sea and the living creatures in both spaces.

This guiding principle of maritime theology critically states that the maritime identity of Indonesia should be characterised by a social relationship of Indonesian society in which

---

<sup>34</sup> Delvia Ananda Kaisupy and Skolastika Ganapang Maing, "Proses Negosiasi Konflik Papua: Dialog Jakarta-Papua [Papuan Conflict Negotiation Process: Jakarta-Papua Dialog]," *Jurnal Ilmu Sosial Dan Humaniora* 10, no. 1 (2021), 96-97.

each individual and community connected by the sea lives in friendship, liberation and respect for others. That is the relationship toward the flourishing life of all creatures. The sea is a leveller which places all people of Indonesia in the same dignity, and they are all equal as friends. This kind of social relationship should be in the Indonesian people's mind and animates their acts as the embodiment of their maritime identity.

In conclusion, Indonesian maritime identity is identified by its geography, the characteristics of its society, and the life of Indonesia in relation to the sea. However, that identity is questioned because of the ecological crisis in the sea and the social crisis in West Papua. The life of the sea, from the sea for all creatures, is in danger in Indonesia. The pollution in the sea and the conflict of West Papua deny the contribution of the sea for the common life in this planet. This is what I call the crisis of Indonesian maritime identity.

This crisis of maritime identity exposes the abandonment of the maritime culture of Indonesia. In fact, for more than three decades Soeharto, Indonesian second President and a Ground Forces General, obscured the maritime identity by shifting Indonesian identity to that of an agrarian nation through his food self-sufficiency policy.<sup>35</sup> This shift, argues Hudaya, has contributed to the alienation of Indonesian people from the sea because the agrarian doctrine has embedded in Indonesian people's mind-set.<sup>36</sup> Although this alienation is not the only factor, it does contribute to the maritime crisis of Indonesia as it generates the neglect of its maritime identity. Consequently, Indonesia's maritime identity is treated like an exhibition in a museum and not a real performance of life. Indonesia does not cultivate its maritime identity as a potential which contributes to the common life of all people and things in Indonesia, its neighbours and the whole planet.

---

<sup>35</sup> Hudaya, "Global Maritime Fulcrum," 13-15.

<sup>36</sup> Hudaya, 14.

The consequence of this abandonment is costly, as discussed above. Also, the neglect makes Indonesia fail to take the opportunity and responsibility to contribute to the whole life of this created world. In the ecological aspect, Indonesia could perform a relationship with the sea that supports the common life for all by being sea-friendly. In the social aspect, this archipelagic state could enact the way a society consisting of people from different race, ethnicity, religion, culture, and environment live through friendship at both a national and local level. Therefore, the maritime identity of Indonesia needs to be cultivated in such ways that make it generate a flourishing life for all.

### **3.2. Maritime as the National Development Orientation**

Indonesian maritime identity has not become the orientation for national development until the leadership of the seventh President, Joko Widodo. Such an orientation is demonstrated in his political concept of the Global Maritime Fulcrum (GMF) whose goal is to make Indonesia benefit from its maritime sector. The GMF has five pillars which are (1) to build Indonesian maritime culture; (2) to protect marine resources and create food sovereignty of the sea with fishermen as the main pillar; (3) to give priority to infrastructure development and maritime connectivity; (4) to implement maritime diplomacy through cooperation with other countries in order to solve problems in the maritime affairs; and (5) to build maritime power as a form of responsibility to maintain shipping safety and maritime security.<sup>37</sup> To ensure the GMF would work, Widodo created a new coordinating ministry in his cabinet, namely the Coordinating Ministry of Maritime Affairs to coordinate the maritime sectors management (in Widodo's second term, the name of the ministry is the Coordinating Ministry of Maritime and

---

<sup>37</sup> See Hudaya, "Global Maritime Fulcrum," 15.

Investments Affairs),<sup>38</sup> alongside the Ministry of Maritime Affairs and Fisheries which has existed since the era of Abdurrahman Wahid, the fourth president.

The GMF is then expanded in more detail with Joko Widodo's presidential policy of the sea in 2017, namely *Dokumen Nasional Kebijakan Kelautan Indonesia* (the National Document of Sea Policy of Indonesia). The five pillars of the GMF became the seven pillars of the Sea Policy of Indonesia. The first is the management of marine resources and development of human resources aiming for the optimal and sustainable management of the sea potentials for the welfare of all Indonesian people. The second pillar is defence, security, law enforcement and safety on the sea. This pillar functions as the embodiment of Indonesian sovereignty and unity. The third is marine governance and institutions in order to create a national governance of the sea at all levels. The fourth pillar is marine economy and infrastructure, and welfare improvement. Here, the welfare of society, especially the coastal communities, is achieved through the economy. The next pillar is marine spatial management and protection which aims for the sustainability of marine resources. The sixth is maritime culture which aims to build the Indonesian maritime outlook for and to shape the maritime characters of the Indonesian people. This pillar expects to revitalise Indonesian identity as a maritime nation which should navigate all aspects of Indonesia. The last pillar is maritime diplomacy which aims to enhance the potentials of the sea for Indonesia according to national provisions and international law.

The Sea Policy explicates the political commitment of the current Indonesian Government to revitalise the maritime identity of Indonesia by cultivating and sustaining the potentials of the sea. From the first term of Joko Widodo' presidency, the issues around the management, conservation and restoration (UCR) of the sea have attracted Indonesian people's

---

<sup>38</sup> I. Gede Wahyu Wicaksana, "Indonesia's Maritime Connectivity Development: Domestic and International Challenges," *Asian Journal of Political Science* 25, no. 2 (2017), 214.

attention. Besides the massive development of *tol laut* (sea toll) for the connectivity of all islands in Indonesia, the work of Susi Pudjiastuti, the Minister of the Maritime Affairs and Fisheries Ministry in Joko Widodo's first term, is worth noting. She managed to eliminate the IUU Fishing (mostly by international boats) in Indonesian waters is popular in Indonesia. Susi's action proved to benefit the national economy, marine ecology, and local and traditional fishers of Indonesia.<sup>39</sup> It also raises Indonesian public awareness of the significance of the sea for Indonesia in diverse ways.

Furthermore, the Indonesian Government has engaged traditional communities to participate in the UCR of the sea. The traditional maritime cultures of the locals are employed as they are considered sea-friendly and environmentally sustainable. A book, *Laut dan Masyarakat Adat* (the sea and traditional community), launched by the Maritime Affairs and Fisheries Ministry, portrays and affirms the significant engagement of the locals.

These political efforts have portrayed the intention and direction toward the revitalisation of the maritime identity of Indonesia. Nevertheless, it is crucial to ensure that the endeavours cover the fundamental aspects of the maritime identity. The maritime crisis discussed in the previous section demands rethinking the motif and the direction of revitalisation. Hence, it is essential to examine the benefit or impact of the Sea Policy to deal with the maritime crisis mentioned above. In this regard, identifying the motif and goal of the ongoing maritime-oriented national development of Indonesia is a good start.

While the maritime-oriented national development includes cultural, social, and ecological dimensions of the Indonesia maritime identity, the economy is the dominant concern. Based on his critical reading on Widodo's speech on the GMF and the pillars of the GMF, and supported by the analysis of Mervyn Piesse, Hudaya concludes that Indonesia is

---

<sup>39</sup> Cabral et al., "Rapid and Lasting Gains from Solving Illegal Fishing," 650.

driven by domestic economic motives in restoring and cultivating its sea potentials.<sup>40</sup> Indonesia aims to benefit from the sea as its main commodity and source of livelihood.<sup>41</sup> Similarly, I. Gede Wahyu Wicaksana, who focuses on the connectivity of Indonesian islands, asserts that the sea toll is a significant pathway of Indonesia aiming to achieve its economic advance.<sup>42</sup> Hudaya and Wicaksana are correct as Indonesian Government policies concerning the sea, including the protection and conservation of marine ecosystems, always derive from an economic point of view.

In fact, although maritime culture as a pillar should be cultivated in the Sea Policy, the culture is submerged among other pillars oriented towards the interests of the domestic economy. The Government in national, regional and local levels does not seem to implement the maritime culture pillar like the sea toll development or the UCR of the marine potentials. When racism toward the West Papuan students in Surabaya broke out, there was not a single word from the Government referring to maritime culture as either a cause of or a solution to that event, whereas the Sea Policy points to maritime culture as a way to build Indonesian people's character of respecting difference. Thus, Indonesia's return to its maritime identity is clearly dominated by economic motives and goals. The welfare of Indonesian society becomes the main reason of any maritime policy, but that welfare is perceived narrowly as an economic objective. As a result, the national development of Indonesia through the maritime sector is an economic development.

The economic impact is acceptable, but crucial problems emerge when economy becomes the motif of the cultivation of the sea's potentials. Firstly, the other dimensions of human relationship with the sea are intended to serve an economic purpose where humanity is at the centre. The marine ecosystem is preserved for human economic interests. The maritime

---

<sup>40</sup> Hudaya, "Global Maritime Fulcrum," 19.

<sup>41</sup> Hudaya, 14.

<sup>42</sup> Wicaksana, "Indonesia's Maritime Connectivity Development," 214.



traditional cultures which maintain the connectedness of humans and the sea as a community are employed for human economic interests, too. This condition expresses the superiority of human over the sea. To some degree where the economy is dominated by those in power and capital, not only the sea but also the traditional communities are treated as commodity. Their maritime cultures which conserve the sea are employed to make the sea keep giving economic profit for those in power. In the context of ecological crisis at sea, the traditional community ways of life in relation to the sea are ignored. Climate change is threatening the sea and coastal people, especially the poor whose food and livelihood depend on the sea, but the Indonesian Government does not have appropriate responses to that threat.<sup>43</sup>

Secondly, the economic domination puts aside the other dimensions which are significant for the common life. The domination of economy has hindered the cultivation of other dimensions of humans' relationship with the sea. The maritime crisis demonstrates the ignorance of the ecological and social dimensions of the Indonesian maritime identity. When economic reasons dominate human relationship with the sea, people's mindset and decisions concerning the sea are driven by economic profit. If shrimp farming is more profitable and, for that, the mangrove forests must be removed, the community will agree.<sup>44</sup>

The two effects of economic orientation portray an anthropocentric view and attitude toward the potentials of the sea which endangers the common life of all. The intrinsic value of the sea as a participant in the community of creation is reduced to a commodity. Even the particularity of the locals generated from their encounter with the sea is commodified, deceived and manipulated especially for powerful people and elites. In this anthropocentric and

---

<sup>43</sup> Achmad Rizal and Zuzy Anna, "Climate Change and Its Possible Food Security Implications Toward Indonesian Marine and Fisheries," *World News of Natural Science* 22 (2019); and Laely Nurhidayah and Alistair McIlgorm, "Coastal Adaptation Laws and the Social Justice of Policies to Address Sea Level Rise: An Indonesian Insight," *Ocean and Coastal Management* 171 (2019).

<sup>44</sup> See, for instance, Siti Sadida Hafsyah, "Mangroves: Between Shrimp Farms and Sustainability," *Forest Digest*, 2020, <https://www.forestdigest.com/detail/693/mangrove-antara-tambak-udang-dan-kelestarian>. Accessed: 06 June 2022.

capitalistic framework, the maritime-oriented national development of Indonesia is the commodification of the sea and maritime cultures. Inevitably, the maritime developments in science, technology and human resources are aimed exclusively at that commodification.

How do maritime theological principles work on this kind of national development? The second principle I have offered insists that any kind of anthropocentric relationship between humans and the sea is not acceptable. The sea is a participant in the community of creation which exists according to its intrinsic value, one which gives life for the whole creation. The participation of the sea brings life for humans since they are in the interconnected creation, yet human life is not the concern or purpose of the sea. The sea creatures are created to live and contribute to the life of all created beings, biotic and abiotic. As also emphasised in the third principle, the sea is a participant which makes flourish the interconnected and interdependent life of all created beings as expressed in the ecological and social dimensions of humanity's relationship with the sea. The sea shapes communities in which the interconnectedness and interdependence of humans, the sea and other created beings are enacted and flourish.

As a result, to cultivate the potentials of the sea is to make the common life of all created beings flourish. This flourishing life of all is the main motif of cultivating the potentials of the sea, not economy. Certainly, the economy is important but it is just an impact. The notion of welfare includes human and non-human beings, where human economics is just a dimension, not the main concern. In this framework, the sea should be considered as a part of Indonesia in the sense that Indonesia is not only the people, but also the sea. Indonesia is a community of creation where human and the sea are in a relationship in which the common life of all flourishes.

In more detail, the fourth and fifth principle of maritime theology insist on the significance of exploring and cultivating the meaning of connectivity through the sea. The

fourth principle asserts that the sea is a connector from which a friendship relationship of human beings emerges and flourishes out of differences. In this respect, the connectivity of the islands should primarily be navigated by the intention to build relationships of friendship between the inhabitants of the islands. For the sea offers a means to share the goodness of life with those behind the horizons. Meanwhile, the fifth principle says that in such a relationship, the particularity of those connected by the sea should be respected and celebrated. The maritime culture of the locals is not an economic commodity, but the way to live and sustain the life of all in those communities. For the sea gives food and friends as its participation in the common life of all created beings.

Accordingly, Indonesia's maritime-oriented national development overlooks the fundamental contribution of the sea. The principles of maritime theology insist that the development of maritime sectors should be the development of a common life where Indonesian people and sea are in relationships of flourishing. The welfare is not determined by economic advancement but the relationship of all: human and human, and human and the sea and the rest of creation. For Indonesian people, particularly, welfare is not only about what they eat or how much money they earn, but also about who and what they interact with, and the nature of such interactions. Their welfare, in the maritime theological perspective, is determined by a relationship with the sea in which the life of all flourishes. How this kind of welfare is perceived and implemented by Indonesia is fundamental to this thesis.

### **3.3. Traditional Maritime Multi-cultures of Indonesia**

In the first section, I have displayed Indonesian maritime identity based on a general overview of its geography, social characteristics, and Indonesian people's daily life. In this section, I am presenting a discussion on how those three aspects specifically intertwine in the cultures of coastal people and sea nomads. In such cultures, knowledge/wisdom and

skill/practice concerning the sea, along with the set of beliefs in relation to the sea, are embodied. It is important to address these maritime cultures because they demonstrate Indonesian people's direct (physical) relationship with the sea. That relationship is decisive in regard to how the sea keeps giving food and friends as an embodiment of its intrinsic value.

Dedi Supriadi Adhuri, a maritime anthropologist of Indonesia, suggests that discourses on the maritime culture of Indonesia should include four groups of people that have maritime knowledge, practice, and belief anchored to their encounters with the sea.<sup>45</sup> The first is the Bajau or *Orang Laut* (The People of the Sea), commonly known as the Sea Nomad. There are 158,970 Bajau people according to national census in 2000. Although most of them no longer live in boat as their home but settled in coastal areas, the sea remains their source of food and livelihood. Hence, they keep their wisdom, practices and spirituality in regard to the sea. The second is the fishing communities. Of the 2,261,874 million fishers in Indonesia, 95% of them are traditional fishers who inherit fishing knowledge and skill from their fellow fishers and the older generations. Fishing for them is a cultural practice, asserts Adhuri. The third is the sailing communities. However, most traditional sailing took place in the past, though domestic traditional sailing boats are still present for transporting people and goods today.<sup>46</sup>

The last group is coastal communities (297 of 540 districts/cities are located in coastal areas) where 140 million out of 250 million of Indonesian people live. Not all of them practice traditional maritime cultures, but a large number of coastal communities have cultivated the traditional maritime culture which is based in making use of marine resource.<sup>47</sup> Meanwhile, traditional coastal communities in villages or remote areas keep practicing their maritime culture. People from the first three groups are included in this group, but there are also other

---

<sup>45</sup> Dedi Supriadi Adhuri, "The State and Empowerment of Indonesian Maritime Culture: The Case of Traditional Marine Resource Management," *Journal of Ocean & Culture* 1 (2018), 19.

<sup>46</sup> Adhuri, 20-21.

<sup>47</sup> Adhuri, 21-22.

people who are neither the Bajau, nor the fishers, nor the sailors. They are the relatives of the first three groups and those whose life and livelihood are dependent on marine resources. They all live together in social relationship in which sets of rules and customs apply in their relationship with the sea and their neighbours.

In traditional maritime cultures, individuals, communities and environment are in harmonious connection.<sup>48</sup> Their culture (knowledge and practice) are shaped by their encounter as a community with the sea as a crucial source of food. As a result, their way of life is that which is friendly and sustainable to the sea. In such a culture, humanity is in close relationship with the sea. As a source of food, the sea is perceived as subject or mother in many maritime cultures.<sup>49</sup> That makes them treat the sea with respect and reverence. It is not surprising that indigenous knowledge and practice are acknowledged as vital for sustainable fisheries and other issues concerning humanity's relationship with the sea.<sup>50</sup>

The maritime cultures have a spiritual dimension as commonly found in traditional coastal communities of Indonesia. The maritime people perceive humanity, the sea and other creatures as interconnected, and that the divine being (including the spirits) presents in that relationship. Their food and friendship enterprises are embedded with their spirituality. The spiritual dimension appears in their practices in relation to the sea, such as making boats, fishing, and so on, in which religious rituals have a significant place as sets of rules.<sup>51</sup> Prayers to the divine for protection and blessing for their maritime activities are common. In places

---

<sup>48</sup> See Nurdina Prasetyo, Anna Carr, and Fillep Sebastian, "Indigenous Knowledge in Marine Ecotourism Development: The Case of Sasi Laut, Misool, Indonesia," *Tourism, Planning & Development* 17, no. 1 (2020), 46.

<sup>49</sup> Yoseph Yapi Taum, "Berbagai Mitos Tentang Laut: Mengungkap Konsep Bahari Bangsa Indonesia [The Mythologies of the Sea: Explicating the Indonesian Bahari Concept]," in *Kongres Internasional Folklore Asia III*, 2013.

<sup>50</sup> See Prasetyo, Carr, and Sebastian, "Indigenous Knowledge in Marine Ecotourism Development," 46-47.

<sup>51</sup> See, for instance, Natasha Stacey et al., "Understanding Social Wellbeing and Values of Small-Scale Fisheries amongst the Sama-Bajau of Archipelagic Southeast Asia," in *Social Wellbeing and the Values of Small-Scale Fisheries*, ed. Derek S. Johnson et al. (Cham, Switzerland: Springer International Publishing, 2018), 109; and Annet Pauwelussen, "Leaky Bodies: Masculinity and Risk in the Practice of Cyanide Fishing in Indonesia," *Gender, Place & Culture* 29, no. 12 (2022), 1722-25.

where the coastal people have submitted to Islam and Christianity, for instance, praying is the duty of priests from those religions. Sanctions and consequences such as misfortune, accident, illness to death apply when they neglect or break the rules.<sup>52</sup>

The traditional maritime cultures are scattered throughout thousands of islands in Indonesian waters and make Indonesia rich in maritime culture. As a result, although the sea connects the islands of Indonesia and unites them as a state, uniformity is not the way of life of Indonesia as a state. The coastal communities of Indonesia, as mentioned before, have their particular maritime ways of life. That encompasses ecological and social dimensions constructed as maritime cultures and locally situated. The maritime cultures ensure that food remains available in the sea for all people in the community, and that they can live together as friends.<sup>53</sup> *Sasi Laut* (marine *Sasi*) in the eastern part of Indonesia is one among other maritime cultures. Through traditional regulations inherited ancestrally, the marine *Sasi Laut* preserves the marine ecosystem through keeping an area free from fishing activities for a period of time for the sea's ecosystem recovery.<sup>54</sup> The spiritual dimension embedded in such cultures powerfully encourages maritime people to let the sea play its significant role for the community, for humans and other creatures.<sup>55</sup>

As elaborated above, the interconnectedness of humans, the sea and the divine is the core of the traditional maritime culture which generates and preserves the flourishing life of all. The culture speaks of humans' perception and practice of their dependence on the sea. The sea is recognised and treated in respect as a subject that brings life for all, and not as an object

---

<sup>52</sup> Arif Satria, *Pengantar Sosiologi Masyarakat Pesisir* (Jakarta: Yayasan Pustaka Obor Indonesia, 2015), 18-20. See also Elizabeth McLeod, Brian Szuster, and Rodney Salm, "Sasi and Marine Conservation in Raja Ampat, Indonesia," *Coastal Management* 37, no. 6 (2009), 665; Satria et al., *Laut Dan Masyarakat Adat*, 196; and Iskandar Dzulkarnain et al., "Nyadar: Religious and Cultural Resistance of Madurese Salt Farming Community," *Sodality: Jurnal Sosiologi Pedesaan* 8, no. 2 (2020), 176.

<sup>53</sup> Prasetyo, Carr, and Sebastian, "Indigenous Knowledge in Marine Ecotourism Development," 52.

<sup>54</sup> Prasetyo, Carr, and Sebastian. 52-53; and Adhuri, "The State and Empowerment of Indonesian Maritime Culture," 26.

<sup>55</sup> McLeod, Szuster, and Salm, "Sasi and Marine Conservation," 665.

of commodity for human interests. Also, in that interconnectedness and interdependence, human social relationship is constructed and flourishes. Their life is shaped by the sea in the sense that they must live together, cooperate, and respect one another in responding to the existence and potential of the sea. To be sea-friendly and live together as a community is a spiritual life.

With that core, I think those traditional maritime cultures of Indonesia resonate with the guiding principles of maritime theology in some respects. They speak of the sea as sacramental, humans' dependence on and connectedness with the sea, the sea as a participant in the community of creation, and the connecting and particularising role of the sea. The resonance implies the confluence at which Christian theology could engage with the traditional maritime cultures of Indonesia. What is fundamental here is the fact that Indonesia traditional maritime culture is open to theological engagements from religions in Indonesia including Christianity. The challenge for Christian theology is how to deal with (not just a single maritime culture but also) the multi-maritime cultures scattered in the Indonesian waters. The fifth guiding principle insists that the construction of an Indonesian maritime theology should embrace the particularity of maritime cultures, but what theology in Christianity could resource it?

Furthermore, the core of traditional maritime culture has a huge potential for the sustainable and flourishing life in relation to human relationships with nature and their fellow Indonesians. Unfortunately, that core is not cultivated. The Indonesian Government is revitalising the traditional maritime cultures, which have been neglected for a long time and gradually vanished, because they are recognised as having sustainability facets. As mentioned before, traditional maritime culture is a pillar of the GMF and National Sea Policy of Indonesia. Accordingly, that culture plays a significant role in many of the Marine Protected Areas of Indonesia. However, the domination of economics has reduced the significance of the maritime cultures. Previously valued as a subject in the interconnected and interdependent life of the

maritime communities, the sea is transformed into a commodity. That objectification along with the degradation of traditional maritime cultures creates space for conflict potentials to grow among traditional maritime communities. As Adhuri has demonstrated, economic purposes intertwined with other interests could lead to horizontal conflicts between coastal communities in Maluku.<sup>56</sup>

Hence, having a large number of traditional maritime cultures does not automatically mean that human relationships will flourish as expected. Maritime culture is dynamic and vulnerable to changes and interests. Due to the interconnectedness and interdependence, the destruction of maritime cultures is impactful on the sea itself. Therefore, developing the traditional maritime cultures with no neglect of their core is fundamental for Indonesia to generate and preserve the common flourishing life. How could the traditional maritime multi-cultures of Indonesia be utilised? Again, what Christian theology could resource such development?

### **3.4. Religions and the Maritime in Indonesia**

The conversation concerning the maritime of Indonesia cannot overlook the existence and influence of religions. Religion cannot be separated from the life of people from birth to death. Indonesia is one of few countries in the world that has a Ministry of Religious Affairs. Religion is a subject in public education from primary school to higher degree level. Politics, economy and cultural life cannot be separated from religion's influence.<sup>57</sup> Hence, it shapes

---

<sup>56</sup> Dedi Supriadi Adhuri, *Selling the Sea, Fishing for Power: A Study of Conflict over Marine Tenure in Kei Islands, Eastern Indonesia* (Canberra: ANU E Press, 2013), 189-99.

<sup>57</sup> Denny Boy Saragih, "Religions in Indonesia: A Historical Sketch," *Research in the Social Scientific Study of Religion* 30 (2019), 54-55.



people's perception and practices in regard to numerous issues, including ecology, either positively or negatively.<sup>58</sup>

Indonesia is pluralistic in religion. It has six world religions: Islam, Christianity (Protestant and Roman Catholic), Hinduism, Buddhism and Confucianism, and numerous locally-situated religions (indigenous religions) which are embedded in local traditional cultures. According to 2010 census, adherents of Islam comprise around 87% of Indonesia's population, followed by Christians at 9.87% and Hinduism with 1.69% of the total population.<sup>59</sup> While at national level Islam is the majority, in provinces (regional level) like East Nusa Tenggara or West Papua Christianity is the majority, and in Bali, it is Hinduism. Yet, in the pluralistic society of Indonesia, people from different religious backgrounds live and work together in cities, districts and villages.

Those religions are influential in shaping perception and practice in relation to the sea. Most coastal communities consist of people from different religions both national and local (traditional belief). In a few communities where the traditional maritime culture is still practiced, the encounter between the national religions and traditional maritime culture also generates certain maritime ways of life. The spiritual dimension embedded in the traditional maritime cultures makes that encounter and its implication possible. In those communities, people who have converted to one of the national religions still practice their maritime culture. Christians in Raja Ampat, Papua, for instance, keep practicing their traditional ritual, but in the ritual they pray to God as revealed in Christian scripture.<sup>60</sup> Likewise, Islamic prayers and teachings take place and intertwine with the values of animism in maritime traditional rituals

---

<sup>58</sup> Zainal Abidin Bagir, "The Importance of Religion and Ecology in Indonesia," *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015), 99-100.

<sup>59</sup> Saragih, "Religions in Indonesia: A Historical Sketch." 55.

<sup>60</sup> McLeod, Szuster, and Salm, "Sasi and Marine Conservation," 665.

such as *Nyadar* in Madura, Java.<sup>61</sup> Interestingly, *Nyadar* ritual has also functioned as resistance toward the capitalistic monopoly of the salt industry and other forms of domination since the Dutch colonial period.<sup>62</sup>

Although the maritime has not yet become a theme that characterises Indonesian religiosity, the influence of religions in people's life, including maritime traditional cultures, has potential to cultivate maritime ways of life in Indonesia. The influence of Christianity and Islam in traditional cultures is locally situated. It derives from the encounters of those religions with maritime traditions. While this fact is fundamental in my guiding principle of particularity, those religions need to encounter and influence the national systems and structures concerning the sea, which I previously portrayed as economic-oriented and anthropocentric. This is important to generate a national maritime way of life (policies, programs, etc.) that flourishes ecologically and socially – a national particularity, so to speak. This expected influence is open wide to be created by bringing those local issues to national discourses and making the local model inspire the national level. In my view, Islam is the one with a huge potential in this endeavour. *Nahdatul Ulama*, the largest Islamic organisation in Indonesia, is concerned with the ecological crisis. In 2019, they published a book, *Fiqih*, about tackling plastic waste, to insist the Government overcome plastic waste pollution and encourage Muslims to engage in efforts to deal with that issue.<sup>63</sup> The combination of this national movement and the local engagement of Islam in maritime cultures could potentially influence those systems and structures, and shape the maritime way of life as expected nationally.

---

<sup>61</sup> Dzulkarnain et al., "Nyadar," 174. Indonesian Islam's fluidity to embrace animistic practices is also found in the inland areas, like those living in forest areas. Cf. Bagir, "Reading Laudato Si' in a Rainforest Country," 51-55.

<sup>62</sup> Dzulkarnain et al., "Nyadar: Religious and Cultural Resistance of Madurese Salt Farming Community," 175, 186-87.

<sup>63</sup> *Fiqih Penanggulangan Sampah Plastik* [Fiqih of Tackling Plastic Waste] (Tim Bahtsul Masail (LBM) PBNU, 2019).

The significance of religions in Indonesia is a particularity of Indonesian maritime context which should be taken into account when constructing an Indonesian maritime theology from a Christian perspective. Christianity needs to collaborate with other religions, nationally and locally, to let the sea flourish ecologically and socially through humanity's relationship with the sea, the maritime. That opportunity is huge. Consequently, a Christian maritime theology should be inclusive and ecumenical. It should embrace and work with other religions. That a maritime theology of Indonesia is not only about Christians' relationship with the sea, but also Christianity alongside other religions' relationship with the sea. What Christian theology could navigate this kind of relationship?

### **3.5. Christianity and the Maritime in Indonesia**

For Christianity in Indonesia, the maritime world is historically significant as through the sea Christianity arrived in the Indonesian archipelago. In the period of European imperialism and colonialism, using the European ships, the Dutch, Portuguese and German missionaries brought the gospel. Nevertheless, that does not mean that Indonesian Christianity is characterised by the maritime in their theology and church practices. The sea is perceived only as a means of spreading the gospel, not a source of doing theology which enlivens that gospel in the archipelagic context.

The logo of the Communion of Churches in Indonesia (CCI) is the same as that of World Council of Church (WCC): a ship, with a Jesus cross on it, sailing on the sea to bring faith, fellowship and hope,<sup>64</sup> yet no theology is cultivated to address that in relation to the maritime context of Indonesia.<sup>65</sup> In 2014, the CCI addressed a crucial issue related to the

---

<sup>64</sup> "Tentang Logo PGI [About the Logo of PGI]," accessed January 10, 2021, <https://pgi.or.id/tentang-logo-pgi/>.

<sup>65</sup> Cf. Elia Maggang, "Menampilkan Corak Biru Kekristenan Indonesia [To Display the Blue Array of Indonesian Christianity: An Ecotheological Perspective]," *Indonesian Journal of Theology* 7, no. 2 (2020), 162.

existence and dynamic of the sea in the theme of its XVI General Assembly in Nias – North Sumatera Province (Western Coast of Sumatera). It is *Tuhan Mengangkat Kita dari Samudera Raya* (The Lord Brings Us Up from the Sea/Ocean), which is based on Psalm 71:20. The theme was designed to fit the context of Nias which suffered from the Tsunami in 2004 and Earthquake in 2005. As Nias was rising from those disastrous conditions, the theme convincingly speaks of God’s sovereignty and works that lift Nias up from the sea and transforms the sea to be a subject that helps Nias and Indonesia to flourish. It also expected to inspire Christian Indonesia to actively participate in solving social and environmental problems which are personified by the sea in the theme.<sup>66</sup> Nevertheless, despite the unfriendly perception of the sea which I will discuss shortly, that theme is not developed in theological discussions and church practices afterwards.

In my view, the theme portrays the sea in unfriendly way. With the legitimation provided by a certain reading of Psalm 71:20, it speaks of the sea as a place where disaster as natural evil comes from, and that reading employs the sea as the personification of other evil things. It is clear that people suffer from tsunamis, but it is not the sea that generates tsunami. The sea is vulnerable to natural phenomena or process like earthquake or shifting tectonic plate that generates a tsunami.<sup>67</sup> Furthermore, it is humans who by their built environment fail to live alongside the sea. As reported in the western coasts of Sumatra, a major factor that made the tsunami disastrous was mangrove deforestation.<sup>68</sup> This affirms Gillis’ claim that many people living in the coastal cities today do not know how to live by the sea.<sup>69</sup> In a wider context of natural process, Jean-Jacques Rousseau is correct in insisting in his letter to Voltaire

---

<sup>66</sup> “Tema dan Subtema [Theme and Sub-theme],” accessed January 10, 2021, <https://pgi.or.id/sidang-roya-pgi/panduan-sidang-roya-2/tema-dan-subtema-2/>.

<sup>67</sup> Dorrik Stow, *Oceans: A Very Short Introduction*, 64.

<sup>68</sup> “Mangroves: Nature’s Defence against Tsunamis - a Report on the Impact of Mangrove Loss and Shrimp Farm Development on Coastal Defences.” Environmental Justice Foundation (London, 2006), 12.

<sup>69</sup> John R. Gillis, “Traditional Cultures Editorial, 10.

concerning the Lisbon Earthquake, "that nature did not construct twenty thousand houses of six to seven stories there, and that if the inhabitants of this great city had been more equally spread out and more lightly lodged, the damage would have been much less and perhaps of no account."<sup>70</sup> Therefore, it is not the sea, but humanity that needs to be transformed for their ignorance of the existence and dynamic of the sea as God creates it.

Unfortunately, the transforming work of God in relation to the sea and other maritime issues is not cultivated in theological discourses in Indonesia. The biblical narratives which clearly speak of God's work to bring goodness from the sea are not explored as they should be. This fact echoes Jagessar's critique of the Eurocentric theology which influences the Caribbean people's perception of the sea. Unlike Western society which Gillis calls "landlocked, mentally if not physically" for their focus on the terrestrial realm,<sup>71</sup> the Caribbean people used to have affection for the sea, but they become afraid of the sea since Eurocentric Christianity arrived. Consequently, the sea does not become a subject of theological discourse however crucial it is for the Caribbean communities.<sup>72</sup> Likewise, the Indonesian Christianity is still influenced by the Eurocentric theology in the era of imperialism that employed the sea only as a means of spreading the gospel alongside the colonisation. The ecological and social dimension of the sea are not developed.

As a result, the unfriendly perception of the sea continues to become the common view. That is also expressed and preserved in a Christian pop song and a Sunday school song which are very popular in Indonesia. The pop song titled *Sejauh Timur dari Barat* (As Far as East is

---

<sup>70</sup> Quoted in Roger D. Masters and Christopher Kelly (eds.) in Russell R. Dynes, "The Dialogue between Voltaire and Rousseau on the Lisbon Earthquake: The Emergence of a Social Science View," *International Journal of Mass Emergencies and Disasters* 18, no. 1 (2000), 106.

<sup>71</sup> Gillis says that the Western society's long maritime history does not make the maritime their primary identity. He writes, "[i]n the Western world, we imagine human history as beginning and ending on terra firma. Our understandings of our origins, both religious and scientific, are decidedly terrestrial, and we have has difficulty in finding a place for water in either our histories or our geographies." John R. Gillis, *The Human Shore* (Chicago and London: The University of Chicago Press, 2012), 7.

<sup>72</sup> Michael Jagessar, "'The Sea Is History'," 172, 177-78.

from West) speaks of God's forgiveness. Being resonant with Micah 7:17, it says in its lyric *Jauh ke dalam tubir laut Kau melemparkan dosaku* (Into the depth of sea you cast my sin). The title of the Sunday school song is *Aku Bahagia* (I am happy) as a joyful expression of people whose burden is taken by Jesus. Its lyric says *Aku bahagia karena Tuhan Yesus angkat bebunku. Yesus angkat bebunku dan buang ke laut, buang ke laut, buang ke laut* (I am happy because Jesus takes my burden/sin and casts it into the sea, casts it into the sea, casts it into the sea). From their childhood, Indonesian Christians have known that the sea is the place of sin or bad things.<sup>73</sup> This view might not directly make Christians throw their waste including plastic material into the sea, but it validates the idea of dumping waste into the sea.<sup>74</sup> The CCI leaves those negative ideas toward the sea unchallenged, while Indonesia is the second largest plastic polluter in the sea.

Another cost of not developing maritime theology is that the sea is left to be treated as a commodity. Christianity in Indonesia has nothing to say concerning that economic-oriented and anthropocentric relationship of Indonesian people with the sea. Other problems derived from that kind of relationship, such as conflict between fishers and coastal communities because of fishing tenure, human exploitation and trafficking at fishing boats, and sea border disputes which bring oppression to the traditional fishers, etc. are absent from Christian concern. Those consequences, undoubtedly, signify Indonesian Christianity as alien to its maritime world. If that is the case, it overlooks the subjects – the sea, fishers, coastal people, and others – whose very existence, identity and sustainability are inseparable from that maritime sphere.

It has to be acknowledged that a small number of local churches located in coastal areas have recently started to respond theologically to their maritime context. In Maluku, for

---

<sup>73</sup> Maggang, "Emphasizing Fish, Fisher, and Sea," 15-16.

<sup>74</sup> Cf. Patton, *The Sea Can Wash Away All Evils*, 13, 24; and Keller, "No More Sea," 185.

example, Steve Gaspersz and Nancy N. Souisa propose an ecclesiological model of the Maluku Protestant Church by making the encounter of the Moluccans with the sea as their theological source.<sup>75</sup> Likewise, Margaretha M. A. Apituley offers in her PhD thesis a way of reading biblical texts about the sea from the perspective of the island community in Maluku.<sup>76</sup> Additionally, Christian pastors partake in traditional maritime cultural events mentioned before, and some express relevant theological views such as providence and punishment.<sup>77</sup>

However, the maritime context of Indonesia has not been of importance in Indonesian theological discourses. The sea with its dynamics and potentials, both ecological and social, has not become a source of doing theology that characterises Indonesian Christianity.<sup>78</sup> The sea is not a subject that, by its encounter with Christian faith, resources the Indonesian Christian's spirituality. The few theological discourses of the sea in Maluku are essential but its impact is still locally situated, while the issues of humanity's relationship with the sea vary and spread throughout the Indonesian archipelago. As insisted before, to relate to the sea is not only the issue of (some) coastal people but all Indonesians including the inland people. Theological discourses on that relationship are necessary for Christianity in Indonesia.

---

<sup>75</sup> Steve G. C. Gaspersz and Nancy N. Souisa, "Sailing through the Waves: Ecclesiological Experiences of the Gereja Protestan Maluku Archipelago Congregations in Maluku," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

<sup>76</sup> Margaretha M. A. Apituley, "Teologi Laut: Mendialogkan Makna Laut Dalam Keluaran 14-15 berdasarkan Kosmologi Masyarakat Titawaai Di Pulau Nusalaut - Maluku dengan Kosmologi Israel Kuno [Theology of the Sea: Doing Dialogue of the Meaning of the Sea in Exodus 14-15 based on the Cosmology of Titawaai Community in nusalaut Island - Maluku and the Cosmology of the Ancient Israel]," *PhD Thesis* (Universitas Kristen Duta Wacana, 2019).

<sup>77</sup> See McLeod, Szuster, and Salm, "Sasi and Marine Conservation." 665.

<sup>78</sup> Maggang, "Menampakkan Corak Biru Kekristenan Indonesia," 164. In ecotheology, a recent article by Yusak Budi Setyawan is a good example. When exploring diverse cases of ecological crisis and traditional practices to deal with the crisis in Indonesia, he mentions only the cases and practices on land without any clarification that he is aware of the crisis at sea and the coastal peoples' traditional practices. See Yusak Budi Setyawan, "The Church as an Ecological Community: Practising Eco-Ecclesiology in the Ecological Crisis of Indonesia," *Ecclesiology* 17, no. 1 (2021), 94-96.

### **3.6. Conclusion**

I have demonstrated the potentials and challenges of constructing Indonesian maritime theology. The first potential is the maritime identity of Indonesia which speaks of the Indonesian people's inevitable relationship with the sea. It is from that relationship Indonesia is constituted. Indonesia is, therefore, a sea-land – the sea where thousands of (is)land, along with all its inhabitants, scatter and connect. The sea feeds and nurtures Indonesia. It gathers people from different backgrounds to live together as a nation with their own particularities situated locally.

Humanity's relationship with the sea is to let the sea flourish in its ecological and social agencies for Indonesia. To do that Christianity needs to work with the government, traditional maritime culture, and other religions. It means that there must be a kind of relationship with the government, maritime tradition, and other religions. The construction of the Indonesian maritime theology must encompass those parties both in content and practice. What kind of relationship does Christianity have with them? What could Christianity offer in that relationship? What theology could resource that kind of relationship? These are the important questions I will address in the following parts of this thesis.



**PART II**  
**TRINITARIAN PNEUMATOLOGY OF THE MARITIME**

## CHAPTER 4

### TRINITARIAN THEOLOGY

This chapter aims to demonstrate the promise of Trinitarian theology to navigate an Indonesian maritime theology, which speaks of the Indonesian people's relationship with the sea. As discussed in the previous chapter, a Christian contribution for fostering the maritime of Indonesia has to do with diverse traditional maritime cultures and other religions. In this regard, context and inclusion are crucial because Christians relate to the sea in a particular context, and they do that alongside people from other religious traditions. This thesis offers a Christian theological account for Christians in relating to the sea. Yet, since that relationship always involves other religions, the theology I am constructing should be a “we-sea” relationship – we as Christians as well as other religious adherents – as I will establish in chapter six.

Therefore, this chapter will discuss the significance of Trinitarian theology for Christianity in dealing with the Indonesian maritime and how that significance could be expressed. I will begin in the first section by exploring and identifying some relevant characteristics in the making of this doctrine. I will also discuss the contemporary discourses and significance of Trinitarian theology in Christianity. Then, I will dive deeper into a discussion of key Trinitarian concepts that I consider essential and appropriate for the maritime. In the third section, I will explicate Trinitarian Pneumatology as the navigation which makes Trinitarian theology work in the Indonesian maritime.

#### **4.1. Trinitarian Theology in Christian Faith**

This chapter aims to demonstrate the promise of Trinitarian theology to speak of the One God known in three distinct persons, namely Father, Son and Holy Spirit. Yet, the doctrine

keeps the mystery of God as the One revealed and hidden at the same time.<sup>1</sup> The Trinity is just a glimpse of God. From their act of creating, redeeming and consummating the whole creation, from the beginning to the end, as attested in Scripture, Christians come to faith in the Triune God.<sup>2</sup> It is the faith of believing in the revealed and hidden God and acting accordingly. Hence, Trinitarian theology is the heart of Christian faith, LaCugna claims.<sup>3</sup> Of course, that claim points to the mainstream Christian who believe in the Triune God as explicated by the doctrine. Trinitarian theology is the summary of what they believe and how they behave. This doctrine defines and characterises Christianity among other religions.

I realise that the short introduction above requires further elaboration. Why and how does this doctrine emerge and develop? What are its meanings to the Christian faith? Hence, in the following sub-sections, I will discuss the Trinitarian doctrine from its beginning with a brief history and continue into contemporary discourse around its significance in Christianity. Given the vast history and debates on this doctrine, my discussion will focus on the aspects which I consider relevant to the purpose of this chapter.

#### *4.1.1. A Reading on the Origin of the Trinity*

The word Trinity does not appear in Christian scripture, but the biblical narratives in both the Old and New Testaments point to what the doctrine says.<sup>4</sup> The New Testament is the product of the early Christian communities who believed in and worshipped Jesus as God. Through the lens of these communities the Old Testament is read as speaking of God as

---

<sup>1</sup> Migliore, *Faith Seeking Understanding*. e-Book (Chapter 4, Section 2, Paragraph 8).

<sup>2</sup> Migliore, (chapter 4, section 1, paragraph 9).

<sup>3</sup> LaCugna, *God for Us*, 1.

<sup>4</sup> Migliore, *Faith Seeking Understanding*, (chapter 4, section 2); and Mark Edwards, "Exegesis and the Early Christian Doctrine of the Trinity," in *The Oxford Handbook of the Trinity*, ed. Emery Gilles and Matthew Levering (Oxford: Oxford University Press, 2014), 80.

Triune.<sup>5</sup> To say this does not necessarily mean that that doctrine is without ground or just the speculation of early Christians. Instead, the emergence of this doctrine is navigated by the apostolic witness and real faith experience, starting from the very first Christian community, of the love of God in Jesus Christ, and as affirmed in the Old Testament.<sup>6</sup> The doctrine of the Trinity is the summary of Christians' response (understanding and experience) to the good news of Jesus Christ, his words and deeds, which continues to work by the Holy Spirit.<sup>7</sup> That doctrine, claims Daniel Migliore, is an "always-inadequate attempt" of the church, however, "to give coherent expression to [the] mystery of God's free grace announced in the gospel and experienced in Christian faith."<sup>8</sup>

What does that understanding and experience look like? At least three relevant aspects influence the emergence and development of the fullest formulation of the Trinitarian doctrine which was established in the Council of Constantinople I in 381 CE. Firstly, one cannot separate the doctrine of the Trinity from Christian devotional (ritual/liturgical) practices. This doctrine began with the early Christians who, anchored on the apostolic witness and teaching, worshipped Jesus Christ as God, as Larry W. Hurtado asserts.<sup>9</sup> They did not worship Jesus as a second or another god. Instead, that is a shape of worship Hurtado regards as binitarian, in which Christ is included with God. That is because the early Christians inherited Jewish monotheism, which does not allow them to worship any figures other than God.<sup>10</sup> That binitarian shape of worship appears in their prayer, invocation and confession, baptism, the Lord's Supper, hymns and prophecy where Jesus was regarded not as a human being but God.<sup>11</sup>

---

<sup>5</sup> Christopher Seitz, "The Trinity in the Old Testament," in *The Oxford Handbook of the Trinity*, ed. Emery Gilles and Matthew Levering (Oxford: Oxford University Press, 2014), 31.

<sup>6</sup> Seitz, 30-31.

<sup>7</sup> Migliore, *Faith Seeking Understanding*, (chapter 4, section 2).

<sup>8</sup> Migliore, (chapter 4, section 1, paragraph 9).

<sup>9</sup> Larry W. Hurtado, *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion* (Grand Rapids, MI: Wm B. Eerdmans Publishing, 2000), 70-71.

<sup>10</sup> Hurtado.

<sup>11</sup> Hurtado, 74-94.

That shape presents not only in those devotional practices found in the New Testaments but also in Pliny's letter to the emperor Trajan in about 112 CE.<sup>12</sup> Hence, for the early Christians, Jesus is God. They worshipped him accordingly until the theological questions and debates on his deity occurred and were resolved in Church Councils (I will be back to this issue shortly). The importance of this first milestone is that the Trinitarian belief stands at the centre of Christian devotion to God. The Father, Son, and Holy Spirit are in their faith and experience of their devotional life.

Secondly, Trinitarian doctrine emerges and develops in the theological quest to express the core identity of the Christian faith. The early Christian acclamation of Jesus as Lord and Saviour stimulates further reflections by the patristic theologians in the second century of God's will for their present circumstance. As John Anthony McGuckin asserts, the elaboration of the good news – God's work in Jesus Christ by the Holy Spirit – to the world by the patristic fathers in their circumstance endows us with Trinitarian theology.<sup>13</sup> Nevertheless, theological quests emerged in that century as Christianity encountered Jewish and other religious philosophers.<sup>14</sup> Christian apologists at that time addressed questions of how Christian faith could keep Jewish monotheism while worshipping Jesus Christ as God. Some of them used Greek philosophical thought to explain Christian faith to their contemporary Greek and Roman religious adherents.<sup>15</sup> Here, the notion of logos was prominent in the thoughts of Christian apologists, including Justin Martyr and Irenaeus.<sup>16</sup> Later in the third century onwards, the deity of Jesus continued to attract philosophical debates and controversies. It started from Origen, who

---

<sup>12</sup> Larry W. Hurtado, *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus* (Grand Rapids, MI: Wm B. Eerdmans Publishing, 2005), 13.

<sup>13</sup> John Anthony McGuckin, "The Trinity in the Greek Fathers," in *The Cambridge Companion to the Trinity* (Cambridge: Cambridge University Press, 2011), 49-50.

<sup>14</sup> McGuckin, 54.

<sup>15</sup> Stephen M. Hildebrand, "The Trinity in the Ante-Nicene Fathers," in *The Oxford Handbook of the Trinity*, ed. Emery Gilles and Matthew Levering (Oxford: Oxford University Press, 2014), 96.

<sup>16</sup> McGuckin, "The Trinity in the Greek Fathers." 56-59; Hildebrand, "The Trinity in the Ante-Nicene Fathers," 97-101.

applied the word hypostasis to Father, Son and Spirit – the three hypostases – yet rejected the *homoousios* of the Father and Son as he taught the Son as made, not begotten.<sup>17</sup> Origen's theology generated debates in the fourth century between Arius and Alexander, followed by the prominent landmarks (the Council of Nicaea in 325 CE, the Synod of Alexandria in 362 CE, and the Council of Constantinople I in 381 CE) toward the fullest formulation of Trinitarian theology. With the influence of key figures such as Athanasius of Alexandria, Meletius of Antioch, and the Cappadocian Fathers (Basil the Great, Gregory of Nazianzus and Gregory of Nyssa), the Trinity was formulated as one God, three (distinct) persons – homoousion (selfsame *ousia*/essence), three *hypostases* – in the Council of Constantinople I.<sup>18</sup> The Trinitarian theology of the Spirit in that formulation is influenced by the work of Athanasius and the Cappadocian Fathers, particularly Gregory of Nazianzus,<sup>19</sup> although the Spirit had been present in theological conversations of the previous fathers such as Justin Martyr and Irenaeus and regarded as a *hypostasis* by Origen.<sup>20</sup>

Hence, from its emergence to fullest formulation, the doctrine of the Trinity has to do with the identity of Christian faith – of whom Christians believe and submit their life – among other religions in the Roman Empire. Of course, the Trinitarian doctrine is still considered an unfinished attempt of Christianity to coherently express the mystery of God's grace bestowed upon them. Debates and controversies on the Trinity are ongoing. I want to stress that this central doctrine derives from Christians' struggle to define and express their identity in relation to God revealed in Jesus Christ. It is Christianity's theological quest for words to express the mystery of God and God's grace they encounter and experience as Triune.

---

<sup>17</sup> McGuckin, "The Trinity in the Greek Fathers," 61.

<sup>18</sup> McGuckin, 62-65; J. Warren Smith, "The Trinity in the Fourth-Century Fathers," in *The Oxford Handbook of the Trinity*, ed. Emery Gilles and Matthew Levering (Oxford: Oxford University Press, 2014), 109-17.

<sup>19</sup> See Veli-Matti Kärkkäinen, *Christian Understanding of the Trinity: The Historical Trajectory* (Minneapolis: Fortress Press, 2017), 114-22.

<sup>20</sup> See Kärkkäinen, 95-113.

Thirdly, the doctrine of the Trinity is historical in the sense that its fullest formulation is influenced by its environmental, social, cultural, political (and ecological) context. While the first ecumenical council dealt with the deity of Jesus and his relationship with the Father, the second ecumenical council brought the Holy Spirit to the stage. The first Constantinople Council established the fullest formulation of the Trinity: one divine substance and three distinct persons – Father, Son and Holy Spirit. In that formulation, the Cappadocian Fathers, especially Gregory of Nazianzus, were very influential. Gregory's theology derives from his encounter with the complex socio-cultural context in his time. As demonstrated by Sigurd Bergmann, that situation

... was characterized by plurality, with inevitable conflict, of competing symbolic world constructions from different philosophical schools, cultic communities, religious communities, and ever-changing imperial political ideologies. Furthermore, it elicited increasing social injustices, resulting in mass misery and poverty, the ruination of small farmers, and the oppression of aliens, women, and children. Economically, it shifted from institutions of production in autarchic units to the trade of goods and a money economy, which led to the impoverishment and exhaustion of the soil accompanied by an overvaluation (for tax revenues) of real estate, resulting in social and ecological injustice because of speculation and imprudent land management.<sup>21</sup>

That complexity leads to the power negotiation and distribution issues that mark the formation of the Trinity. As Bergmann outlines with a question, "should power be administered by one from above, the Emperor, or by the perfect triune Community of love, justice and beauty?" In this respect, Bergmann points to Yves Congar, who argues that the formation of Trinitarian doctrine radically condemns the power and government run by the empire. The influence of Gregory in that ecumenical council established the Trinity as the doctrine which challenges the model of power that generates a socio-cultural crisis and, simultaneously,

---

<sup>21</sup> Bergmann, "The Legacy of Trinitarian Cosmology in the Anthropocene," 36; For a more comprehensive discussion on this, see Sigurd Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature* (Grand Rapids, MI: Wm B. Eerdmans Publishing, 2005), 57-70.

presents as the one which, with its distributive character, works for the flourishing of socio-cultural life.<sup>22</sup>

Thus, it is plausible to say that the doctrine of the Trinity derives not merely from an abstract world but historical struggles which affect the socio-ecological life. In fact, this doctrine starts from Jesus' deity, which is inseparable from his earthly works as experienced by the Galilean villagers living under the exploitation and oppression of the Roman Empire. Those works were proclaimed to the early Christians who were also suffering from the same political power. For them, the gospels demonstrate the deity of Jesus embodied in his liberating acts. The gospel of Mark, for instance, proclaims Jesus' divinity by putting together the story of Jesus' sovereignty over the sea as he calmed the stormy Sea of Galilee and the embodiment of this sovereignty in the economic system – economy of sharing – by feeding the multitude.<sup>23</sup> Those stories could be read as Mark's resistance to the emperor's claim to be god himself and the oppressive and exploitative economic system that express that claim. As witnessed by Mark, Jesus' deity is signified by his act of resisting power along with the economic system that we know today as the root of the socio-ecological crisis, including the maritime crisis happening at sea.

Yet, it is also essential to keep in mind that Trinitarian theology comes into its fullest formulation because in the development of Gregory's pneumatology, who puts the Spirit at the same ontological level as the Father and the Son.<sup>24</sup> With his theology of inhabitation, Gregory presents the Spirit as the one vivifying all human beings and the whole creation.<sup>25</sup> As Creator, the Spirit brings peaceful life and liberation whenever that life is captivated. That theology, Bergmann asserts, is “a catalyst for an alternative social and cultural practice that changed the

---

<sup>22</sup> Bergmann, “The Legacy of Trinitarian Cosmology in the Anthropocene,” 35-37.

<sup>23</sup> Raj Nadella, “The Two Banquets,” 172–83.

<sup>24</sup> Sigurd Bergmann, “The One at, around or with the Other: Ecotheological Considerations of the Spirit's Life-Giving Power,” *Modern Believing* 63, no. 4 (2022), 360.

<sup>25</sup> Bergmann, “The One, at, around or with the Other,” 361.



empire radically.”<sup>26</sup> Again, to worship the Triune God and express faith in the Triune God are to do with historical dimensions that move toward all created beings' flourishing life.

I have demonstrated that the formulation of the Trinity as widely accepted in Christianity has devotional, theological, and historical characteristics. This reading outlines the promise of Trinitarian theology as the navigation of the Indonesian maritime theology I am constructing. Accordingly, humanity's relationship with the sea is brought into connection with devotion, expression of faith, and endeavour for the flourishing life of God's creation. This connection is of significance, as I will elaborate in the following sub-sections.

#### 4.1.2. *Contemporary Discourse*

To jump into the contemporary talk of the Trinity does not mean to overlook the long history of Trinitarian conversation. In fact, my discussion on the key concepts in the next section will travel throughout the history of the doctrine. As I engage the contemporary discourse I keep my focus on the devotional, historical and theological character of the doctrine of the Trinity. Alongside their relevance to the purpose of this chapter, I consider these three characters as crucial, whether as starting port or destination, in Trinitarian talk over the centuries, including the contemporary discourse which I will expound below.

The resurgence of what Ted Peters regards as Trinity talk started from Karl Barth in the 1930s<sup>27</sup> and has resulted in varied conversations. Using the doctrine of the Trinity as the structure of his theology of revelation,<sup>28</sup> Barth begins the revival of attention toward the doctrine of the Trinity. He proposes that “[t]he doctrine of the Trinity is what basically

---

<sup>26</sup> Bergmann, “The One, at, around or with the Other,”

<sup>27</sup> Graham Buxton, *The Trinity, Creation and Pastoral Ministry: Imaging the Perichoretic God* (Eugene, Oregon: Wipf and Stock Publisher, 2005), 97.

<sup>28</sup> George Hunsinger, “Karl Barth’s Doctrine of the Trinity, and Some Protestants Doctrines after Barth,” in *The Oxford Handbook of the Trinity*, ed. Emery Gilles and Matthew Levering (Oxford: Oxford University Press, 2014), 295.

distinguishes the Christian doctrine of God as Christian, and therefore what already distinguishes the Christian concept of revelation as Christian, in contrast to all other possible doctrines of God or concepts of revelation.”<sup>29</sup> This axiom, to apply the three relevant characteristics above, implies that the resurgence of this doctrine is moved by theological inquiry. Responses to both Trinitarian theology and the provocation of Barth take place in various theological conversations around who the Triune God is (the immanent Trinity) and what the Trinity does concerning creation (the economic Trinity). In the Western Catholic tradition, Karl Rahner is a key figure with his rule: “the immanent trinity is the economic trinity, and *vice versa*.”<sup>30</sup> Meanwhile, John Zizioulas is prominent in the Eastern Orthodox with his notion of being as communion.<sup>31</sup>

Nevertheless, the Trinity talk comprises the other two characteristics, namely devotional and historical. In terms of the devotional facet, alongside the pivotal place of liturgy in orthodox theology of the Trinity, LaCugna’s trinitarian theology also deals with doxology as a way of Christian life and the confluence of *theologia* (knowing God) and *oikonomia* (participating in God’s work).<sup>32</sup> A pattern of implication emerges here as a result. While the doctrine of the Trinity starts from Christian devotion and culminates in the first Constantinople Council with an established formula, the contemporary discourse on the Trinity begins with the theological inquiry of the Trinity and seeks the doctrine’s implication on how that knowledge of God is expressed and experienced in Christian devotion.

The same pattern applies in the historical characteristic of the Trinity. World War II and subsequent issues such as ecological crisis, feminism, liberation in Latin America, postcolonialism, economy, religious plurality, science and technology lead some theologians

---

<sup>29</sup> Karl Barth, *Church Dogmatics 1/1* (Edinburgh: T&T Clark, 1936), 303.

<sup>30</sup> Quoted in Buxton, *The Trinity*, 106.

<sup>31</sup> Kärkkäinen, *Christian Understanding of the Trinity*, 195.

<sup>32</sup> LaCugna, *God for Us*, 342-50.

to the doctrine of the Trinity.<sup>33</sup> Deploying the Trinitarian doctrine as their theological foundation, Christian theologians constructively address human social issues, other creatures, and humanity's relationship with the other creatures. For ecological issues, in particular, Jürgen Moltmann is a prominent theologian who constructs a trinitarian theology of creation in light of the ecological crisis.<sup>34</sup> Another key figure is Sigurd Bergmann, who draws on the Trinitarian theology of a Cappadocian father, Gregory of Nazianzus, in constructing his Trinitarian theology, emphasising the liberating work of the Spirit for creation.<sup>35</sup> Thus, as will be discussed in more detail in the following two chapters, the writing of Moltmann and Bergmann confirm the direction of *theologia* to *oikonomia*, to use LaCugna's words. The doctrine of the Trinity works as vital navigation to address the ecological and social matters in the contemporary world. For the maritime as a current issue where the ecological and social are the embedded dimensions, especially the crisis at sea, the doctrine of the Trinity could navigate my voyage toward an Indonesian maritime theology.

#### 4.1.3. *The Significance of the Doctrine of the Trinity*

The devotional, theological and historical characteristics discussed above confirm LaCugna's claim of the Trinity as the heart of Christian faith. Christ-followers are situated in and move around their faith in God as Triune from private to public sphere and ritual to political life in various aspects. The doctrine undoubtedly plays a fundamental role in the "ascent" and "return" of Christian faith, to use Miroslav Volf's words.<sup>36</sup> Christian faith is shaped by Trinitarian thinking and Christians live according to that faith. Yet, as affirmed by the Trinity's

---

<sup>33</sup> Cf. Kärkkäinen, *Christian Understanding of the Trinity*, 205.

<sup>34</sup> Moltmann, *God in Creation*.

<sup>35</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*.

<sup>36</sup> Miroslav Volf, *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids, MI: Brazos Press, 2011), 8.

devotional, historical and theological characters, how does that significance work explicitly on the maritime subject?

Because this thesis employs the doctrine of the Trinity for navigating the construction of an Indonesian maritime theology, the historical character of the Trinity is the starting point. The doctrine of the Trinity is reflected to speak of humanity's relationship with the sea in the Indonesian context due to the ecological and social crisis at sea. The maritime is, therefore, included as a part of the Trinitarian conversation, not in order to construct a Trinitarian formula, as Gregory of Nazianzus did. Rather, with its formulation and embedded theological features, that doctrine is expected to work on the maritime as it does for other historical issues. The doctrine is set to influence the shape of humanity's relationship with the sea in historical settings. In this respect, the historical characteristic of the Trinity makes Christian faith contextual, as this faith tradition is situated in a particular context with all its struggle.

That influence originates from theological conversations which embrace and give meaning to the relationship between human beings and the sea. In this regard, the doctrine of the Trinity is a theological expression of Christian faith concerning the maritime issue. The doctrine is perceived as encompassing humanity's relationship with the sea. This theological characteristic is crucial to make the maritime embedded in Trinitarian thinking, which, in turn, influences and characterises Christian relationship with the sea. Accordingly, the theological character of the Trinity deals with Moltmann's pivotal questions: "What do we think of when we hear the name of the Triune God? What ideas do we associate with the Trinity? What do we experience in the fellowship of the Father, the Son and the Holy Spirit?"<sup>37</sup> in relation to the maritime. As the theological account of the maritime is expressed in a public sphere, the "we" in Moltmann's first two questions is inclusive of people from other religious traditions. The theological account proclaims the Trinity in the maritime context.

---

<sup>37</sup> Moltmann, *The Trinity and the Kingdom of God*, 1.

Finally, the significance of the Trinitarian doctrine lies in the devotional characteristic. In devotion, Christians hear the name of the triune God, communicate, and experience fellowship with the Trinity. The Trinitarian theology of the maritime is digested and internalised in the devotional space. It makes Christians' experience in the fellowship of the Trinity, as Moltmann is concerned, inclusive to the maritime world where the other (creatures and peoples) exist and live, and also contextual; for they encounter the Triune God who is present and work in their particular context. With the inclusion of the maritime world, Trinitarian baptism in which water is an essential element, for instance, could be constructed as a devotional space of experiencing the Triune God in the maritime context. Given ritual can shape people's ecological consciousness and habitus,<sup>38</sup> baptism must play a crucial role to shape the Christian relationship with the sea according to the concepts found in and proposed by the doctrine of the Trinity.

#### **4.2. Key Concepts of Trinitarian Theology**

This section aims to discuss key concepts of Trinitarian Theology which are relevant to the maritime and to find out how they could contribute to the construction of the Indonesian people's relationship with the sea. While the historical and economic characteristic of the doctrine is the starting point for my thesis, it is the theological character of the Trinity which plays a key role in this part. I need to dive into Trinitarian theological conversation and explore the meaning and expression it can offer for the maritime world of Indonesia. I will explore the several key concepts of the Trinity which I consider relevant and bring them into conversations with my maritime theological principles which I have constructed in chapter two. Then, I will

---

<sup>38</sup> Barbara Jane Davy, "A Rationale for the Study of Unconscious Motivations of Climate Change, and How Ritual Practices Can Promote Pro-Environmental Behaviour," *Worldviews: Global Religions, Culture, and Ecology* 25, no. 2 (2021), 121. Regarding 'habitus', Davy refers to Norbert Elias and Pierre Bourdieu (see page 118).

present my reason to shift into Trinitarian pneumatology in the next section. This section is divided into four sub-sections, but as the concepts are intertwined, all sub-sections will be interconnected.

#### 4.2.1. *Psychological and Social Analogy*

The relationship between the Father, Son and Spirit is disputed throughout the history of Christianity. Theologians keep trying to provide rational explanation of the inner life and work of the Triune God as best they can based on God's revelation in scripture. Regarding the inner life of the Trinity, which is the focus of this sub-section, two analogies, namely the psychological and social analogy, are proposed by theologians.

The psychological analogy tries to explain the inner life of the Trinity based on human psychology. This analogy, says Lawrence Feingold, points to "the parallels that are found between Trinitarian processions and the operations of intellect and will."<sup>39</sup> Augustine is a prominent figure who develops and elaborates human interiority to talk about God. He was encouraged to explain the Trinity to sceptical critics and docile followers.<sup>40</sup> Starting from his reading of the Johannine account of Jesus as the Word (John 1:1) and God as love (1 John 4:8, 16), Augustine comes to this analogy as he finds that "the superior instance of created reality, human interiority, while one and inseparable, at the same time consists of three quite distinct and very real dimensions in its operations."<sup>41</sup> The *three* are memory, knowledge and love of *one* mind. "From its memory the mind generates knowledge of what it remembers, and loves what it knows to be the reality that it remembers."<sup>42</sup> Augustine acknowledges that no finitely

---

<sup>39</sup> Lawrence Feingold, "The Word Breathes Forth Love: The Psychological Analogy for the Trinity and the Complementarity of Intellect and Will," *Nova et Vetera* 17, no. 2 (2019), 501.

<sup>40</sup> Peter Drilling, "The Psychological Analogy of the Trinity: Augustine, Aquinas and Lonergan," *Irish Theological Quarterly* 71 (2006), 323.

<sup>41</sup> Drilling, 323-24.

<sup>42</sup> Drilling, 323.

human mind can grasp the infinitely divine mystery because they are not equivalent at all. However, his point for his contemporaries is that even our created reality could show us that one can be three at the same time. Thus, God who is One and Three at the same time is not beyond the realm of possibility.<sup>43</sup>

Augustine is not the only one in this boat. The later development of this analogy by Thomas Aquinas and Bernard Lonergan, to name but few prominent theologians of this approach anchors on what Augustine has laid. It is that single-person consciousness could demonstrate the inner life of the Trinity.<sup>44</sup> Meanwhile, the social analogy attempts to explain God's inner life from human persons. This approach is developed from the model proposed by the Cappadocian Fathers to define the God's essence from God's threeness.<sup>45</sup> Flourishing in the Eastern and modern theological discourse,<sup>46</sup> the social analogy suggests that the Godhead, instead of a solitary single person, is three different persons – Father, Son and Spirit – who comprise one true God.<sup>47</sup> Here, the notion of person is crucial. I will specifically address this notion in the next sub-section, but it would be helpful to say here that person is a relational term. A person is an individual which is dependent and influenced by his/her relation to other selves. As Moltmann asserts, personality comes out of social relations.<sup>48</sup> In the same vein, Gunton argues that “personal beings are social beings, so that both God and man it must be said that they have their personal relatedness: their free relation-in-otherness.”<sup>49</sup> Carl Mosser grasps this idea to say that “the Triune God is a unity of interconnected and interrelated selves-

---

<sup>43</sup> Drilling, “The Psychological Analogy of the Trinity,” 323-24.

<sup>44</sup> Drilling, 327-37.

<sup>45</sup> Carl Mosser, “Fully Social Trinitarianism,” in *Philosophical and Theological Essays on the Trinity*, ed. Thomas McCall and Michael Rea (Oxford: Oxford University Press, 2009), 133.

<sup>46</sup> Mosser, 133-34.

<sup>47</sup> See Johannes P. Deetlefs, “Political Implications of the Trinity: Two Approaches,” *HTS Teologiese Studies* 75, no. 1 (2019), 1-2.

<sup>48</sup> Moltmann, *The Trinity and the Kingdom of God*, 145.

<sup>49</sup> Gunton, *The One, The Three and The Many*, 229.

in-society.”<sup>50</sup> The idea of *perichoresis* is employed to suggest the Trinitarian *community* – three persons, one God.

How could both analogies contribute to humanity’s relationship with the sea? The proponents of each analogy have proposed relevance for humans. Starting from theological conversation, the psychological analogy is directed to have practical dimension in human life and creation. Based on his reading on Augustine’s analogy with the concern on human spirituality, Peter Drilling suggests that human beings could experience God’s love from their self-consciousness. That would lead to prayerful contemplation which energises them to live in love with their neighbours who are also embraced by God’s love.<sup>51</sup> Regarding creation, Feingold argues that the inner life of the Trinity as illuminated by this analogy demonstrates the Trinity as the pattern or archetype for creation.<sup>52</sup> As Feingold asserts, “the psychological analogy helps us to see the triune God, with its two eternal processions according to intellect and will, as the exemplar especially of all created complementarity . . . .”<sup>53</sup>

Meanwhile, the social analogy is attractive to many theologians because of its interest of constructing human society as well as human relationship with other creatures. Leonardo Boff sets Trinitarian communion to work in dealing with the political liberation and ecological crisis in Latin America. Boff argues that the equal, mutual self-giving, communal interdependent, and interconnected relation of Godhead should be the model of social structure of humanity and their relationship with other creatures.<sup>54</sup> Earlier than Boff, Moltmann proposes the social trinity to challenge the notion of dominion. He argues that the Trinity is a theology of freedom that refers to a society without supremacy and without subjection.<sup>55</sup> In a wider

---

<sup>50</sup> Mosser, “Fully Social Trinitarianism,” 136.

<sup>51</sup> Drilling, “The Psychological Analogy of the Trinity,” 327.

<sup>52</sup> Feingold, “The Word Breathes Forth Love,” 531.

<sup>53</sup> Feingold.

<sup>54</sup> Leonardo Boff, *The Trinity and Society* (Eugene, Oregon: Wipf and Stock Publisher, 2005), 120.

<sup>55</sup> Moltmann, *The Trinity and the Kingdom of God*, 192-200.



scope, Moltmann asserts that creation should be seen as the self-expression of the Trinity in which creation exists and flourishes as a relational community.<sup>56</sup> Timothy Gorringer also contributes to the social Trinity's implication for ecological issues. Gorringer does not argue for a modelling of the relationship of the Father, Son and Spirit. Instead, drawing from Tom Veerkamp's insight on God's name as a grand narrative for human society, he suggests that the relationality of the Trinity is the ground of creation's being and practice. That is to be part of a "relationship in difference," which is a relationship a human being with other humans, other creatures and the planet.<sup>57</sup>

Those kinds of relevance look promising for humanity's relationship with the sea. Nevertheless, before exploring how that relevance works for the maritime, critiques of the analogies are worth noting as they could challenge the claim of relevance. The psychological analogy is criticised as "too speculative" and neglectful of God's work in relation to God's creation, as Karl Rahner raises.<sup>58</sup> Concerning the speculation, however, Augustine does not consider this analogy to fully explain the inner life of Triune God but to demonstrate its possibility. Most importantly, this analogy is grounded on biblical data.<sup>59</sup> Thus, to regard his approach as too speculative is inadequate. Likewise, Rahner's critique is no longer suitable since the relevance of this analogy as presented above shows its concern on and connection to God's work in creation. Hence, the adequate critique must be that which challenges Augustine's reading of the biblical data and the relevance of the analogy.

According to Mosser, the psychological analogy overlooks the biblical narratives that demonstrate the Godhead as three distinct persons.<sup>60</sup> John 1:1, though, insists that the Word is

---

<sup>56</sup> Moltmann, *The Trinity and the Kingdom*, 112; see also Moltmann, *God in Creation*.

<sup>57</sup> Timothy Gorringer, "The Trinity," in *Systematic Theology and Climate Change: Ecumenical Perspectives*, ed. Michael S. Northcott and Peter M. Scott (New York: Routledge, 2014), 15–32.

<sup>58</sup> See Drilling, "The Psychological Analogy of the Trinity." 320.

<sup>59</sup> See Drilling, 323-24.

<sup>60</sup> Mosser, "Fully Social Trinitarianism," 140.

God, while also differentiating the Word from God as it suggests that the Word is with God. This reading is consistent with the Jesus baptism narratives where the Father, Son and Spirit are present as different selves. Owing to this, to say that God is love (1 John 4:8, 16) is pointing to the loving relationship between the three persons and God's love to creation.

If this critique is acceptable, as I argue, the relevance of this approach could not be sustained. Even if this analogy is accepted, it could not work in the maritime. The psychological approach is individualistic in the sense that it depends on the spiritual quality generated from the contemplation and reflection of an individual. Of course, this approach is problematic because contemplation and reflection in each individual is different because they are influenced differently. This analogy is also anthropocentric in the ontological sense which, according to Dominika Dzwonkowska, assumes humans' centeredness and privileged position.<sup>61</sup> To use this psychological approach for the maritime will mean to apply human-based experience (human property, consciousness) which is different to that of the sea and other creatures.

My critique of the psychological analogy anchors in the arguments from the proponents of the social approach. While that implies that I am in favour of the social analogy to understand the inner life of God, I treat this approach only as an effort to grasp and explain a glimpse of God's life as attested in scripture. Also, I will elaborate in the next sub-section that the word person which is crucial in the social analogy is problematic as reference to Father, Son and Spirit. My concern at this stage is on the practical implication of the social approach which I find helpful for the maritime but has attracted scholarly debates.

As critiques of the praxis of the social analogy covers the other key concepts, I will address them in the next sub-sections. The relevant critique for this part is whether or not the social Trinity could become the model of human society and other political aspects. The main

---

<sup>61</sup> Dominika Dzwonkowska, "Is Environmental Virtue Ethics Anthropocentric?," *Journal of Agricultural and Environmental Ethics* 31, no. 6 (2018), 724-27.

issue here is on the ontological difference between God and human being. Can the finite copy the infinite? While this issue has attracted Ted Peters<sup>62</sup> and Karen Kilby,<sup>63</sup> I find Kathryn Tanner's discussion more comprehensive and convincing.

Tanner poses three points to reject the idea that human society can model the inner life of Trinity. The first one deals with the fact that the *perichoretic* life of the Trinity is unclear to us. Tanner says, “[d]ivine persons are equal to one another; but in what sense? The persons are “in” one another; but what does “in” mean here? Divine persons are distinguished from one another; but who understands exactly what that character is?” Secondly, humanity can only model the Trinity if they were no longer human, which is impossible. Tanner asserts that the Trinitarian relation as far as we could grasp is different to that of humans. While the relationship between Trinitarian persons does not influence and change or disguise their true selves, human persons are shaped by whom they interact with. Finally, Tanner argues that for humans to model the Trinity is problematic because “unlike the peaceful and perfectly loving mutuality of the Trinity, human society is full of suffering, conflict, and sin.” Even if that imitating is pointed to the *eschaton*, as Boff and Volf contend, that problem remains because it requires humans to leave behind their humanity and so encourages a perfectionist politics.<sup>64</sup>

Tanner, then, proposes participation in the economy of the Trinity as a way to make the Trinity relevant to human society. I will address that proposal in the last sub-section. At this stage, I would say that Tanner's three points are sound in dealing with the implication of the social analogy for human society as her focus. However, the three points and her proposal of participation are not helpful enough for the maritime. Although I will specifically address this

---

<sup>62</sup> Ted Peters, *God as Trinity: Relationality and Temporality in Divine Life* (Louisville, Kentucky: Westminster/John Knox Press, 1993).

<sup>63</sup> Karen Kilby, “Perichoresis and Projection: Problems with Social Doctrines of the Trinity,” in *God, Evil and the Limits of Theology* (London: T&T Clark, 2021).

<sup>64</sup> Tanner, “Trinity,” 368-70. See also Tanner's position as she discusses more extensively in Kathryn Tanner, *Christ the Key* (Cambridge: Cambridge University Press, 2010), 207-46.

issue in the next sub-sections, I consider it important to add my critique of the social analogy and its implication.

In my view, the social analogy could be seen as ontologically anthropocentric. Of course, all Trinity talk is anthropocentric in the epistemological sense, but even in this sense human conversation can be inclusive of other creatures.<sup>65</sup> It is clear that the social analogy does not derive from human experience in the way that the psychological analogy does, but the social analogy is still strongly influenced by the human realm. For the social approach, person is a foundational term to speak of the Triune God.<sup>66</sup> Yet, because the term “person” speaks not only of the Triune God but also human beings, the social approach scholars always need to clarify that the term “person” applied to God is different from its application to human beings. That clarification will never be of the difference of God from the blue whale because the term person does not associate with the blue whale or those other than human beings. That necessity to clarify demonstrates that the understanding of the Triune God proposed by the social analogy is closer to humanity than other creatures. Therefore, the analogy is relevant to human life, but requires expansion to make it relevant to other creatures’ life as Moltmann, Boff and Gorringer do, for instance. To put it in other words, the social analogy starts with human life and, then, expands to God’s whole creation. If that is true, does not it imply that for other creatures to model the Trinity as the social analogy suggests (or, even, participate in the Trinity as Tanner asserts), those creatures must do that through human ways, or, at least, as inspired by human experience? Why do the non-human creatures not just model the Trinity according to their own ways and experience?<sup>67</sup> Does not Genesis 1 and science tell us that other non-human creatures must have been in an interconnected and interdependent relationship before human beings emerged?

---

<sup>65</sup> Dzwonkowska, “Is Environmental Virtue Ethics Anthropocentric?” 726.

<sup>66</sup> Mosser, “Fully Social Trinitarianism,” 135.

<sup>67</sup> Cf. Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 310.

This anthropocentrism indicates that the social analogy could not work adequately for the maritime context. That analogy overlooks the intrinsic value and agency of the sea. Meanwhile, one of my maritime theological principles – the particularising sea – insists that a person and human society especially in coastal areas are interconnected and interdependent with the sea, even their personality and ways of life are influenced by the sea. Nevertheless, it does not mean that the social analogy of the Trinity with its concept of person would not work at all for the maritime since the maritime also deals with human beings. Yet, as humanity in the maritime is not separated from the sea, the concept of person needs to be revisited appropriately as I will discuss below.

#### 4.2.2. *Person and Relation*

I have asserted previously that the notion of person is problematic however essential it is in Trinity talk. It is not my intention here to engage deeply in that debate and find the solution. Instead, my aim is to grasp the core of this notion and how that could work for humanity's relationship with the sea.

In the first place, it is vital to keep in mind that person in reference to the Trinity is different from human person.<sup>68</sup> Three human persons constitute three human beings, but that is not the case for the Triune God. The notion of person is employed analogously to speak of the Trinity as relational. Gunton argues that “to think of persons is to think in terms of relations: Father, Son and Spirit are the particular persons they are by virtue of their relations with each other.”<sup>69</sup> The three persons of the Trinity constitute not three but one God. As Gunton claims, “in the divine being, a person is one whose being is so bound up with the being of the other

---

<sup>68</sup> See Angel Cordovilla Perez, “The Trinitarian Concept of Person,” in *Rethinking Trinitarian Theology: Disputed Questions and Contemporary Issues in Trinitarian Theology*, ed. Giulio Maspero and Robert J. Wozniak (London: T&T Clark, 2012).

<sup>69</sup> Colin Gunton, *The Promise of Trinitarian Theology* (Edinburgh: T&T Clark, 1991), 11.

two, that together they make up one God.”<sup>70</sup> Not only in the inner life of God (*ad intra*), the Triune God is relational as signified in God’s relation with the whole creation (*ad extra*). Thus, person is relational and referring to the Trinity as the relational God is the heart of the ‘person’ in Trinity talk.

Gunton’s assertion is based on his stand for the social analogy of the Trinity. His notion of person is influenced by the human realm, which is exclusive to other creatures. Gunton, among others, talks about person in contrast to the idea of individual. Person is relational, while individual is isolated from the others. Of course, the relationality of God could be biblically accounted for in referring to love as Gunton’s colleague, Christoph Schwöbel, argues.<sup>71</sup> Yet, the notion of person even as an analogy in that relationality is anthropocentric ontologically; it would imply that only human beings could speak of God. One might argue that other creatures also constitute that person, as my maritime principle suggests, and that means other creatures are included in that notion, but should it be person that is placed as the representative? Meanwhile, as recorded in biblical accounts (Luke 3:22; Genesis 1:1-2; John 3:8; Isaiah 44:34), God also reveals God’s self in non-human images such as bird, wind, and water, as Elizabeth A. Johnson demonstrates.<sup>72</sup> Therefore, to use the notion of person is problematic in the sense that it requires additional explanations or conversations in order to include other creatures in Trinity talk.

The feminist theological discourse of mentioning God as father or mother would be helpful at this stage. In dealing with this issue, theologians such as Sallie McFague and Johnson do not come up with which word is appropriate. Instead, they explicate a wide range of theological and biblical naming of God to insist that God can be called or mentioned in many

---

<sup>70</sup> Colin Gunton, *Father, Son and Holy Spirit: Essays Toward a Fully Trinitarian Theology* (London: T&T Clark, 2003), 16.

<sup>71</sup> See Perez, “The Trinitarian Concept of Person,” 132.

<sup>72</sup> Elizabeth A. Johnson, *Ask the Beasts: Darwin and the God of Love* (London: Bloomsbury, 2014), 134-40.

ways – McFague with God as mother<sup>73</sup> and Johnson with bird-Spirit-mother,<sup>74</sup> for instance. Even in patriarchal religious traditions, the female symbols of God, the Spirit, are recognised.<sup>75</sup> No human words could fully describe who God is. I think McFague’s and Johnson’s strategy works in dealing with the problem of person, too.

While person is not sufficient, the concept of relation which is implied could be seen as the connection between person and other non-human analogies. Person existentially speaks of relation – a human with their human neighbours. Likewise, human beings as persons cannot be isolated from birds, water, and wind in their surroundings.<sup>76</sup> They are created beings that exist in an interconnected and interdependent relation. Because of that confluence, that relation, each of them and altogether could glimpse the Triune God’s relationship with creation as attested in scripture. Yet, again, that kind of explanation is not in the framework of the social approach which speaks of created beings to model the inner life of the Trinity. Instead, in their relationship, the created beings speak of the Trinity who relates to the world by creating and consummating all things as a creation community. Humanity and the sea as relational beings speak of the Triune God in that sense. For that reason, their relationality needs to flourish. To what extent does that relationality in the maritime thrive according to the notion of the relational God? The answer to this question will be a fundamental point in the last part of this thesis.

I prefer in this thesis to use the scriptural names of the Father, Son and Spirit. Of course, that naming is not without its problems, one of which raised in feminist theological discourse. However, I find that preference is the most appropriate one in my case, although that might not do justice for the feminist issue. I embrace McFague’s and Johnson’s strategy concerning the

---

<sup>73</sup> McFague, *Models of God*, 97-123.

<sup>74</sup> Johnson, *Ask the Beasts*, 139-40.

<sup>75</sup> Elizabeth A. Johnson, *Women, Earth, and Creator Spirit* (New York: Paulist Press, 1993), 51-57.

<sup>76</sup> Cf. McFague, *Models of God*, 81.

Father, Migliore's assertion of the Son as speaking of humanity<sup>77</sup> – not man – and materiality, and the idea of the Spirit as the one holding other creatures and the whole creation in which human takes part.

#### 4.2.3. *Perichoresis*

How the three is one is the main issue at which the notion of perichoresis takes place. Perichoresis is fundamental for proponents of social analogy as it is considered the proper idea to speak of the inner life of the Trinity. Beginning from Gregory Nazianzus' usage for the two natures of Christ (*communicatio idiomatum*) and developed by Pseudo-Cyril of Alexandria and John Damascus regarding the Trinity (from nature-perichoresis to person-perichoresis),<sup>78</sup> perichoresis is proposed to argue that Father, Son and Spirit do not make tritheism, but one God. The three are in mutual and reciprocal interpenetration and indwelling. In that eternal perichoretic relationship, the Father is in the Son and the Spirit, the Son is in the Father and the Spirit, and the Spirit is in the Father and Son. Therefore, Moltmann asserts that "perichoresis links together in a brilliant way the threeness and the unity, without reducing the threeness to the unity, or dissolving the unity in the threeness."<sup>79</sup>

Social trinitarian theologians suggest that the perichoretic inner life of the Trinity could be applicable to the life of created being. Gunton asserts that as the creator of this world, the Triune God's footprint, including God's nature, could be found in creation.<sup>80</sup> Creation echoes the Trinity, contends Gunton.<sup>81</sup> Earlier than Gunton, Moltmann proposes cosmic-perichoresis by which God's creation is included in the perichoretic relation of the Trinity as a logical

---

<sup>77</sup> Migliore, *Faith Seeking Understanding*, 181.

<sup>78</sup> See Joas Adiprasetya, *An Imaginative Glimpse: The Trinity and Multiple Religious Participations* (Eugene, Oregon: Pickwick Publications, 2013), 104-10.

<sup>79</sup> Moltmann, *The Trinity and the Kingdom of God*, 175.

<sup>80</sup> In Kilby, "Perichoresis and Projection," 10.

<sup>81</sup> Gunton, *The Promise of Trinitarian Theology*, 97.



consequence of person-perichoresis.<sup>82</sup> With that idea, Moltmann insists that the Trinity is an open fellowship that embraces creation, humanity and the world. Furthermore, Moltmann applies the notion of perichoresis to creation life – for humanity (soul and body), humanity and nature, and human society.<sup>83</sup>

The doctrine of perichoresis attracts debates among scholars. Kilby is the one that specifically addresses and rejects the idea of perichoresis. In short, Kilby contends that since humanity does not have access that enables them to know God's inner life, perichoresis is a human projection from their experience to understand God's inner life and, then, to project it to creaturely life.<sup>84</sup> Kilby argues that the doctrine of the Trinity is not descriptive, first-order teaching, but a second-order proposition or a set of rules to read the biblical stories.<sup>85</sup> Joas Adiprasetya challenges Kilby by insisting that the doctrine of perichoresis “can still claim some insight into the inner nature of God insofar as it is grounded on the first-order experience of the Triune God in the life of believers,” even though that insight is “perspectival and contextual rather than universal.”<sup>86</sup> Yet, Adiprasetya warrants that human beings cannot ever claim the fullness of God because God is always more than what they can grasp.<sup>87</sup>

In terms of the perichoretic implication of the relationship between creatures, which is related to my project's concern, Moltmann's cosmic-perichoresis (God and creation relationship) and perichoresis in creation life “separated from” God look promising. While Moltmann's ground for them is in the person-perichoresis of Trinity's inner life, those kinds of perichoresis must anchor on God's work in creation. To be more specific, because God is relational, God creates and relates with creation, but it does not mean that to model the

---

<sup>82</sup> Jürgen Moltmann, *The Coming of God* (Minneapolis: Fortress Press, 1996), 295.

<sup>83</sup> See Adiprasetya, *An Imaginative Glimpse*, 127-30.

<sup>84</sup> Kilby, “Perichoresis and Projection,” 14.

<sup>85</sup> Kilby, 15-16.

<sup>86</sup> Adiprasetya, *An Imaginative Glimpse*, 135-36.

<sup>87</sup> Adiprasetya, 136.

relational God is the only consequence of those that come into being out of God's relationality. It is God's act that includes creation in God's life and sets some ways of life for them as *creatura*. Furthermore, as I do not deal with modelling God's inner life, the perichoresis in relation to creation must be a kind of creaturely perichoresis. Yet, since that would require a deeper inquiry which is beyond the scope of this thesis, I prefer not to follow that route. Nevertheless, the perichoresis' implication for features of creatures' relationship – such as loving, mutuality and asymmetry – will be employed in light of God's economy as I develop my Trinitarian approach to maritime theology.

#### 4.2.4. *Immanent and Economic: Participation in God*

I have discussed above three out of four essential concepts of the Trinitarian doctrine, which I consider relevant to the maritime context. They are relation, relational and relationality which are keywords both in regards to the inner life of the Trinity and the Triune God's work concerning creation. I frequently deal with whether the maritime context models God's inner life or not, and I finally follow Tanner's three points of rejecting the modelling idea. My discussion implies that God's economy is crucial in finding ways of making the Trinitarian theology work for the maritime. This will be elaborated in this fourth sub-section.

To say that God's work in relation to creation is the key here does not mean that God's economy separates from God's immanence. Although I follow Adiprasetya among others who strictly clarify that there is always more in the immanent Trinity, I am aware of Rahner's rule – the immanent Trinity is the economic Trinity, and *vice versa* – which insists on the connection between the immanent and the economic. For it is the relational God who creates and relates to the created world. Hence, it is God's work that enables humanity and the sea in their relationship to image the Trinity, not by modelling the immanent Trinity but by participating in the economic Trinity.

In anchorage with her three critiques mentioned before, Tanner proposes participation in God's life by the economy of the Trinity as the way human relations can image the Trinity. For Tanner, the economic Trinity is essential here, not by making Trinitarian relations more like human ones but by incorporating the human beings within it. Humans do not need to be more than human, nor be like the Trinity, but to be swept into Trinitarian relations by God's work. In this regard, Jesus is the key because the incorporation starts with "the humanity of Jesus and then, by way of him, in the power of the Spirit, other humans in all their relatedness." To be in a relationship with Jesus by imitating his concrete way of life with the Father and Spirit to bring the kingdom of God to other people is the form of imaging the Trinity.<sup>88</sup> Tanner succinctly says,

Jesus' relations with other people, then – the character of the *basileia*, in short – is the shape of human relations that the economy of the Trinity itself specifies. Jesus' way of life toward other people as we share in it *is* the trinitarian form of human social relations. That way of life is what the Trinitarian relations as they show themselves in the economy – Jesus' praying to the Father and serving the will of the Father in the power of the Spirit – amount to in human relational terms.<sup>89</sup>

It is with Jesus only and not with the Father and Spirit, argues Tanner, humanity has that kind of relationship. Thus, humanity's relationship with the Trinity is not the same as the relation in the inner life of Triune God. Moreover, "human relations, in short, image the Trinity in ways appropriate to the finitude and sinfulness of human creatures."<sup>90</sup>

With that participation, Tanner succeeds in solving the problems of modelling God, which she raises. For the maritime, Jesus as the key in her proposal could be helpful in terms of how Jesus' concrete life around the Sea of Galilee offers some insights for the maritime as I address in my fourth guiding principle – Jesus brings good news and liberation through the

---

<sup>88</sup> Tanner, "Trinity," 372-73.

<sup>89</sup> Tanner.

<sup>90</sup> Tanner, 373-74.

Sea of Galilee. Elsewhere, I also assert how through the feeding narrative, Jesus resisted the Roman Empire's economic system in the fishing industry of the Sea of Galilee as it oppressed the fishers, the poor and the Sea of Galilee.<sup>91</sup> A reading from the community of creation paradigm will enable us to see that Jesus created space for the Sea of Galilee to participate in his work. Imitating the Trinity in this regard for humanity is to let the sea flourish by participating in Jesus' work. If Tanner's concept of participation is true, humanity's imaging of the Trinity must have those maritime dimensions.

However, Tanner realises that her strategy does not solve all problems, and she mentions gender language as an example. In terms of my maritime theological project, two issues arise. Firstly, Tanner's approach is ontologically anthropocentric. She puts Jesus' humanity as the key, which means that other creatures can only image the Trinity by modelling human ways of participating in the Trinity. One might offer a solution for this by pointing to Niels H. Gregersen's deep incarnation as that theology is inclusive to other non-human created beings.<sup>92</sup> The incarnate God is in a human image who is distinct from a blue whale and other creatures, but, as deep incarnation emphasises, they are ontologically the same flesh. By contrast, in her deep incarnation theology, Celia Deane-Drummond deploys the concept of theo-drama extensively to suggest that other creatures are included in the loving drama of Christ in the cross and resurrection.<sup>93</sup> Deane-Drummond's approach insists that non-human creatures can enter into that drama in their distinct agency, but it will only happen by the Spirit's act at the stage, not Christ alone.<sup>94</sup> In Tanner's approach, however, other creatures are situated to image the Trinity through a human being as if their intrinsic value and agency, their

---

<sup>91</sup> Maggang, "Emphasizing Fish, Fisher, and Sea," 17-18

<sup>92</sup> See Niels Henrik Gregersen, "The Cross of Christ in an Evolutionary World," *Dialog* 40, no. 3 (2001), 205.

<sup>93</sup> Celia Deane-Drummond, "The Wisdom of Fools? A Theo-Dramatic Interpretation of Deep Incarnation," in *Incarnation: On the Scope and Depth of Christology*, ed. Niels Henrik Gregersen (Minneapolis: Fortress Press, 2015).

<sup>94</sup> Deane-Drummond, "The Wisdom of Fools?" 195-96.

distinctiveness, has nothing to do with imaging the Trinity. Meanwhile, as mentioned above, God in the Spirit also takes non-human creatures' images to reveal God's work. That implies that like humans, non-human creatures can also image the Trinity through the Spirit.

Secondly, participation through Christ will limit the Triune God only to Christianity. Participating in the Trinity would require people to know and submit to Christ as Christians do. That is problematic for the maritime in Indonesia because Christianity needs to work collaboratively with other religious communities, including local indigenous beliefs. Moreover, in Indonesian traditional maritime cultures, the spirits have a significant role in sustaining the life of humans and sea creatures. In this context, Christ as the key will be a less effective frame than the Spirit of life, although the work of the Spirit is inseparable from that of Christ.

Therefore, for the maritime, Tanner's participation strategy needs to be expanded to avoid ontological anthropocentrism and embrace the whole Trinitarian drama in which the Spirit works. For this reason, I turn to Trinitarian pneumatology to navigate my voyage toward the construction of humanity's relationship with the sea in Indonesia, as I will elaborate further below.

#### **4.3. Trinitarian Pneumatology**

In the Christian discourse of pneumatology, the Spirit is significant in speaking of both Christian identity and its relevance in public space. In Ecotheology, as mapped by Ernst M. Conradie, the term Spirit/spirit refers to what is found in Christian faith, such as the Holy Spirit, the Spirit of Christ, the one proceeding from the Father, Christian church, sacraments, mission, etc. Yet, theologians also demonstrate how the term Spirit/spirit works outside the Christian

faith circle, especially in dealing with other religious traditions, spirituality, capitalism, consumerism, etc.<sup>95</sup>

Conradie's assessment of that discourse implies that the Spirit is the one through whom we are in a relationship with Christ and with the world 'beyond' Christ. That significance of the Spirit is visible in the Spirit's work which is trinitarian in the sense that that work is distinct but inseparable from that of the Father and the Son. Creation, salvation, church, and consummation are the four aspects in Conradie's discussion that signify the presence and work of the Spirit in and for Christ-followers and in and for the whole creation.<sup>96</sup> Hence, the Spirit leads us to Christ but does not take us out of the world. By the Spirit, we are in and with Christ, and in and with the world.

That Trinitarian pneumatology could be the adequate boat for a voyage aiming to construct an Indonesian maritime theology because it works in addressing the two issues left by Tanner's idea of participation in Christ. Firstly, the Spirit's work allows Christians to work with other religions, including indigenous beliefs. As the Giver of life, the Spirit is present wherever life is,<sup>97</sup> and life does not exist outside the Spirit. Regardless of their religious tradition, humans and all living creatures come into being by and in the Spirit. If they are in the Spirit, they must be in the Triune God. As they live and work for life, they participate in the work of the Trinity through the Spirit. In this respect, those from other religious traditions are not required to submit to Christ to participate in the Trinity in the maritime context.

In the Indonesian maritime context, the Spirit is key to dealing with other religious traditions. As Bergmann asserts, the Spirit connects Christian faith with other religious

---

<sup>95</sup> Ernst M. Conradie, "Pneumatology and Ecology: Reassessing the State of the Debate," in *Eco-Theology: Essays in Honor of Sigurd Bergmann*, ed. Hans-Günter Heimbrock and Jörg Persch (Leiden: Brill, 2021), 123.

<sup>96</sup> Conradie, 123.

<sup>97</sup> St. Ambrosius of Milan, cited in Sigurd Bergmann, "The Spirit and Climate Change," 497.

traditions who believe in the spirits, powers and forces.<sup>98</sup> Trinitarian pneumatology will work because of the indigenous belief and its influence in national religions such as Christian and Islam. Indigenous belief is animistic; the notion of spirit(s) and place (locality) and perceiving non-human creatures as living and personal beings<sup>99</sup> are crucial. As it is embedded in traditional cultures of Indonesia scattered across the archipelago, that animistic religion is also influential for many Indonesian Christians, Muslims and other religious adherents. *Sasi Laut* (Sea *Sasi*), a traditional model of sea conservation in Maluku and Western Papua, practised by Christians as *Sasi Gereja* (Church *Sasi*) and practised by Muslims as *Sasi Masjid* (Mosque *Sasi*),<sup>100</sup> is an example. Hence, indigenous belief could be seen as a meeting port between Christianity and other religious traditions. The notion of spirit is fundamental in that port as it brings together the Spirit in Christianity and the spirits in the Indonesian indigenous belief. Through the Spirit, Christianity can work with the spirits and, then, with Islam and other national religions in Indonesia. As Sigurd Bergmann, a leading theologian on this topic, asserts, the spirits in animism are the co-workers with and guardians of the Holy Spirit who breathes and indwells in the whole creation.<sup>101</sup> The Spirit creates and liberates creation in specific times and places, Bergmann argues.<sup>102</sup> Bergmann's Trinitarian pneumatology is crucial and needs further discussion, which I will do in chapter six. Still, it is enough at this stage to say that the Spirit is the key for a maritime theology of Indonesia in which working with other religious traditions in maritime communities is of importance.

---

<sup>98</sup> Bergmann, "The One at, around or with the Other," 359.

<sup>99</sup> Graham Harvey, "Animism - A Contemporary Perspective," in *Encyclopedia of Religion and Nature Volume 1* (Thoemmes Continuum, 2005), 81; and Graham Harvey, *Animism: Respecting the Living World* (New York: Columbia University Press, 1976), xi.

<sup>100</sup> T. G. R. Hallatu et al., "The Role of Religious Sasi in Environmental Conservations," *Earth and Environmental Science (IOP Conference Series)* 473 (2020).

<sup>101</sup> Sigurd Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," *Journal of Reformed Theology* 6, no. 3 (2012), 209.

<sup>102</sup> Bergmann, 197.

Secondly, by the Spirit, non-human creatures can participate in the Trinity according to their own distinctiveness. In Tanner's idea, Christ is the way through which humans participate in the Trinity. In the concept of deep incarnation and cosmic Christ, other creatures can participate as created beings. Meanwhile, through the Spirit, all created beings – humans, blue whales, roses, rocks, water, fire, and other created beings -- participate in the Trinity in their particularity, uniqueness, distinctiveness. Christ makes the participation of created beings possible, but the Spirit makes each created being participate according to their particularity. Christian scripture narrates the Spirit, symbolised in non-human images, biotic and abiotic. The dwelling of the Spirit in those created beings enables them to speak of the Spirit. By the indwelling Spirit, created beings praise the Lord in their own languages and actions, participating in the glory of Triune God in their distinctive ways.

In particular, scripture employs the images of wind, water and dove. Genesis 1:1-2 says that the image of wind has been in the beginning when *Ruach Elohim* “moves, sweeps, blows like a wind over the face of the waters” to birth the world.<sup>103</sup> In John 3:8, Johnson asserts that the wind blowing where it will is used to speak of the Spirit, who is beyond human control but has a powerful and rebirthing effect on a human person.<sup>104</sup> Regarding water, Johnson finds Isaiah 44:3-4 uses water outpoured on the thirsty land to image the Spirit's presence for God's people suffering in exile.<sup>105</sup> “Like a soaking ocean, a flowing fountain, an inexhaustible wellspring of sweet water, the life of the Spirit pervades the world.”<sup>106</sup> Finally, the Spirit is symbolised by a dove in Jesus' baptism narrative in Luke 3:22. For Johnson, the dove images the Spirit as a female divine power which creates (Genesis 1:2), shelters those in peril under her protecting and comforting wings (Psalm 17:8; 36:7; 57:1; 61:4; 91:1,4; and Isaiah 31:5),

---

<sup>103</sup> Johnson, *Ask the Beasts*, 135.

<sup>104</sup> Johnson.

<sup>105</sup> Johnson, 136.

<sup>106</sup> Johnson, 137.



and liberates them from oppression (Exodus 19:4 and Deuteronomy 32:11-12).<sup>107</sup> In Johnson's reading, those biblical texts display particular characters of wind, water, and dove, which adequately image the Spirit's work.

That is a demonstration of how the Spirit creates space for non-human creatures to participate in the Spirit's works according to their distinctive ways. Of course, it is not only those non-human creatures mentioned in biblical accounts. The sea, the blue whale, plankton, coral reef and other marine creatures can participate in the Spirit with their particular characters. If the Spirit gives life, then those marine creatures participate in the Spirit by supporting that life according to their intrinsic value. In so doing, they participate in the Trinity.

I have discussed the promise of Trinitarian pneumatology in constructing humanity's relationship with the sea in Indonesia based on the two points which expand Tanner's participation in the Trinity. Trinitarian pneumatology characterises my Indonesian maritime theology as inclusive and contextual. It is inclusive of other religious traditions and, especially, non-human creatures left behind in Tanner's participation. It is contextual for it embraces and engages respectfully with the Indonesian maritime traditional cultures, which are local/place-based.

In relation to my maritime theology guiding principles, the Trinitarian pneumatology is in anchorage with the fifth principle, which speaks of the particularising sea. That principle gains its theology from the particularising work of the Spirit. The Spirit particularises a community and each member – human and non-human – of that community. The Spirit brings together all members with their distinctiveness in an interdependent and interconnected relationship. The sea, with its unique character, participates in the particularising work of the Trinitarian Spirit. The sea is an agent of the Spirit to particularise the maritime communities of Indonesia.

---

<sup>107</sup> Johnson, *Ask the Beasts*, 139-40.

#### 4.4. Conclusion

In this chapter I have discussed how Trinitarian theology could work as the navigation in constructing my Indonesian maritime theology. There are three main reasons, I argue, to support that claim. Firstly, the doctrine of the Trinity is central in Christianity and so is inseparable from historical issues in which the maritime take part. Secondly, relation which is the heart of the maritime is a key term in the Trinity – the Trinity is the relational God. As humanity as *imago dei* is called to image the Trinity by participating in the relational works of the Trinity in and with the world, for humans to relate to the sea is central in Christian faith. Finally, the Trinitarian Spirit is the one through whom Christians perceive other religious traditions in the Indonesian maritime communities and the sea along with its creatures as co-participants in the work of the Trinity. The Trinitarian Spirit makes Christianity not a coloniser who dominates other religious traditions and the sea, but a friend who respects and discerns Trinity's relational works in and through those traditions and the sea. By the Spirit, Christianity is receptive to the Indonesian maritime context.

What does that Trinitarian pneumatology of the maritime look like? This question is fundamental, but it will be discussed in chapter six. In the next chapter I preface this issue by discussing a Trinitarian ecotheology of creation to see a broader picture of Trinity's relational work that will navigate humanity's relationship with the sea.

## CHAPTER 5

### TRINITARIAN THEOLOGY OF CREATION

In the previous chapter, I have argued that the relational work of God is the space for creation in their creaturely relationship to participate in the Trinity according to their particularity. Therefore, in this chapter, I will elaborate the Trinity's economy and its impacts on the life of all created beings. Given that Trinitarian theology of creation is broad, my discussion is limited to relevant topics to work for humanity's relationship with the sea. For that reason, I will be concerned with ecological and social issues of creation and use the ecological dimension which speaks of humans' relationship with other creatures as the starting harbour. Of course, the social dimension is not undermined. It is the order that is set: ecological and then social. As a result, I will discuss a Trinitarian theology of creation with an emphasis on ecological crisis, which will in turn lead us to deal with the social dimension: human society and its relationship with the sea.

Trinitarian theology has been employed to address ecological issues in diverse ways. Given that the Trinity is central in Christianity, its role is fundamental in Christian faith discourses and practices.<sup>1</sup> To be Christian is to live in a Trinitarian way, LaCugna asserts. It is to be in relationship with the Triune God and to participate in the works of the Trinity.<sup>2</sup> In the context of the ecological crisis, the Trinity presents as a theology that illuminates for Christians the Triune God's work in relation to the world – God's beloved creation – and encourages the believers to participate in that work to address the ecological crisis. Throughout history, Christian theologians have reflected on God's relationship to this world and how that is responded to in Christian environmental enterprises. Jürgen Moltmann brings Trinitarian

---

<sup>1</sup> LaCugna, *God for Us*, 1.

<sup>2</sup> LaCugna, 371.

theology into a constructive conversation to address ecological crisis. For him, the deadly crisis of environmental breakdown requires a theological response. In his *God in Creation: An Ecological Doctrine of Creation*, Moltmann addresses the ecological crisis. In continuity with his previous work, *The Trinity and the Kingdom*, Moltmann approaches his theology of creation in trinitarian perspective, with his messianic lens as the anchor. For Celia Deane-Drummond, his work on creation is of importance for green theology to flourish because of his message of hope in God who make all things new in Christ.<sup>3</sup> For Conradie, Moltmann's work is the most significant systematic contribution to creation theology in the context of ecotheology.<sup>4</sup>

In the following, I will be in conversation with Moltmann's Trinitarian theology of creation. Moltmann will help to fathom the meaning and contribution of Trinitarian theology of creation in the context of ecological crisis. What I want to explore is his perspectives of the Trinity's economy which will demonstrate how God relates to God's creation and how that might affect the relationship between one creature and others. Further, this exploration will be valuable in perceiving the sea as part of God's good creation which receives the Triune God's work, and to envisage the ways humans should relate to the sea in the context of the maritime, from its ecological dimension to the social one. My concern is Moltmann's Trinitarian theology of creation and how it could work for humanity's relationship with the sea. The next two sections will focus on a Trinitarian theology of creation that speaks of God's relationship with creation and the impacts that this can have on humanity's relationship with the sea.

---

<sup>3</sup> Celia Deane-Drummond, *Ecology in Jürgen Moltmann's Theology* (Eugene, Oregon: Wipf and Stock Publisher, 2016), 295-305.

<sup>4</sup> Ernst M. Conradie, *The Earth in God's Economy: Creation, Salvation and Consummation in Ecological Perspective* (Berlin: LIT Verlag, 2015), 251.

## 5.1. Creation as A Loving Expression of the Triune God's Work

Moltmann argues that creation comes out of God's love (*creatio ex amore dei*). From that love, God determines to allow something, other than God's self, to exist. Using the kabbalist category of *zimzum*, Moltmann claims that in love God withdraws or limits God's self to make room for creation. That withdrawal generates the pre-condition that allows nothingness to present.<sup>5</sup> Out of that nothingness, *creatio ex nihilo* (I will come back to this, shortly), all creatures, biotic and abiotic, come into being by God's word. In this respect, creation is a grace which comes from God's willingness, God's free act, out of God's love.<sup>6</sup>

That love points to the perichoretic relationship of the three persons of the Trinity – Father, Son and Spirit. In perichoresis, the three divine persons are in reciprocal indwelling and mutual interpenetrating. “The Father, the Son and the Spirit dwell in one another and communicate eternal life to one another.”<sup>7</sup> This Trinitarian perichoresis, Moltmann asserts, “manifests that highest intensity of living which we call divine life and eternal love ... .” To say this, he suggests that the persons of the Trinity are in the eternal loving relationship.<sup>8</sup> When 1 John 4:16 says that God is love, it means God loves and is beloved in the divine life.<sup>9</sup> Hence, *creatio ex amore* discloses God's life in perichoretic loving relationship. That love speaks of spaces created for and dwelled in by the others. Denis Edwards summarises Moltmann's perichoretic interpretation as follows: “each person “ek-sists” outside themselves in the two others; each becomes the living space for the others; and each “prepares the wide space and dwelling for the two others.”<sup>10</sup> Creation comes into being because God is love who, by

---

<sup>5</sup> Moltmann, *God in Creation*, 87-88.

<sup>6</sup> Moltmann, 75-76.

<sup>7</sup> Moltmann, *The Trinity and the Kingdom of God*, 175.

<sup>8</sup> Moltmann, 32.

<sup>9</sup> Moltmann, 57.

<sup>10</sup> Denis Edwards, *Christian Understanding of Creation: The Historical Trajectory* (Minneapolis: Fortress Press, 2017), 236.

withdrawing God's self, creates space for the other, creation, to exist. That withdrawal is a work that expresses the Triune God's love.

From the perspective of her theology of becoming, Catherine Keller, a process theologian, refuses the notion of *creatio ex nihilo*. Keller criticises Moltmann for the consequence of nothingness which leads to a state of God's absence, an idea that is incoherent to the omnipresence of God that Moltmann holds.<sup>11</sup> For Keller, *creatio ex nihilo* overlooks Genesis 1:2 that narrates the existence of the *tehom* (primal ocean) before the first day begins.<sup>12</sup> Thus, in the beginning is not nothing at all, but chaos. Keller then argues for *creatio ex profundis*, creation out of chaotic *tehom*.<sup>13</sup> However, the fundamental question remains, as Conradie well puts it, where does the *tehom* come from?<sup>14</sup> If this *tehom* does not have a beginning, then it must be eternal alongside God. While Keller's *ex profundis* seems able to solve the masculinising creativity as demonstrated in her book, Conradie's question still rightly demands an answer for the origin of any existing material.

That question leads to the foundational concern of Moltmann behind his embrace of *creatio ex nihilo*. For Moltmann, *ex nihilo* safeguards the fundamental distinction between God and creation, the infinite and finite.<sup>15</sup> Moltmann refuses the platonic concept of emanation, which implies that the world has a divine element inherently. He insists that God has a creative quality that is distinct from that of the human.<sup>16</sup> Only God creates from nothing; humans create from something. Moltmann contends,

The formula *creatio ex nihilo* is an exclusive formula. The word *nihil* is a limit-concept: out of nothing - that is to say out of pure Nothingness. The preposition 'out of' does not point to any pre-given thing; it excludes matter of any kind whatsoever. Actually the phrase is misleading: the

---

<sup>11</sup> Keller, *Face of the Deep*, 17-8.

<sup>12</sup> See also Thomas Jay Oord, "God's Initial and Ongoing Creating," in *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie and Hilda P. Koster (London: T&T Clark, 2019), 363.

<sup>13</sup> Keller, *Face of the Deep*, i.

<sup>14</sup> Conradie, *The Earth in God's Economy*, 252.

<sup>15</sup> Moltmann, *God in Creation*, 79.

<sup>16</sup> Moltmann, 72-73.

preposition 'out of' points the gaze in a direction where there is 'nothing' to be seen, and 'nothing' to be found.<sup>17</sup>

Moltmann affirms that it is God alone in the beginning. The Triune God is the only eternal Being who freely intends the existence of the world.

Nevertheless, Keller's *creatio ex profundis* should not be overlooked; its concern for the *tehom* is of importance for our ecological crisis, primarily at the sea. Moltmann's main concern for *ex nihilo* makes him miss the significance of *tehom* for creation and ecotheology. It seems quite clear that he does not consider Genesis 1:2 as crucial to develop in his work to address the ecological crisis. This ignorance of the chaotic *tehom* is costly as it potentially leads to what Keller calls *tehomophobia*.<sup>18</sup> Keller's criticism of *tehomophobia* could gain strong justification via interpretations of Christian apocalyptic hope in Revelation 21:1-4 that understand the annihilation of the sea literally. Keller insists that if that phobia is not healed, any ecological effort for the renewal of creation would not end.<sup>19</sup> The ongoing literalisation of the apocalyptic *tehomicide* (the ecological crisis in the ocean/sea) implies that phobia, Keller contends.<sup>20</sup> This kind of 'ending' is, certainly, not in line with Moltmann's hope for the perfection of creation. For how could creation out of God's love lead to a justification of annihilating an integral part of that creation?

Meanwhile, *creatio ex profundis* envisions a way out of that phobia. With her theology of creation, Keller succeeds in replacing *tehomophobia* with what she calls *tehomophilia*. She embraces the chaotic *tehom*. She does not perceive the chaotic *tehom* as evil or as an enemy that provokes either fear of the uncontrolled and unpredictable one, or strives to master and conquer the sea with science and technology. Instead, Keller invites us to love the sea along

---

<sup>17</sup> Moltmann, *God in Creation*, 4.

<sup>18</sup> Keller, *Face of the Deep*, xix

<sup>19</sup> Keller, "No More Sea," 184.

<sup>20</sup> Keller, 185.

with all its dangerous dynamic and creatures not in order to make them “safe and cute,” but to acknowledge and respect their “goodness” (including being rebuked) that brings life and order to humans and other creatures.<sup>21</sup> It prompts the connectedness in love between the creatures without dominating or controlling.<sup>22</sup> This *tehomophilia* must be significant to change or, at least, challenge any *tehomophobic* perception and practices that endanger the sea. As a result, the creation, in which the sea is part of, is perceived in direction toward its perfection.

It is clear that the debates between *ex profundis* and *ex nihilo* remain but that is not an obstacle to affirming the significance of *tehomophilia*. Moltmann actually opens that possibility by placing process theology’s affirmation of creation out of chaos in the preservation and ordering of the world, which he categorises as *creatio continua*.<sup>23</sup> I also do not think that *creatio ex profundis* is the only Christian theological route to *tehomophilia*, given that the treatment of the sea with respect and reverence is supported by other biblical texts (Job 41; Psalm 104). We might for example propose a *creatio continua ex profundis* in which *tehomophilia* works in addressing the ecological crisis.

For the interest of my research at this stage, *tehomophilia* must have a significant place in the Trinitarian theology of creation. How could this be possible, and why? In this case, the *philia* (love) is the key, for God is love and God’s work is an expression of that love. This key is plausible because both Keller’s *ex profundis* and Moltmann’s *ex nihilo* will not deny the fundamental place of God’s ‘love’ in creation.<sup>24</sup> God’s love is foundational in creation. *Tehomophilia* is fundamental as the *philia* (creature’s love) in Keller’s thought corresponds to *amore* (Creator’s love) in Moltmann’s *creatio ex amore*. In this respect, *tehomophilia* could be

---

<sup>21</sup> Keller, *Face of the Deep*, 28.

<sup>22</sup> Cf. Oord, “God’s Initial and Ongoing Creating,” 365.

<sup>23</sup> Moltmann, *God in Creation*, 79.

<sup>24</sup> See Keller, *Face of the Deep*, 231. Thomas J. Oord who has a different theological concept of creation from Keller and Moltmann, does not deny that love. Oord, “God’s Initial and Ongoing Creating,” 365.



seen as a “self-expression” of the *amore dei*, in a creaturely way.<sup>25</sup> *Tehomophilia* is, therefore, significant because it confirms and communicates the *creatio ex amore*, the foundation of Moltmann’s theology of creation. The withdrawal of God’s self is for the emergence of creation existing in love. I will next turn to describing how creation embodies this Trinitarian love.

## **5.2. Creation in Triune God’s Economy: Embodiment of Trinitarian Love**

Love is a relational term which, in regard to the Trinity, speaks of the relationship between the Father, Son and Spirit. Concerning creation, love speaks of God’s acts of creating, sustaining and consummating as an embodiment of God’s loving relationship with God’s creation. Those acts are the economy of the Trinity that demonstrates how God relates to the world.

In the context of ecological crisis, Moltmann’s theological insight of creation anchored in Trinitarian theology is decisive. As will be discussed, his theology is a kind of relief amid ecological crisis. It also advocates the necessity of ecological restoration. In that regard, Moltmann discloses hope for the groaning creation and those who actively work for a better world. That is because of the embodiment of the Triune God’s love throughout the history Moltmann elucidates in his theology of creation.

Having insisted that the Hebrew word *bara* cannot be restricted to the creative activity of God in the beginning – it is even more frequently used for the present acts of God – Moltmann does not consider creation as an event that occurred once in the past.<sup>26</sup> The beginning is just “one chapter” in history, to use Conradie’s words.<sup>27</sup> The work of creation is not finished

---

<sup>25</sup> See Volf, “‘The Trinity Is Our Social Program’,” 405.

<sup>26</sup> Moltmann, *God in Creation*, 208.

<sup>27</sup> Conradie, *The Earth in God’s Economy*, 251.

yet, and God is still at work toward the perfection of creation. This is *creatio continua* which he places in between *creatio originalis* (beginning) and *creatio nova* (consummation).<sup>28</sup>

Moltmann presents the concept of continuous creation in light of the encounter of Christian theology of creation with the concept of evolution. For Moltmann, there is no contradiction between creation and evolution; creation speaks of “the miracle of existence in general,” while evolution talks of “the continued building up of matter and the system of life.” Therefore, Moltmann places evolution in the continuous creative work of God as witnessed in Christian scripture.<sup>29</sup> Furthermore, instead of contradiction, Moltmann finds a crucial confluence between evolution and the biblical view of creation. That is the understanding of creation as an open system. In evolutionary terms, the open system points to the world’s development. Meanwhile, in *creatio continua*, the open system speaks of the creation, which with its new possibilities navigated by the Spirit is moving toward its fulfilment, the new heaven and earth.<sup>30</sup> In that respect, in his later work, *The Way of Jesus Christ*, Moltmann stresses that the evolutionary process is creative, but it is not redemptive because transience and death are its edge. On the contrary, it is *creatio continua* that is redemptive because it leads to resurrection and eternal life, one that characterises new creation.<sup>31</sup>

*Creatio continua* is essential here because it speaks of God’s creative work “now” in creation. Moltmann asserts that God’s creative activity includes both the preservation of what has been created and innovation toward its consummation. God “gave it movement and set it in motion, and the same time lending it an irreversible direction.”<sup>32</sup> This assertion does not mean that *creatio originalis* is meaningless – for Moltmann, the *continuous creation* could only

---

<sup>28</sup> Moltmann, *God in Creation*, 208-09.

<sup>29</sup> Moltmann, 196.

<sup>30</sup> Moltmann, 209-10.

<sup>31</sup> Jürgen Moltmann, *The Way of Jesus Christ: Christology in Messianic Dimensions* (London: SCM Press, 1990), 301-04.

<sup>32</sup> Moltmann, *God in Creation*, 207.

work because of what has been created once at the beginning with all its potential. Yet, the irreversible direction of creation insists that God's historical activity is not in order to bring back the creation to paradise in the beginning. Instead, the universe is open to its own history, through the process of becoming, including evolution, toward its consummation, the new which surpasses what is displayed at the beginning.<sup>33</sup> A Christian theology of creation, as Conradie suggests, is not "only about the beginning of all things but also the evolutionary continuation of all things." In such a continuation, the whole creation experiences the Triune God's love embodied in diverse ways.<sup>34</sup> In that *creatio continua*, God's work of salvation takes place for the renewal of the whole cosmos – the anticipation of the world to come.

The eschatological orientation of that *creatio continua* affirms Moltmann's trinitarian framework in which the Son and the Spirit are at work from the beginning to the consummation. He contends, "the Christian doctrine of creation takes its impression from the revelation of Christ and the experience of the Spirit."<sup>35</sup> For the former, Moltmann clearly states that Christian understanding of the world as God's creation is shaped by the redemptive work of Jesus Christ in history. By the power of the cross, the cosmic Christ liberates all created beings from their suffering to glory. Christ takes all the suffering of creation in its process of becoming, including the evolutionary process, to his cross. From this messianic lens, as he calls it, Moltmann asserts that Christ is the ground for the existence of the whole creation as the New Testament affirms (1 Cor. 8:6; Eph. 1:9ff; and Col. 1:15, 18) and for its salvation.<sup>36</sup> As elaborated in *The Way of Jesus Christ*, Moltmann suggests that Christ is the ground of the creation of all things (*creatio originalis*); the moving power in the evolution of creation (*creatio continua*); and the redeemer of the whole process (*creatio nova*).<sup>37</sup>

---

<sup>33</sup> Edwards, *Christian Understanding of Creation*, 239.

<sup>34</sup> Conradie, *The Earth in God's Economy*, 255.

<sup>35</sup> Moltmann, *God in Creation*, 97.

<sup>36</sup> Moltmann, 94-95.

<sup>37</sup> Moltmann, *The Way of Jesus Christ*, 286.

Unfortunately, in *God in Creation*, Moltmann does not go on to discuss how the preservation and innovation of creation are performed concretely in the life of the incarnate God, other than focusing on the cross and resurrection events in the context of ecological crisis. Nevertheless, in *The Way of Jesus Christ*, he discusses the historical acts of Jesus Christ, which have a connection with the ecological crisis. In his discussion on the messianic mission of Christ, Moltmann demonstrates Jesus' proclamation of the Kingdom of God in words and deeds, which encompasses humans, other creatures and the whole system of this world as a new creation. Jesus proclaims the liberation of the oppressed, the poor and nature in Sabbath year and Jubilee. To the oppressor, the rich, those in power who practice injustice and exploitation of their human and non-human neighbours, Jesus calls for conversion.<sup>38</sup> These expressions of messianic mission can be seen as a grand narrative that highlights Jesus' way of preserving and innovating creation.

That grand narrative, as Moltmann suggests, should guide readings of Jesus' more concrete acts witnessed and reflected in the New Testaments. On this route, I think, Elizabeth A. Johnson's idea of deep ministry in her discussion on deep incarnation sails.<sup>39</sup> Unlike Moltmann, who puts more emphasis on Jesus's direct acts for the human world in his readings of the Gospels' accounts, she offers more balanced attention to other creatures. Johnson acknowledges that Jesus of Nazareth's ministry was not concerned with the natural world per se, but that ministry contributes to "the new line of vision", which clarifies the place of other creatures in God's sight and work. That is displayed in Jesus' references to the natural world such as seeds and harvests, sheep and nesting birds, rain and sunset, the wildflowers clothed in splendour by God, and his proclamation of the Sabbath year and Jubilee for the land to rest and recharge.<sup>40</sup> Those references do not only speak of Jesus' closeness and contemplation with his

---

<sup>38</sup> Moltmann, *The Way of Jesus Christ*, 94-103.

<sup>39</sup> Johnson, "Jesus and the Cosmos."

<sup>40</sup> Johnson, 143.

natural world but also his embrace of the Hebrew scriptural teachings on God's relation to creation.<sup>41</sup> Those references signpost the coming reign of God, which “will effect nothing less than redemption and the end of sin, suffering, and death in favour of flourishing for all creatures”, as clearly stated in Revelation 21:1-4.<sup>42</sup> Jesus' “deep” ministry is a small-scale anticipation of the coming Kingdom of God, to use Bauckham's words.<sup>43</sup>

To sail further following that route, the feeding narrative, especially in Mark's gospel, could be discussed as a specific model of reading Jesus' messianic and deep ministry in the *creatio continua* mode. Bauckham<sup>44</sup> and Johnson<sup>45</sup> point to this account to demonstrate God's concern for physical beings, which encompass humans and other creatures. Matter has a place in the new creation, the coming Kingdom which Jesus works for its embodiment. Yet, that narrative could be read in a more specific way that depicts Jesus' way of preserving and innovating creation in light of the ecological crisis; the Galilean land and waters and their inhabitants were under the economic system of the Roman Empire.<sup>46</sup> That system benefited a small number of elites but exploited and oppressed the Galilean villagers, the multitude. As Raj Nadella asserts, through the feeding, Jesus resists that centripetal movement of resources for the ruling elites' interests. In contrast, Jesus performed a centrifugal movement of resources which places the Galilean villagers as the recipients of the food from the Galilean land and waters, in and through that event.<sup>47</sup> Although this narrative focuses on humans, it is inclusive to the waters, land, fish, and all plants contained in the loaves. History tells us that that kind of

---

<sup>41</sup> Richard Bauckham, *Living with Other Creatures: Green Exegesis and Theology* (Waco, Texas: Baylor University Press, 2011), 65-70.

<sup>42</sup> Johnson, “Jesus and the Cosmos,” 144.

<sup>43</sup> Bauckham, *Living with Other Creatures*, 69-70.

<sup>44</sup> Bauckham, 74.

<sup>45</sup> Johnson, “Jesus and the Cosmos,” 143.

<sup>46</sup> See K. C. Hanson, “The Galilean Fishing Economy and the Jesus Tradition,” *Biblical Theology Bulletin* 27, no. 3 (1999), 99-111.

<sup>47</sup> Raj Nadella, “The Two Banquets: Mark's Vision of Anti-Imperial Economics,” *Interpretation*, 70:2 (2016), 172-74.

Roman system, which only benefits a small number of people, leads to ecological destruction.<sup>48</sup>

Furthermore, if that narrative is read in the frame of the creation community paradigm, which I will elaborate on further in the next part, non-human creatures should be perceived as subjects/participants in God's creation. Accordingly, Jesus' resistance is not only for human interest – other creatures are just as affected. Instead, in that event, Jesus was letting the land and waters of Galilee embody their intrinsic value, one expression of which is feeding all the hungry. Jesus was liberating the Galilean ecological community from Roman oppression. Challenging that Roman system and demonstrating an alternative system which Jesus does, would be Jesus' way of continuously sustaining the whole creation. In that feeding event, the Galilean villagers and environments foretaste the Kingdom to come, that way of Jesus Christ is an act of *creatio continua*.

Concerning the Spirit, Moltmann stresses the life-giving operation and the indwelling influence of the Spirit in creation that makes creation experience the divine presence. Moltmann employs the Jewish concept of *Shekinah*, a feminine word that refers to the dwelling or presence of God in the tabernacle and temple.<sup>49</sup> Moltmann emphasises that *Shekinah* is the presence of God himself, but not God's essential omnipresence. As he clearly says,

[The *Shekinah* is God's] special, willed and promised presence in the world. The *Shekinah* is God himself, present at a particular place and at a particular time. "When two sit down together to study the Torah, the *Shekinah* is in their midst." The descent and habitation of God at a particular place and at particular time among particular people must therefore distinguished from the very God himself whom even the heavens are unable to contain. The *Shekinah* is certainly the present God, but this presence is distinguished from his eternity. If the *Shekinah* is the earthly, temporal and spatial presence of God, then it is at once identical with God and distinct from him.<sup>50</sup>

---

<sup>48</sup> Andrew Shepherd, "Being 'Rich towards God' in the Capitalocene: An Ecological/Economic Reading of Luke 12.13-34," *The Bible Translator* 70, no. 3 (2019), 248.

<sup>49</sup> Edwards, *Christian Understanding of Creation*, 234.

<sup>50</sup> Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (London: SCM Press, 1992), 48.

In Moltmann's theology of the Spirit, *Shekinah* speaks of God, who by giving away Godself, is present in creation, being with them in their creatureliness and suffering with them in their sufferings, and directing them toward consummation (Psalm 104:29-30).<sup>51</sup> With that *Shekinah*, Moltmann demonstrates his panentheistic view: "God, having created the world, also dwells in it, and conversely the world which he has created exists in him."<sup>52</sup> In that *Shekinah*, the whole creation experiences the Spirit as the power that creates and renews all created beings including the sea and its creatures (Psalm 104:29-30). In the renewal of creation (consummation), Moltmann contends, "the new creation is indwelt by the unbounded fullness of the divine life, and glorified creation is wholly set free in its participation in the unbounded existence of God."<sup>53</sup>

With the Spirit's inhabitation, Moltmann presents four principles of the Spirit's operation in nature.<sup>54</sup> Firstly, as the principle of evolution, the Spirit presents in all levels of matter and life and creates new possibilities for creation. Secondly, the Spirit creates interactions between created beings at every evolutionary stage due to the holistic principle of the Spirit which brings about co-operation and community of creation. Yet, thirdly, as the principle of individuation, the Spirit also differentiates each creature in their being and doing. Finally, as the principle of intentionality, all created beings are in "intention 'open'", and they all move toward their common future with their potentialities by the Spirit's work.<sup>55</sup> With those

---

<sup>51</sup> Moltmann, *God in Creation*, 96.

<sup>52</sup> Moltmann, 98. In the same vein, Elizabeth A. Johnson suggests that panentheism speaks of God who is in the universe and the universe is in God, but she reminds that such a mutual indwelling is asymmetrical because the Creator and creation are not two equal partners. Johnson, *Ask the Beasts*, 147.

<sup>53</sup> Moltmann, *God in Creation*, 213.

<sup>54</sup> Moltmann, 100.

<sup>55</sup> Moltmann.

principles, Moltmann affirms his claim of the Spirit indwelling both every individual creature and their connectedness as creation community.<sup>56</sup>

In that *creatio continua*, Moltmann insists on the inseparability of the Spirit and the Son in God's economy, but he also puts emphasis on their differences. While the Word becomes flesh, the Spirit indwells.<sup>57</sup> Moltmann then stresses the description of the Spirit being "poured out on all flesh" to demonstrate the Spirit's distinct presence and work. "The incarnation takes place in the One – Jesus Christ – for many; the outpouring of the Spirit takes place in many [all created beings, Isaiah 32:15-16] so that they may be united with the one head, Christ," Moltmann suggests.<sup>58</sup> As a consequence, the Spirit is present with the suffering and thriving of all creatures. The Spirit's inhabitation in all creatures enables the Spirit to feel the pain of the groaning creation. Ruth Page, for example, proposes that God knows how it feels for a fish to live in toxic waters.<sup>59</sup> That inhabitation also clarifies the Spirit's work of empowering the creatures with potentialities to develop and flourish.<sup>60</sup> All creatures are to thrive in the Spirit as intended by their Creator. The suffering, a form of negation from that flourishing being, is not coherent with God's love as embodiment in the Spirit. As the Spirit's inhabitation takes place in *creatio continua*, that act is the mode of turning creation's historical suffering into historical hope that sails toward *creatio nova*.<sup>61</sup>

From Moltmann's eschatological vision of *creatio continua*, we can grasp the embodiment of the Triune God's love. That love of the Father, Son and Spirit is expressed and experienced in the story of creation, salvation and consummation – God's economy.

---

<sup>56</sup> Moltmann, *God in Creation*, 101.

<sup>57</sup> Jürgen Moltmann, "Is God Incarnate in All That Is?," in *Incarnation: On the Scope and Depth of Christology*, ed. Niels Henrik Gregersen (Minneapolis MN: Augsburg Fortress, 2015), 129. This differentiation affirms my point in the previous chapter regarding the promise of the Spirit concerning the participation on other creatures in the Trinity.

<sup>58</sup> Moltmann.

<sup>59</sup> Ruth Page, *God and the Web of Creation* (London: SCM Press, 1996), 62.

<sup>60</sup> Moltmann, *The Spirit of Life*, 84.

<sup>61</sup> Moltmann, *God in Creation*, 102.



Accordingly, the present ecological crisis is threatening, but remains in God's house-holding story of salvation toward fulfilment. The sea seems to be in the shadow of an apocalyptic *tehomicide*, yet annihilation is not its end. For the embodiment of God's love is renewing the sea, consummation is its "final chapter." Most importantly, the sea is not groaning alone and solitary because God through the Spirit is with the sea, feels its pain, and suffers with the sea in its voyage toward consummation. That is an embodiment on the Triune God's love. In the Spirit, as Sigurd Bergmann insists, creation does not move *toward* God, but moves together *with* God toward its consummation in God.<sup>62</sup>

In the same currents of such an embodiment of God's love, Moltmann's *creatio continua* is also crucial because of its emphasis on God's work in history in the "now". If the Trinity is the relational God, then the picture of that relationality is displayed in God's work in history, God's economy. *Creatio continua* is a characteristic of the relational God. In this respect, as I will discuss further in the next section, if the created beings – human and other creatures – are to participate in the Trinity, it is to participate in God's work of preservation and innovation in history. That participation is possible because in *creatio originalis*, argues Moltmann, God created creatures with all their potential to flourish.<sup>63</sup> Created beings are empowered to participate in God's creative and innovative work towards the *creatio nova*. The Triune God relates to creation in such a way that allows creation to have a relationship with God by partaking in God's economy. That makes creation an embodiment of God's love in their being and doing.

How could this theology of creation anchored on trinitarian love impact the life of creation? I will address this question by discussing how this theology works for creation as a whole and for human relationship with the sea specifically.

---

<sup>62</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 316.

<sup>63</sup> Moltmann, *God in Creation*, 207.

### 5.3. The Relational Community of Creation: Humanity and the Sea

The primary concern of this section is to elaborate on the meaning of creation understood as an expression and embodiment of God's love. I will address the appearance of that expression and how all created beings express their Creator's work, whether as individual or communal. As will be discussed further, Moltmann's theology of creation generates the so-called community of creation paradigm. If this paradigm is an expression of God's work, relationality must be an essential character of that community as the Creator is the relational God. For my work, relationality is fundamental simply because the maritime is relational. Therefore, to explore and elaborate on the relational character of the community of creation is of importance. That will be beneficial in constructing humanity's relationship with the sea in the next section. Thus, this section will demonstrate how that relational community of creation looks like in relation to the God's love and its embodiment discussed in the previous section.

It is plausible to say that the community of creation is at the heart of Moltmann's ecological doctrine of creation. He finds that by the spirit of humanity's dominion over non-human creatures, modernity along with its tools (science and technology) and way of thinking (objectifying, analytical, particularising and reductionistic) leads to the separation of each creature from its surroundings in order to master and dominate it. This kind of *divide et impera* has separated humanity from nature and isolated nature from humanity.<sup>64</sup> This is the root of ecological crisis because creation is not perceived as a whole, a community, whose parts are all interconnected and interdependent.

Hence, with Trinitarian theology – creation out of Trinitarian love – Moltmann challenges modern thinking and affirms the significance of seeing creation as a whole; as a community. In this regard, Moltmann proposes a relational and participatory way of thinking anchored on his view of the loving perichoretic relationship of God. According to Moltmann's

---

<sup>64</sup> Moltmann, *God in Creation*, 2.

hermeneutic, to say that creation comes into being out of that Triune love (*creatio ex amore*) is to affirm that creation as the self-expression of God's immanence and economy exists and flourishes as a community. Moltmann then challenges the hierarchical paradigm of creation and offers the relational community of creation. I realise that Moltmann's community of creation paradigm strongly connects to his social trinitarianism. Yet, that does not mean that embracing that paradigm requires or leads to an embrace of the social trinitarianism. I have discussed in the previous chapter that, following Tanner, created beings cannot model the inner life of the Trinity – its immanence – but they can model the Trinity's economy by participating in that work. Therefore, what I will grasp from Moltmann is his community of creation perspective in light of the Trinity's economy.

Moltmann's concept of the community of creation is too anthropological in the sense that humanity is his focus of discussion. This is reasonable, and a must, since he believes that humans' dominion is navigated by their claim as the crown of creation, and this in turn is a fundamental cause of the ecological crisis. For Moltmann, the environmental crisis is also a crisis in human beings. Therefore, based on his reading of the creation accounts in Genesis 1 and 2, Moltmann insists that humans should understand their place in creation not as the crown of creation but a member of the community of creation.<sup>65</sup>

Moltmann asserts that humans are one among other creatures in this universe. For their life, human beings are dependent on other creatures. As Moltmann insists, they “can only exist in community with all other created beings and which can only understand itself in that community.”<sup>66</sup> To live a relational life in that community is a fundamental meaning of *imago dei*: to reflect the Creator, the relational God.<sup>67</sup> To live as *imago dei* is to love other creatures

---

<sup>65</sup> Moltmann, *God in Creation*, 187.

<sup>66</sup> Moltmann, 186.

<sup>67</sup> Moltmann, 219.

by giving space for them to live and flourish, as that what God does. Accordingly, to love other creatures is the vocation of humanity.<sup>68</sup>

Another essential dimension of *imago dei* which points to humans' connectedness with other creatures, as Moltmann contends, is their capacity to represent other creatures before God. In cosmic liturgy, humanity can express the praise of other created beings for the Creator.<sup>69</sup> This does not mean that other creatures can only praise God through humanity. Moltmann suggests that all other creatures can directly praise and declare the glory of God, and they could represent human beings in their own way too. Indeed, as Scott argues, humanity's representation of other creatures is never complete.<sup>70</sup> Yet, the point is that in their existence, humans are not separated from their interaction with other creatures. In their life and their worship of God, humanity is bound up with other creatures without mastering them. This is how the vocation to love is embodied.

Moltmann, indeed, successfully establishes the relational model as the grammar of creation. However, the content of that relational model is problematic. His concern about theological anthropology hinders him from elaborating the places and roles of the other members in the community of creation in more specific ways as he does for humanity. The 'flaw' of not exploring the intrinsic value of other creatures is not without cost. It makes Moltmann's ecological theology sound anthropocentric. Moltmann makes this clear when navigated by his reading of creation 'exclusively' in Genesis 1, he asserts that humans are the apex of creation and other creatures are created as a preparation for them who appear on the last stage, the sixth day.<sup>71</sup> Although he clarifies that humans are dependent on other creatures,

---

<sup>68</sup> See Peter Manley Scott, "God's Work through the Emergence of Humanity," in *T&T Clark Handbook of Christian Theology and Climate Change*, ed. Ernst M. Conradie and Hilda P. Koster (London: T&T Clark, 2019), 382.

<sup>69</sup> Moltmann, *God in Creation*, 71.

<sup>70</sup> Peter Manley Scott, *Anti-Human Theology* (London: SCM Press, 2010), 48-51.

<sup>71</sup> Moltmann, *God in Creation*, 187.

which points to the interconnected and interdependent community of creation, that assertion supports humans' status above other creatures which, for Richard Bauckham, is not supported by the text. Bauckham convincingly argues, instead, that the other creatures in each day before the sixth are created not for the sake of humans, but for their own sake as God saw each of them good and valuable.<sup>72</sup>

That flaw of Moltmann's ecotheological anthropology is costly for his Trinitarian basis in creation theology which entails the significance of the equality and particularity of each member of the creation community. Moltmann's emphasis on humanity overlooks the other creatures' intrinsic value which speaks of their equality with human beings as they are also God's good creation; and their particularity in the community of creation as they have their own decisive role. In fact, the intrinsic value of other creatures will decisively demonstrate how the relational characteristic or the content of that community looks. Hence, it is required to explicate the place and role of the non-human members in the creation community. To this concern, I find the works of Bauckham and Johnson helpful.

Bauckham and Johnson present a more comprehensive discussion on the community of creation as they approach the issue, not from theological anthropology but the creation community itself. That helps them to treat both human and other creatures justly. Other creatures' value and role in the community are elaborated alongside humanity's. Bauckham does it specifically in biblical discourses, and Johnson in a constructive conversation between evolutionary science and Christianity's story of God's mercy and love recounted in the Nicene Creed. In so doing, they affirm and accomplish the community of creation paradigm which has been started by Moltmann.

For the interests of this section, the key to their work is to display the intrinsic value of the non-human creatures. Bauckham discovers a wide range of essential biblical narratives of

---

<sup>72</sup> Bauckham, *Bible and Ecology*, 15.

creation such as Genesis 1 and 2; Job 38-41; Psalm 104 and 148; Matthew 6:25-33; and Romans 8:18-23).<sup>73</sup> He demonstrates the interconnectedness and interdependence of the whole creation by reflecting on the intrinsic value of God's creatures. Each creature has its own relationship with the Creator, and its own purpose in God's love. Accordingly, creation is not the story of humans who corrupt God's work, provision, salvation and consummation for themselves. Nor is it a narrative of human superiority embodied in their control or domination over other creatures. Instead, it is the story of the togetherness of all created beings in experiencing all God's works. Bauckham beautifully summarises,

what we have in common with the lilies of the field is not just that we are creatures of God, but that we are fellow-members of the community of God's creation, sharing the same earth, affected by the process that affect each other, with common interests at least in life and flourishing, with the common end of glorifying the Creator and interdependent in the ways we do exactly that.<sup>74</sup>

That is the story of togetherness as each member has something unique to offer to the others both directly or indirectly. In that connectedness, each has the particularity to thank and celebrate before the Creator in their own way.

In the same vein, Johnson discovers the intrinsic value of the non-human creatures through an engagement with Darwin's *Origin*<sup>75</sup> which, for her, discloses God's work of creation. Being anchored on Christian belief of the Holy Spirit as "Lord and Giver of Life" in Nicene Creed, Johnson suggests that it is the Spirit who presents in creation and works in its continuity. The Spirit, she asserts, "quickens, animates, stirs, enlivens, gives life even now while engendering the life of the world to come."<sup>76</sup> By the work of the Spirit as the evolutionary

---

<sup>73</sup> Bauckham, *Bible and Ecology*, 64-102.

<sup>74</sup> Bauckham, 88.

<sup>75</sup> Moltmann also engaged with evolutionary science, but his focus is on humanity, despite his concern on clarifying that evolution is in line with Christian theology of creation. Meanwhile, Johnson uses evolution to explore all creatures' intrinsic value.

<sup>76</sup> Johnson, *Ask the Beasts*, 128-9.

science explicates, all life on this planet forms one interconnected and interdependent community in which each member has intrinsic value and interacts with other members without ceasing.<sup>77</sup> This is, Johnson contends, “a kinship group of hugely diverse members whose mutual relationships are enormously rich and complex. In varied interactions each member gives and receives, being significant for one another in different ways but all grounded in absolute, universal reliance on the living God for the very breath of life.”<sup>78</sup>

Johnson finds God’s voice through the whirlwind in Job 38-41 as a firm and eloquent affirmation of such a community, especially the intrinsic value and agency of the non-human creatures. The whirlwind speaks of the non-human creatures that exist for themselves, not for human purposes.<sup>79</sup> Meanwhile, Johnson sees Psalm 104 as a grateful praise to the creator by the creation community consisting of those from sky, sea and land. “Like members of a cosmic choir or a symphony orchestra, each makes a different sound, contributing in its own uniqueness to the grandeur of the created world.”<sup>80</sup>

From their works, Bauckham and Johnson demonstrate God’s creation as a community in which all creatures as its members present and participate according to their own intrinsic value. That intrinsic value affirms that all creatures are co-participants who are equal and unique in their place and role. They have something to give and need to receive something from the others. Yet, the centre of that community is God on whom their life and flourishing depend. Also, toward their common Creator, their existence orients. For their value comes from God who, argues Bauckham, “values them all for their own sakes as well as for the roles they play within the complex interrelationship of creation.”<sup>81</sup>

---

<sup>77</sup> Johnson, *Ask the Beasts*, 119, 267.

<sup>78</sup> Johnson, 268.

<sup>79</sup> Johnson, 270.

<sup>80</sup> Johnson, 276.

<sup>81</sup> Bauckham, *Bible and Ecology*, 91.

Accordingly, the non-human creatures are, like human beings, subjects in God's creation. They are not an exploitative object and commodity for human interest. They are not created as slaves to serve humanity.<sup>82</sup> Instead, they are partners whose value is embodied in particular roles to support the common life of the community of creation. For the so-called *imago dei*, Johnson asserts, need "other species profoundly, in some ways more than other species need them."<sup>83</sup> At the same time, Northcott, who draws from indigenous views on creaturely agency, stresses that "restoring creation, or 'redeeming' creation from ecological crisis, is not work humans can do alone but only in partnership with the ontological powers of the other beings – the rivers, the seas, the winds and the other creatures – who co-construct and co-inhabit the world."<sup>84</sup> For the sea's recovery from ecological damage, for instance, the sea plays a significant role (alongside humans).<sup>85</sup> Hence, as Keller argues based on her reading of Job 41:5b-7a, human dominion over the non-human creatures is a delusion.<sup>86</sup> Yet deeper and broader than that, humans cannot live without other creatures.

Therefore, instead of dominating, humans should live eagerly in co-operation with other creatures, as David Atkinson<sup>87</sup> and Bauckham<sup>88</sup> suggest. In Santmire's words, human being and nature should be in partnership.<sup>89</sup> In such an interaction, all members of the creation community support one another in their own way to let their fellow members live and flourish according to their intrinsic value.<sup>90</sup> That interactive pattern works for their common life as the community of creation. In this regard, humans support other creatures to embody their intrinsic

---

<sup>82</sup> H. Paul Santmire, *Celebrating Nature by Faith: Studies in Reformation Theology in an Era of Global Emergency* (Eugene, Oregon: Cascade Books, 2020). 5.

<sup>83</sup> Johnson, *Ask the Beasts*, 267.

<sup>84</sup> Michael S. Northcott, "Religious Traditions and Ecological Knowledge," in *The Cambridge Companion to Christianity and the Environment*, ed. Alexander J. B. Hampton and Douglas Hedley (Cambridge: Cambridge University Press, 2022), 245.

<sup>85</sup> Northcott, "Ecological Hope," 222-24.

<sup>86</sup> Keller, "No More Sea," 190.

<sup>87</sup> David Atkinson, "Christian Ethics and Climate Change," 10.

<sup>88</sup> Bauckham, *Bible and Ecology*, 19.

<sup>89</sup> Santmire, *Celebrating Nature by Faith*, 5-6.

<sup>90</sup> Bauckham, *Living with Other Creatures*, 184.



value or to express their agency not only because that will benefit them, but also as it will bring goodness for another creature or the whole community. Humans relate to other creatures not primarily for their own sake, but first and foremost, for the sake of the community of creation. That is because the goodness of the community is the goodness of human beings, too. The foundation of this relational community is nothing other than love – the love of and for togetherness and creatureliness.

After all, while domination is exemplified by humans taking the others' space to live, in the community of creation paradigm, humans withdraw themselves – their interests and other forms of anthropocentrism – to give space for the others to live and support them to flourish toward consummation. In that way, the relational community of creation in creaturely ways expresses the relational God, who in love creates, redeems, and consummates the whole creation. Indeed, with that character, the community of creation is the grammar of creation whose members exist and interact as co-participants according to their intrinsic value and agency in God's loving work. As that interaction between the participants of that creation community leads to a flourishing common life, it is plausible to understand that interaction as a participation in the Triune God's economy. They do not only receive what God does for them but also partake in God's work according to their valuable existence and potential.

How does this relational community of creation look in humanity's relationship with the sea? First, it is essential to affirm that humanity's relationship with the sea takes place in the greater relational community of creation. Their relationship is not separate or isolated from other members of that community. The movement of their relationship is in accordance with the rhythm of that community, and that community expresses the Triune God's loving work. In that regard, humans and the sea relate to one another in ways that display the Trinity's creative, redemptive and consummative work. Their relationship is that which speaks of the relational God.

I notice the difficulty of suggesting what the sea should do in that relationship. That suggestion would require a sort of sea ethics which is implausible because humans cannot think like the sea and dictate the sea's acts to humans. Therefore, from the beginning of this thesis, I have asserted that our talk in this matter is that of humans' response to the sea's existence and potential. From the sea's perspective, nevertheless, we can have theological imagination of what the sea wants to do in its relationship with humans. This way is, of course, anthropocentric, but, as Dzwonkowska suggests, that is an epistemological anthropocentrism we cannot avoid since we are humans who think and discourse about a non-human created being.<sup>91</sup> For that, I think the community of creation as an expression of the Trinity's economy is helpful as it affirms that the sea should thrive according to its existence and potential. In its relationship with humans, the sea flourishes by actualising its ecological and social roles. My discussion in the previous section shows that the Spirit enables the sea to relate in those ways, and the Son confirms this through Jesus's ministry in Galilee. The acts of the Spirit and Son do not only annihilate the negative perception of the sea but also affirm the sea as a participant in the Trinity's economy through the sea's relationship with humans.

Still, as discussed in chapter two, the sea is in the position of offering humans its valuable existence and agency. It is humans' response that is decisive for their and the sea's flourishing. Hence, from the perspective of humans, their relationship with the sea is actualised in ways that let the sea be the sea and flourish as the sea according to its existence, value, and agency in the Triune God's work. Human knowledge and practice concerning the sea from traditional and modern sources that support that actualisation should be embraced. In contrast, destructive fishing, pollution at sea, rising sea temperature, and war and conflicts through the sea, undoubtedly move in the wrong direction of expressing that relationship and must be resisted.

---

<sup>91</sup> Dzwonkowska, "Is Environmental Virtue Ethics Anthropocentric?" 725-26.

In that context, Tanner's insight of modelling Christ's way of life could help. Humans should follow Christ, who relates to the sea by supporting its participation in the Triune God's economy. In his ministry, Jesus Christ embraces and restores the ecological and social roles of the sea in the community of creation. Through feeding the multitude, Christ resists the effects of the Roman Empire's economic system on the Sea of Galilee's fishing industry. Through his travelling of the Sea of Galilee, Christ demonstrates how we should respond to the connecting role of the sea. We are not to conquer and oppress as the Roman Empire does or to exclude as the Jewish law implies, but to bring goodness, to liberate and to include. Nevertheless, it is essential to keep in mind that in his ways of relating to the sea, Christ affirms the work of the Spirit, who empowers the sea with its ecological and social potential. In the events mentioned above, Christ works with the Spirit who creates and renews the sea from within. Christ responds appropriately to what the sea offers to insist that the sea should flourish in the sea's participation in the community of creation, including its facilitation of Christ's ministry.

Christ's ways of relating to the sea should be ones that, in principle, navigate how humans relate to the sea. In fact, Christ calls Christians to be disciples in those ways, as I argue elsewhere with the concept of blue discipleship.<sup>92</sup> Simon Peter and John, who were called to Christ's blue discipleship, actualise Christ's ways according to their capacity, as displayed in the Gospel of Mark and the Book of Revelation, respectively. They follow Christ to resist the abusive, exploitative, oppressive relationship with the sea.

As human beings, blue disciples today should also model those ways of Christ in their own way. That modelling of Christ is according to their capacity in diverse aspects of life, from individual to society in culture, politics, economy and other relevant areas. They are called to ensure that the sea thrives in its ecological and social potential. In that regard, an essential

---

<sup>92</sup> Elia Maggang, "Blue Disciple: A Christian Call for the Sea in Peril," *International Journal of Public Theology* 16, vol. 3 (2022), 320-36.

feature of modelling Christ is contextual. Christians today have different circumstances from Christ and his first two disciples. The crisis at sea might not be precisely the same. Even Christians today in Indonesia and Oceania might face a different crisis at sea. Hence, their relationship with the sea might be in different forms and constructed from diverse resources. Of course, it is easy to notice that the contextual features might be challenging, as I have indicated in the previous chapter about the Indonesian maritime context. Yet, as I have also implied in the previous chapter and will develop in the next chapter, the Spirit's work plays a fundamental role. The Spirit who was at work in the Galilean seascape is the same Spirit who also works in each context of this world. The Spirit's inhabitation provides Christians with their own forms and resources to model Christ's relationship with the sea in their own contexts. Furthermore, the Spirit's work in creation makes Christians acknowledge the sea as a participant in God's creation community. In that regard, traditional maritime cultures, as expressions of the sea's agency, are crucial for humanity's relationship with the sea and should be embraced. I will discuss in the next chapter in more detail.

#### **5.4. Conclusion**

I have discussed the economy of the Trinity and how that affects creation's existence and life with an emphasis on humanity's relationship with the sea. I have demonstrated that out of love and in love, the Triune God relates to the world. *Creatio continua* expresses that loving act of the Trinity toward and within creation. It is the creative act that encompasses preserving and consummating the whole creation. Humans, the sea, and other created beings in the community of creation participate in that economy. Their creaturely relationship expresses the Trinitarian God's relationship with creation. In their relationship with the sea, humans can model the Son's ways of relating to the sea navigated by an acknowledgement of the sea as a participant in the creation community, which alongside humans experiences the *creatio*

*continua*. Our response to the sea's ecological and social potential for that participation should be found in the model of Christ. By the work of the Spirit who creates and renews creation from within, Christians respond according to their capacity and in their particular context. In that route, humans also participate in the Trinity through the Spirit, alongside the sea and its creatures. Humanity's relationship with the sea is, therefore, that which expresses the loving relationship of the Triune God with creation. The indwelling and empowering Spirit invites that relationship to take place between humanity and the sea. I will elaborate that relationship in the next chapter.

## CHAPTER 6

### TRINITARIAN PNEUMATOLOGY OF THE MARITIME

In chapter four, I discussed the promise of Trinitarian theology in constructing a maritime theology. I have demonstrated that the Trinity speaks powerfully of a relationship which is at the heart of the maritime: humanity's relationship with the sea. In that, humanity's relationship with the sea is understood as a participation in the work of the Trinity. As the maritime itself is mutual and asymmetrical, I have emphasised the importance of acknowledging the sea and its creatures as subjects alongside humanity. That means that the maritime is the relationship between subjects. For that reason, I have asserted that human beings can participate in the Trinity through modelling Jesus' ways of relating with his surroundings, as Tanner suggests. Meanwhile, other creatures find their way to participate in the Trinity through the Trinitarian Spirit. Trinitarian pneumatology becomes more significant for the maritime because it displays Christianity as not alien to the maritime communities where the spirits play a crucial role.

In the previous chapter, I discussed the economy of the Triune God in an ecotheological framework. That discussion has helped to describe the ways created beings participate in the Trinity's economy. Following Moltmann, who claims that creation is an expression of God's love from creation's beginning to its continuation and consummation, I assert that humanity's relationship with the sea should be that which expresses that love in creaturely ways. That is the relationship that allows the common life to flourish as a voyage towards its consummation. For Christians, the way of Jesus Christ in words and deeds that favour the oppressed and marginalised (the poor, the sea and other creatures) should characterise their life. The dwelling of the Spirit in creation, which gives life for all and empowers all to participate in the Trinity according to their own uniqueness, insists that Christians must acknowledge non-human

creatures as their fellow creatures, as subjects in creation to be treated in respect and reverence. In and through the Spirit, humans, the sea and other creatures as co-creatures participate in the Trinity.

How, then, does this economy of the Trinity work more specifically for the maritime, humanity's relationship with the sea? In what ways is the maritime seen as a participation in the Trinity? The maritime requires an embrace of other religious traditions' ways of relating to the sea, given Christians relate to the sea alongside their neighbours from those other religious traditions. Also, the maritime necessitates the status of the sea and sea creatures as active participants in God's economy. For both reasons, Trinitarian pneumatology is the key given the space in pneumatology for non-Christian traditions and non-human creatures.

This chapter will demonstrate a Trinitarian pneumatology of the maritime. Firstly, I will discuss the encounter of the Spirit and the spirits in maritime communities; by the Trinitarian work of the Spirit, Christianity can acknowledge and cooperate with other religious traditions, especially indigenous ones with the spirits as their navigation of life. Secondly, my pneumatological embrace of the animistic point of view from the maritime communities will navigate an understanding of the sea and sea creatures in anchorage with a Trinitarian pneumatological perspective. Finally, departing from that port, I will construct humanity's relationship with the sea, which I call "we-sea relationship" as my Trinitarian pneumatology of the maritime. I suggest that the we-sea is a maritime participation in the Trinity.

### **6.1. The Spirit and spirits in Maritime Communities**

I have demonstrated in chapter four that a theological encounter between the Trinitarian Spirit and the spirits in maritime spaces is crucial. In that respect, the question this section works on is how a Trinitarian pneumatology helps to understand the existence and agency of those spirits and, more importantly, encourages Christians to work with those who submit to

those spirits for the sea's conservation. I find Sigurd Bergmann's Trinitarian pneumatology helpful to address that question. Yet, before engaging with Bergmann, I need to clarify some aspects of the maritime which will be the focus of this chapter. They will illustrate the spirits' significance for the interest of this section, and the significance of the sea and the maritime community in the next sections.

Firstly, a maritime community is a space in which humans, sea and sea creatures co-exist as an interconnected and interdependent community. Of course, I acknowledge the existence and role of other members, biotic and abiotic beings, in the community of littoral spaces, but those community members mentioned before are the primary concern in this thesis. In that community, the maritime people recognise the sea and its characters. They can read winds and waves and that influences their sailing approach and enriches their navigational skill.<sup>1</sup> They recognise the distinct characters of types of fish, which then affects their fishing technique and equipment. Humans, in this manner, adapt to their blue surroundings.

The close relationship between people and the sea in many maritime traditional communities makes them perceive the sea as a living and personal being that nurtures and sustains their life with food. For example, in the Western Region of Ghana, some fishers call the sea “mother water”<sup>2</sup> or “our good mother who feeds us.” For them, “the fish represent milk from the sea’s breast to feed her children just as human mothers do. Thus, any fish caught by fishers with this perspective is greeted with “maame ye da wase”, literally, “thank you, mother”.” Some others perceive the sea as a father who, with his resource, provides food for his children.<sup>3</sup> In Indonesia, the traditional maritime conception of the sea as a mother is widely

---

<sup>1</sup> See Steve G. C. Gaspersz and Nancy N. Souisa, “Sailing through the Waves: Ecclesiological Experiences of the Gereja Protestan Maluku Archipelago Congregations in Maluku,” *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021), 4.

<sup>2</sup> Yaw Adu-Gyamfi, “Indigenous Beliefs and Practices in Ecosystem Conservation: Response of the Church,” *Scriptura* 107 (2011), 150.

<sup>3</sup> Joseph Kingsley Adjei and Solomon Sika-Bright, “Traditional Beliefs and Sea Fishing in Selected Coastal Communities in the Western Region of Ghana,” *Ghana Journal of Geography* 11, no. 1 (2019), 11.



spread. The maritime people of Lamalera, Indonesia, for instance, call the sea “Ina Fae Belé”, which means a merciful mother. Another call for the sea is “Sedo Basa Hari Lolo”, which speaks of the sea as an all-loving mother who always bears, gives birth, and raises her children by providing everything they need.<sup>4</sup>

Those perceptions of the sea generate respect and honour for the sea’s agency in maritime communities. They treat the sea not as an object or commodity that should be controlled or conquered but as a subject who is an integral part of their life. With such a personification, the sea becomes not an outsider but a fellow member of their maritime community. That also affirms that the sea is not a void and meaningless entity but plays a vital role in maritime life.

Secondly, the maritime culture of the coastal peoples is dynamic and open to new possibilities. That maritime culture is not static because the sea they encounter is dynamic. Studies in coastal societies depict unpredictability as a common reality of the coastal peoples.<sup>5</sup> For instance, Ian McNiven, who studies the Australian aboriginal seascape, argues that the sea is "a dynamic medium with constantly changing colours, temperatures, waves, currents and tides."<sup>6</sup> Similarly, Havea from the Oceania challenges perspectives that understand the connection of land and sea as solid. He reminds us that the sea, as Victorin-Vangerud quotes, “moves back and forth, ebbing and flowing, taking and returning parts of the island so that it is always changing. Thus, there is no original island to which one can return.”<sup>7</sup> Coastal peoples’ way of life expresses the dynamics of the sea.

---

<sup>4</sup> Taum, “Berbagai Mitos Tentang Laut,”

<sup>5</sup> Barbara Watson Andaya, “Seas, Oceans and Cosmologies in Southeast Asia,” *Journal of Southeast Asian Studies* 48, no. 3 (2017), 350.

<sup>6</sup> Ian McNiven, “Saltwater People: Spiritscapes, Maritime Rituals and the Archaeology of Australian Indigenous Seascapes,” *World Archaeology* 35, no. 3 (2004), 332.

<sup>7</sup> Victorin-Vangerud, “Thinking like an Archipelago: Beyond Tehomophobic Theology.” 167.

Consequently, it is not surprising that maritime cultures have traditional and modern characteristics to support their dynamic life, as displayed by their boat, fishing equipment and methods, and ritual. For example, some fishers use traditional boats and others motorised ones with solar panels as their source of electricity. To put it another way, the maritime community is hybrid. For that community, local wisdom is recognised as playing a significant role in nature conservation; it is not solid but liquid in terms of being open to new ways of applying that wisdom if necessary. Local wisdom welcomes any collaboration with modern science for the sake of the common interest. For instance, to address the decline of fish because of coral reef damage in their sea, a maritime community in Malang, Indonesia, agreed to add coral reef transplant and fish restocking, as suggested by marine science, into their traditional ritual thanksgiving to the sea.<sup>8</sup>

From that maritime culture, a crucial point to grasp is the dynamic character of the sea which characterises the relationship in the maritime space as an active participant. It is not the maritime people who direct the sea for their interests. On the contrary, the sea actively shapes the human way of life as a community with a set of rules, living together for their common life. In this regard, one could say that the maritime people extend the agency of the sea.<sup>9</sup> Yet, the maritime people are not passive, but actively adaptive to the active sea. They affect one another. Both parties in that maritime space are active, in a mutual and asymmetrical relationship. Most importantly, the dynamic character of the sea makes the traditional maritime culture constantly challenge ethical and ontological anthropocentrism that overlooks the agency of non-human creatures. Humanity does not control the sea, directing it according to their interests. Instead,

---

<sup>8</sup> Mochamad Harits Adi Saputro et al., “Neo-Petik Laut: Local Wisdom in Environmental Conservation and Improvement of Coastal Community Blue Spring, Malang,” *ECSOFIM: Economic and Social of Fisheries and Marine Journal* 4, no. 1 (2016), 29-32.

<sup>9</sup> This understanding is similar to the idea of the land that shapes human agency and that humans extend the agency of the land. See Jerry Lee Rosiek, Jimmy Snyder, and Scott L. Pratt, “The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement,” *Qualitative Inquiry* 26, no. 3–4 (2020), 338.

the sea shapes them and they should adapt to the dynamic sea. The sea comes first, humans and their interests follow.

Thirdly, in traditional maritime communities, the spirits have a fundamental role for humans and their way of life concerning the sea. This is not only manifest in the feature of unpredictability, but coastal studies also show that another common feature of people in shorelines is their "belief in the efficacy of spirit propitiation [as] a common means of ensuring both good fortune and protection."<sup>10</sup> Their navigational and fishing skills do not make them capable of controlling the sea. The saltwater body is still unpredictable and beyond their dominion. Help from supernatural forces is, therefore, necessary for the maritime people. Barbara Watson Andaya asserts that in Southeast Asia, the belief that supernatural powers inhabit spots in the surrounding seascapes such as shorelines, reefs, rocks, cliffs, etc., and have special relationships with sea creatures, is widely recognised.<sup>11</sup> Traditional rituals such as praying, delivering offerings into the sea and other rules in coastal indigenous belief systems demonstrate the existence and role of the spirits. Success in conducting the rituals brings success in the intended activities. Conversely, failure on that occasion results in consequences like unexpected storms, sudden illness, and disappointing catches due to the spirits' anger.<sup>12</sup> In that regard, sustainable fishing for preserving the sea ecosystem, which is inherent in the maritime peoples' local wisdom, could be implemented because of the fear, recognition, respect, and obedience offered to the spirits. The spirits are regarded as the ones with the authority to own and govern specific sea territories. In short, the maritime people believe that the spirits make their fishing activity successful and their travelling safe.

---

<sup>10</sup> Andaya, "Seas, Oceans and Cosmologies in Southeast Asia," 350.

<sup>11</sup> Andaya.

<sup>12</sup> Andaya, 356. In another case, the spirits are also angry if humans take too much fish. See Pauwelussen, "Leaky Bodies: Masculinity and Risk in the Practice of Cyanide Fishing in Indonesia," 1725.

Yet, Andaya also stresses that those spirits are locally based. Each spirit has a particular jurisdiction; Ratu Kidul, recognised by the Javanese to reign over the Southern Sea of Java, is powerless in distant zones like the coasts of China or the Bay of Bengal.<sup>13</sup> Therefore, as Anthony Reid writes, seafarers would need a relationship with deities whose superiority transcends specific localities and cultures in order to have protection when they travelled through the oceans.<sup>14</sup> Nevertheless, it is essential to keep in mind that in the past, insists Andaya, when those universal deities known in what Robin Horton calls “macrocosmic” religious belief, such as Christianity and Islam, were integrated into local “microcosmic” territories, the vital traditions of coastal peoples that make a maritime activity successful are preserved.<sup>15</sup>

From those three aspects of the maritime, questions could be raised. One might ask, do the maritime spirits exist and are they created by God? Other questions could also be raised. While those questions deserve theological inquiries, I am not sailing through that route here. What is essential to stress here is that those three aspects affirm a maritime community as a space in which humans live alongside and in close but untamed relationship with the sea in the guidance and protection of the spirits. The maritime space in that setting is animistic because it speaks of “human capacity to perceive and interact with non-human life forms as living beings with unique and individual, person-like identities which are rooted in invisible but fully

---

<sup>13</sup> Andaya, “Seas, Oceans and Cosmologies in Southeast Asia,” 350.

<sup>14</sup> Anthony Reid, “Islamization and Christianization in Southeast Asia: The Critical Phase, 1550-1650,” in *Southeast Asia in the Early Modern Era: Trade, Power and Belief*, ed. Anthony Reid (Ithaca: Cornell University Press, 1993), 159-60.

<sup>15</sup> Andaya, “Seas, Oceans and Cosmologies in Southeast Asia,” 350-51. Horton’s assertion might be what happened to Paul’s sailing from Malta to Rome in Acts 28 when he sailed with an Alexandrian ship. The figurehead of that ship is the twin gods, Castor and Pollux, also known as Dioscuri. They are believed to be gods who protect sailing ships. Why Paul used that ship or why Luke thought it important to add that information are questions that need a deeper inquiry. What is clear at this stage is that Christianity is not alien to the “other deities” or spirits in the maritime world. It is not a problem to recognise the protection of other gods or sea spirits in maritime activities.

experiential life forces.”<sup>16</sup> In that animistic community, the spirits play a pivotal role in preserving the sea specifically and the sustainability of the maritime communities in general. The spirits enable the maritime peoples’ local wisdom, constructed by their relationship with the sea, to work as they expect. If that is the case, the question I am sailing through is how does a maritime theology that seeks to preserve and innovate the sea toward its consummation respond to the spirits? Could Christians embrace traditional maritime cultures whose theology and practice are embedded in submission to the sea spirits?

For Bergmann, those spirits could be seen as “co-workers with and guardians of the Holy Spirit” who breathes life and indwells the whole creation.<sup>17</sup> Of course, that thought does not come from his engagement with maritime issues discussed here. However, as Bergmann arrives at that claim in his work dealing with the ecological destruction caused by the fetishism of late modern capitalism, of which the maritime has also been a victim, I find that claim could work, as I will elaborate further below. In fact, to overcome that fetishism Bergmann employs Trinitarian pneumatology in synergy with animism. While Bergmann’s insight is helpful, I will also discuss some necessary modifications to make it work more appropriately in dealing with maritime spirits.

Bergmann observes the emergence of eco-spirituality, which conveys different ideologies and cultural and political processes (including other religions) that seek to overcome the ecological crisis as an opportunity. Christianity needs to work with them for the sake of “our common future”. For that, a theological resource is required. Bergmann then offers an eco-pneumatology navigated by the classical Trinitarian theology of Gregory of Nazianzus. He asks, “where does the life-giving and liberating Spirit take place today?”<sup>18</sup>

---

<sup>16</sup> Bergmann, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” 208.

<sup>17</sup> Bergmann, 209.

<sup>18</sup> Bergmann, 200.

Bergmann starts with his claim of the Spirit as an all-embracing space and the liberating movement of the Spirit in all spaces. He anchors this idea on his reading of Romans 8:20-23 where he understands the groaning creation as one community of life, one common space embraced by the Creator Spirit. Understanding the one community of life as one space of life is crucial for Bergmann because it will help human beings to perceive themselves as parts of and within nature – a perception which is essential for overcoming the ecological crisis. The challenge is how our image of the Spirit helps us to appreciate and internalise space as a fully lived space. For Bergmann, the notion of the Spirit as an all-embracing space is the key to arriving at such appreciation and internalisation of space, which is the exact route of the spatial turn in other disciplines.<sup>19</sup> Such an approach would lead to “the development of a differentiated topography of the Spirit at work at many diverse places in creation: an understanding that may thus nurture fruitful exchanges with indigenous cultures, non-Christian new belief systems, as well as with geopolitically enlightened social movements striving for a deeper spiritual anchorage of their practices.”<sup>20</sup>

Based on that embracing and liberating movement of the Spirit, Bergmann suggests that indigenous beliefs could be perceived as ones that offer “alternative and complementary perspectives on the Spirit’s all-embracing movement in, with and for sacred nature.”<sup>21</sup> If Bergmann is correct, the indigenous beliefs in maritime space, which preserve the common life with their systems, must also be regarded as those speaking of the Spirit’s work to sustain life. As Gregory suggests, quotes Bergmann, “while Christ keeps the cosmos together, the Spirit itself preserves it.”<sup>22</sup>

---

<sup>19</sup> Bergmann, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” 201.

<sup>20</sup> Bergmann.

<sup>21</sup> Bergmann, 203.

<sup>22</sup> Bergmann.

Navigated by Gregory's historical Trinitarianism, Bergmann sails further towards his claim regarding the Spirit's co-workers by employing a Trinitarian pneumatology of the Spirit's inhabitation, following the incarnation of Christ, to accomplish the salvific work of the Father and the Son in our time. Bergmann points to biblical accounts starting from Exodus 25:8, which speaks of God's willingness to dwell among God's people in their particular place. For Bergmann, God's dwelling becomes real in the incarnation of Christ – "the Word became flesh and took up residence among us" (John 1:14, New English Translation). God is present in the life of God's creation, making God's self at home on earth. Yet, that act of God does not stop there. As Psalm 104:30 (New English Translation) says, "When you send your life-giving breath, they are created, and you replenish the surface of the ground." Through inhabitation, the Spirit presents and works in, with and through all spaces of creation for the liberation of the groaning creation in all places. As Bergmann succinctly asserts, "Inhabitation is an on-going dynamic process where God goes into and beyond the world and transfigures it from within." Bringing that idea into conversation with Peter Eisenman's assertion of God as "scaling", Bergmann argues that "the Spirit can work *in*, *with* and *through* all places, spaces and scales of creation."<sup>23</sup>

Therefore, the maritime space, where humans relate to the sea through traditional and modern maritime cultures that work for the common life, is a locus of the Spirit's inhabitation that affects the emergence and preservation of life. As the Giver of life, the Spirit is present wherever life is found and life does not exist outside the Spirit. Accordingly, the spirits including those in maritime space are co-workers with the Spirit to preserve life as Bergmann suggests. Those spirits are not outside that inhabitation of the Spirit, which brings and preserves life.

---

<sup>23</sup> Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," 205-07.

Understanding the place of the spirits in that way could also be defended by the missional history of the Christian encounter with animism, which speaks of how the emergence of religions (including Islam in Indonesia which is in some ways animistic)<sup>24</sup> in history is always in exchange with cultures and other beliefs.<sup>25</sup> Here, Bergmann's pneumatology gains more theological weight as he says that in that mission, Christian faith functioned as a cultural process of exchanges and transculturation from below, not an application of Christian dogmas from above, with pantheism as its grand narrative. Bergmann asserts that

[in that] process animism has played an interesting role which has seldom been investigated. Systematically, Christian belief in nature as creation can be regarded as some kind of divine animation of life and its forms and beings from within. Animism would then offer a more differentiated continuation of what has often been circumscribed positively as 'pan-en-theism'. While pantheism *departs* from a general statement that God and the Spirit is *in* all things, a Christian animism would *focus* on specific places and beings, and seek the Spirit in what has been animated by her.<sup>26</sup>

Understanding animism in that way, Bergmann encourages Christianity to embrace its local context. Looking at each context through that lens, the particularity of a local community which is the interconnected and interdependent relationship should be approached positively. In dealing with the spirits in that community, Christianity should not presume the spirits are evil and to be avoided because that will cost Christianity allies and partners in our planet's renewal, and violate "the Wild in God's wind and fire from heaven," argues Bergmann.<sup>27</sup> Instead of that presumption and avoidance, Christian faith should create space for a deeper inquiry and dialogue because the Spirit is already at work in all places. As Bergmann goes on to insist, "the faith in the Holy Spirit as life-giver then appears naturally in the horizon of perceiving the environment as an animated bio- and topography, created, inhabited, and perfected by the

---

<sup>24</sup> Bagir, "Reading Laudato Si' in a Rainforest Country," 51-55.

<sup>25</sup> Bergmann, "The One at, around or with the Other," 364.

<sup>26</sup> Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," 208.

<sup>27</sup> Bergmann, "The One at, around or with the Other."



Triune Creator. God animates [God's] creation through, or better *as* the breathing and indwelling Spirit.”<sup>28</sup>

Bergmann’s assertion on Christian animism resonates with the maritime spirits that are locally based in Andaya's depiction. Bergmann’s pneumatological perspective allows Christianity to embrace locality, where the spirits are at work, as the dwelling place of the Spirit. This is plausible and necessary because the interaction of maritime people with the Spirit attested in the Scripture of the land-based people of Israel and Palestine does not help them live in their maritime space. It is their interaction with the locally-based maritime spirits that sustains their life. Their animistic way of life, which the early modern theory of religion regards as primitive and superstitious,<sup>29</sup> is what preserves their life alongside other non-human creatures as a community. At this point, the Christian travellers in Reid’s historical record who interacted with the maritime spirits have a theological justification from Bergmann’s pneumatology. Bergmann also claims that the maritime people (regardless of their religious traditions) whose life is sustained because of that interaction also experience the work of the Spirit. Christian maritime people should also interact with those spirits, as that interaction will sustain their and others’ life, as an experience the Trinitarian Spirit’s work.

With his Christian pneumatological animism, Bergmann succeeds in raising his challenge to fetishism which, with the modern monetary system of exchange as its means and the adoration of money as its driver, splits non-human creatures from their larger relational system and commodifies those creatures. Fetishism has allowed powerful people to exploit specific areas for the sake of financial profit while destroying those places and leaving their inhabitants in suffering.<sup>30</sup> The places of the spirits are invaded, and some humans’ interests

---

<sup>28</sup> Bergmann, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” 209.

<sup>29</sup> Michael S. Northcott, “Religious Traditions and Ecological Knowledge,” in *The Cambridge Companion to Christianity and the Environment*, ed. Alexander J. B. Hampton and Douglas Hedley (Cambridge: Cambridge University Press, 2022), 231.

<sup>30</sup> Bergmann, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” 209-10.

diminish their roles. In such a situation, Bergmann presents the Spirit moving against that system which brings life to death. At the same time, the Spirit is in a liberating movement to release the oppressed creatures, humans, and non-humans.

While I am sailing with Bergmann on that route, I find that his Trinitarian pneumatology in his article, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” is not comprehensive enough to deal with *maritime* spirits. His synergy with traditional animism seems to depart from his reception of that animism as theologically and ecologically flawless. However, in his most recent article, “The One at, around or with the Other: Ecotheological Considerations of the Spirit’s Life-Giving Power,” Bergmann reminds us to relate critically to traditional beliefs.<sup>31</sup> This reminder is essential. There is no doubt that the traditional animism constructed in indigenous beliefs promises perceptions and attitudes toward nature that support the sustainable life and welfare of all creatures. That applies to maritime animism, too. As portrayed above, the sea and its creatures are regarded and treated as personal living beings. In that relationship, the presence of the spirits is decisive. Nevertheless, traditional animism including in the maritime world does not always express the Spirit’s work. Northcott, for instance, demonstrates how Chinese animistic love of Shark-fin soup has caused the worldwide Shark hunting, resulting in a decline in the numbers of that creature.<sup>32</sup> Concerning the theological issue, as mentioned before, the maritime spirits also demand an exchange (ritual, offering, etc.) in order to protect a sailing or give a good result in fishing. As Andaya asserts, the maritime people in Southeast Asia understand the spirits as fickle allies. Those spirits can bring unexpected storms and havoc to other maritime community members.<sup>33</sup> Clearly, such a

---

<sup>31</sup> Bergmann, “The One at, around or with the Other,” 363.

<sup>32</sup> Northcott, “Ecological Hope,” 217. Although Northcott’s scepticism on animism is sound here, his emphasis on other creatures’ agency alongside humans to deal with ecological crisis is actually in favour of animism which recognises and strengthens the non-human creatures’ agency. My discussion in the next section will confirm the contribution of animism which also gives an ecological hope.

<sup>33</sup> Andaya, “Seas, Oceans and Cosmologies in Southeast Asia,” 352. I think this fickle character has something to do with the natural character of the sea, which is uncontrollable and unpredictable. The

characteristic, as perceived by the maritime people, contrasts with the Spirit who is always at work to bring life. Bergmann, in fact, always stresses the life-giving work of the Spirit.<sup>34</sup> Therefore, without a deeper theological inquiry that justifies the demanding character of the maritime spirits, including whether that fickle character has something to do with the natural character of the sea and its implication, it is problematic to perceive those spirits as the co-workers with the Spirit.

Furthermore, the notion of the spirits as co-workers with the Spirit is problematic because it does not clearly distinguish the Spirit as Creator, who is the owner of the work, from the spirits in that work. My discussion drawing from Moltmann's *creatio continua* in the previous chapter, and Bergmann himself, clearly state that the Trinitarian Spirit creates and is working to renew the whole creation. To bring, sustain, and consummate the entire creation in particular spaces like the maritime ones is the Trinitarian Spirit's work. As it is the Triune God through the Spirit that creates space for creation to participate in that work, I think the notion of participation to be applied to the role of the maritime spirits is more appropriate. Accordingly, the maritime spirits should be understood as the participants in the Spirit's work. Those spirits work for the Spirit by performing the work of the Spirit in specific places and particular conditions. The fickle character of the spirits and the implication of that character are embraced when it is in the route of the Spirit's work.

In addition, it is important to keep clear the Spirit's status as the owner of that work in light of *creatio continua* to give hope amid the ecological crisis at sea. As mentioned before, the maritime spirits are decisive, but the ecological crisis at sea affirms the limitation of those

---

implications that follow are also interesting to discuss. For instance, how is evil, both natural and moral evil, understood and reflected theologically in that case? Does that character speak of the fact that even the spirits cannot control the sea? Unfortunately, a deeper inquiry required for that discussion is not found. Therefore, I just put that perception as it is according to the maritime people who are my dialogue partner.

<sup>34</sup> See Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology." Elsewhere, Bergmann uses St. Ambrose of Milan's words for that emphasis: where life is, the Spirit is, and where the Spirit is, life is. See Bergmann, "The Spirit and Climate Change," 497.

spirits. The anthropocentric interests supported by modern science and technology are able to invade the spirits' places and terminate them. That situates the traditional maritime cultures as powerless, and the sea is left unprotected. The destruction of marine life is an inevitable consequence. In such circumstances, the belief of the Spirit as the owner of that work who will complete her work will keep the Christian boat sailing toward creation's consummation, by participating in the Spirit's work for the renewal of the sea.

Clarifying and stressing that position and status of the Spirit would allow us to speak of the presence of the Spirit in the form of negation concerning the spirits. As Moltmann stresses, the presence of the Spirit is not only to give creation a foretaste of the coming Kingdom of God but also to resist any condition which oppresses and brings death.<sup>35</sup> Consequently, in situations where anthropocentrism overpowers the maritime spirits and damages the sea, the Spirit is still there, undefeated and at work to eradicate anthropocentrism, according to her renewing work. Yet, the presence of the Spirit also applies in situations where the maritime spirits themselves bring threat and oppression to the maritime community members. There, the Spirit is present not to dialogue with those spirits (as they are not her co-workers), but to resist them because they are her anti-workers. The Spirit does not tolerate or negotiate with other forces that destroy her work. Bergmann himself in his earlier work, *Creation Set Free: the Spirit as Liberator of Nature*, puts emphasis on that aspect of the Spirit's liberating work: that the Spirit is always at work to set creation free from their bondage.

After all, my conversation with Bergmann's Trinitarian pneumatology in synergy with animism offers an alternative and fundamental understanding of the Spirit's work in relation to the maritime spirits. The Spirit as the all-embracing space and the one inhabiting creation in particular spaces navigates Christian theology in its journey to encounter maritime communities with their tradition and belief. In that encounter, the maritime spirits, the decisive

---

<sup>35</sup> Moltmann, *The Spirit of Life*, 74-75.

forces in the traditional maritime world, are embraced as the participants in the Spirit's work for life. Indeed, Bergmann's pneumatology encourages Christians not to consider the maritime spirits as enemies or straightforwardly demonic. Instead, Christians should dive deeper into theological conversations with traditional maritime beliefs and spirits to explore whether those spirits are performing the Spirit's work or acting against it. As Bergmann correctly claims, "the Spirit moves not only *where* [the Spirit] wants, but also *how* [the Spirit] wants."<sup>36</sup> Discerning that *where* and *how* will help us encounter and celebrate the surprising, overwhelming, and inspiring works of the Spirit.<sup>37</sup>

While Bergmann aims to affirm the Spirit's work in specific spaces, which resonates with my maritime theological principle of the particularising sea, I think his Trinitarian pneumatology also works for another principle: the connecting role of the sea. That comes from his two ports of departure: the Spirit as all-embracing space and the Spirit's inhabitation. His insights enable us to speak of the connectedness of diverse maritime spaces by the sea as the work of the Spirit. Thus, I propose that being in the connecting sea, the Spirit is the space in-between all maritime spaces. The Spirit is present in each particular space, and at the same time, the Spirit is also at work in the sea that connects each of those spaces. That makes the connectedness of all maritime spaces as that which moves life of all toward its consummation. The all-embracing space, the Trinitarian Spirit, moves between all maritime spaces and scales. By the inhabitation, the Spirit as the in-between space preserves and consummates the whole life, from the particular dark blue saltwater bodies to the whole dark blue cosmos. The in-between space, the sea, in the Trinitarian Spirit is the connector in which life streams back and forward toward its consummation. The life-bringing waves of the sea are God's embrace, Halapua says.<sup>38</sup> That embrace is nothing other than the in-between Trinitarian Spirit's work

---

<sup>36</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 309.

<sup>37</sup> Cf. Bergmann, "The One at, around or with the Other," 364.

<sup>38</sup> Halapua, *Waves of God's Embrace*, 95.

that particularises and connects all maritime spaces in order to preserve and renews those spaces. The sea is the Trinitarian Spirit's embrace of all maritime communities. With that, I think Bergmann is correct to suggest that the Spirit "can inspire a plural transcultural and translocal awareness of the triune's diverse acts of liberating"<sup>39</sup> – an essential suggestion that I will advance in the Indonesian maritime context in chapter 7.2.

Finally, departing from that engagement with Bergmann, I would suggest that the maritime spirits are not co-workers with the Spirit, but they are participants in the Trinitarian Spirit's work. Accordingly, we can plausibly understand the spirits as the co-workers with Christians to participate in the Spirit's work in bringing life to and from the sea – the blue work of the Spirit. In their working for the Spirit, the maritime spirits ensure that human beings keep participating in the Spirit's work for and through the sea – a life-oriented work for all. On that occasion, the maritime spirits are "the guardians", to use Bergmann's term, of the Spirit's work in particular spaces and situations. They are participating in the Trinitarian *creatio continua*.

As a result, Christians should embrace the traditional maritime culture as an embodiment of the maritime people's traditional relationship with the spirits in order to relate to the sea. Trinitarian pneumatology encourages them to cooperate with the coastal indigenous beliefs and maritime spirits. Christians do not submit to the maritime spirits but respect them as they work for the Spirit. In situations when the maritime spirits are working for the Spirit, Christians should listen to them because they could illuminate the Spirit's work in a specific place as embodied in maritime traditional culture. To have reciprocal encounters with traditional cultures is theologically doable and necessary for maritime Christians because those cultures can guide Christians to live alongside the sea in the route of *creatio continua*. Again, Moltmann's assertion of the Spirit's negative dimension is at work whenever maritime culture contrasts the Spirit's work because of itself or when the culture is manipulated for evil interests.

---

<sup>39</sup> Bergmann, "The One at, around or with the Other," 363.

Christians should stand against maritime spirits if those spirits act as anti-workers or anti-participants in the Spirit's work.

If that is how the Trinitarian pneumatology works in relation to the maritime spirits and traditional maritime cultures, how is the Spirit's work for the sea and sea creatures understood in that maritime space?

## **6.2. The Spirit, the Sea and Sea Creatures**

I have asserted in chapter four that in the Spirit, the non-human creatures can participate in the Trinity according to their uniqueness and distinctiveness. In chapter five, my discussion on the Trinity and creation, which focuses on the community of creation, strengthens that thought from a broader perspective. Departing from those ports, in this section I will sail to a specific and deeper understanding of the sea by bringing that Trinitarian understanding of the sea into a reciprocal encounter with the traditional maritime cultural perception of the sea. This encounter will help Christians have a deeper understanding of their co-participants – the sea and sea creatures – in the creation community. With the Trinitarian Spirit's work in *creatio continua* as its navigation, such a reciprocal encounter will generate Christian attitudes toward the sea, characterising humanity's relationship with the sea. Furthermore, this section will demonstrate that embracing the animistic view and practice of local communities as Bergmann stresses is essential and necessary to expand our understanding of Spirit's works that benefit our common life especially in the maritime spaces.

As portrayed before, the traditional maritime communities I am focusing on in this thesis do not consider the sea empty and meaningless. For them, there are supernatural forces at sea, and the sea is a living subject that shapes human ways of life and sustains humans. Their interactions with the sea construct perceptions of the sea as a living being and an active agent, and they act accordingly. As a decisive source of food and livelihood, the sea is considered a

mother who gives food and nurtures human beings. Yet, that image of intimate relationships does not necessarily give them comprehensive knowledge of the sea. The saltwater body is still recognised as beyond humanity's capacity to control, let alone dominate. Hence, the interactions of the coastal people with the sea breed respect and honour to the sea, which embody in their ways of treating the sea. Rituals of asking for permission, protection, and to offer thanksgiving express their interdependent and interconnected relationship with the sea.

Nevertheless, as I have mentioned in the previous section, that kind of relationship is not invulnerable. Human destructive forces have damaged that relationship and caused people, the sea and sea creatures, to suffer. While most forces come from the outsiders (over-fishing and destructive fishing from fishing industries,<sup>40</sup> and plastic and chemical pollutions from inland people,<sup>41</sup> for instances), a few of those in that relationship with the sea could also destroy the sea because of many factors. Elite capture is a clear example of how the local elites in the traditional maritime community could work against that traditional relationship with the sea.<sup>42</sup> Socio-economic factors could also prompt some fishers from that traditional community to use destructive fishing methods.<sup>43</sup> Even the traditional practice before 16<sup>th</sup> century the (Indonesian) maritime people was not free from over-exploitation.<sup>44</sup> As a result, the sea is gradually considered an object and commodity to be exploited for human interests. That consideration puts the sea in severe threat and forces the sea to join other created beings groaning for liberation from their suffering.

---

<sup>40</sup> See Northcott, "Ecological Hope," 218.

<sup>41</sup> See Matt Landos, Mariann Lloyd Smith, and Joanna Immig, *Aquatic Pollutants in Oceans and Fisheries* (2021), 12.

<sup>42</sup> See Julian Clifton, "Refocusing Conservation through a Cultural Lens: Improving Governance in the Wakatobi National Park, Indonesia," *Marine Policy* 42 (2013), 85.

<sup>43</sup> Nurliah Nurdin and Adam Grydehøj, "Informal Governance through Patron-Client Relationships and Destructive Fishing in Spermonde Archipelago, Indonesia," *Journal of Marine and Island Cultures* 3 (2014).

<sup>44</sup> Talib et al., "Three Centuries of Marine Governance in Indonesia," 3.



The explication of that excess and limitation does not undermine the traditional maritime culture in front of Christianity. In chapters one, two and three, I have demonstrated that Christianity is not always a safe place for the sea. That clarification affirms that traditional maritime culture and Christianity have negative potentials leading to the sea's damage. Likewise, both parties have the positive potential for a sustainable and flourishing sea. Therefore, a reciprocal encounter is plausible and necessary, and promises to generate a more comprehensive and workable idea of humanity's relationship with the sea. Hence, if the traditional maritime culture perceives the sea as a living personal being and expresses that perception in an intimate and respectful relationship with the sea in particular spaces, what does Trinitarian pneumatology have to offer for that relationship?

Trinitarian pneumatology can offer an affirmation of the sea and sea creatures as participants in the Trinity. Participation here, as I understand and use in chapter 2.3., speaks of subjects that receive and give in Trinitarian *creatio continua*. For the former, the sea and sea creatures are considered recipients of the Trinitarian work in the Spirit, and the latter is the sea and sea creatures working for the Trinity through the Spirit. Both forms of participation are possible because of the Spirit who, to follow Bergmann but in another specific space, dwells in the sea and sea creatures and embodies the Trinitarian love for them (and the whole creation) from within.<sup>45</sup> Now, I will dive deeper into each form of that participation.

For the sea and sea creatures as recipients, the Trinitarian Spirit creates, sustains and brings the sea and sea creatures toward consummation. As mentioned above, Bergmann's pneumatology is Trinitarian as he follows Gregory's theology of the Spirit's inhabitation that follows Christ's incarnation in the event of ascension. In that direction, the Spirit acts to fulfil the salvific work of Christ; the Spirit, argues Bergmann, is the one sent to liberate.<sup>46</sup> If this is

---

<sup>45</sup> Cf. Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," 205; and Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 316.

<sup>46</sup> Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," 205.

applied to the maritime issue, the Spirit could be seen as the one sent to liberate the groaning sea, so to speak. Therefore, the sea is a recipient of the Trinitarian Spirit's work.

Furthermore, to follow the route of *creatio continua*, I find Denis Edwards to be an insightful interlocutor. In the same streams with Moltmann regarding the unfinished creation sailing toward its completion, Edwards asserts the Spirit's work as a midwife to the birth of the new creation and as a faithful companion of each creature.<sup>47</sup> The former is in anchorage with the Apostle Paul's understanding of the Spirit as the power of God's future, which is now experienced as a foretaste (2 Corinthians 5:17). That power of the Spirit does not overpower or dominate, but in patience and love values and respects every creature. In that eschatological view, Edwards asserts that the Spirit is "the midwife who helps creation in its travail as it brings the new birth" (Romans 8:19-23). Yet, the Spirit is more than a midwife because "the Spirit also mysteriously empowers creation from within," says the Australian theologian.<sup>48</sup>

Regarding the companionship of the Spirit, Edwards emphasises the Spirit as the personal presence of God. That directs his bow to an understanding of the Spirit as "the faithful companion with every creature, accompanying each with love, delighting in each, suffering with each in its suffering, and promising each its future in God." That loving act happening in each space and time affirms God's knowledge and care for each organism of God's creation community in their joyful and painful experience.<sup>49</sup>

As a member of the creation community, the sea is not excluded from the Trinitarian Spirit's works elaborated by Edwards. Along with the creatures inside, the saltwater body experiences the Spirit's work for their renewal, the consummation. Each sea creature and the sea experience the Spirit who is with and in them. The Spirit is with and in the sea suffering from overfishing and plastic and chemical pollution. In their bleaching, the coral reefs

---

<sup>47</sup> Denis Edwards, *Breath of Life: A Theology of the Creator Spirit* (Maryknoll, NY: Orbis Books, 2004).

<sup>48</sup> Edwards, 110-12.

<sup>49</sup> Edwards, 114-15.

experience the Spirit who never leaves them but faithfully suffers with them. As they are experiencing the Spirit who is at work in *creatio continua*, they are tasting in anticipation of God's future for them and the whole creation. As a result, Trinitarian pneumatology offers a bigger picture regarding the sea. Destruction is not the final destination of the sea, and the Spirit is at work for its renewal from within. The sea is with God, streaming back and forward to the sea's consummation. As Bergmann writes, "in the beginning [the Triune God] moves as the origin of the world; then within ... history [the Triune God] moves as preserver, in the Son in the flesh, in the Spirit through multifarious inhabitations; and at the end [the Triune God] moves as the renewal of all life."<sup>50</sup> This guaranteed picture is crucial, as I will discuss later.

Now, concerning the second form of the sea's participation in the Trinity, the Trinitarian Spirit empowers the sea and sea creatures with the potential to work in *creatio continua* according to their own specific and differentiated ways.<sup>51</sup> Before Edwards, who puts a strong emphasis on that empowering act of the Spirit, Moltmann also wrote that the Spirit "is the life-force of the created beings and the living space in which they can grow and develop their potentialities."<sup>52</sup> Actualising their potential in their relationship with God is, in my view, their particular spiritual experience and should be acknowledged, as Bergmann stresses.<sup>53</sup> Yet, it is Elizabeth A. Johnson who provides a route to understand the sea's participation in a more specific way. I have demonstrated Johnson's route in chapter four, but I want to elaborate more concretely in conversation with Bergmann. Then, I will bring it into an encounter with the traditional maritime culture.

In chapter four, I demonstrated that through the Spirit, all created beings – humans, blue whales, roses, rocks, water, fire, and others can participate in the Trinity in their particularity,

---

<sup>50</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 316.

<sup>51</sup> For Northcott, that agency of non-human creatures is "a source of ecological hope" amidst the ecological crisis. Northcott, "Ecological Hope," 219.

<sup>52</sup> Moltmann, *The Spirit of Life*, 84.

<sup>53</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*.

uniqueness, and distinctiveness. This participation is plausible as Christian scripture narrates the Spirit, symbolised in non-human images, biotic and abiotic.<sup>54</sup> I follow Johnson to say that those images are used to convey the Spirit because of their particular character, which speaks of the existence and work of the Spirit. Jörg Lauster writes, “God does not speak from every cloud,” but we have a reason to hear the voice of the divine in nature.<sup>55</sup> The dwelling of the Spirit in those created beings enables them to speak of the Spirit in their own languages, participating in the glory of Triune God in their distinctive ways. In chapter 4.3., I discussed Johnson’s insights on biblical accounts of wind, water and dove to demonstrate how the non-human creatures image the Spirit’s work. For the interest of this section, it is helpful to explain again how water images the Spirit’s work. Johnson finds Isaiah 44:3-4 uses water outpoured on the thirsty land to image the Spirit’s presence for God’s people suffering in exile. “Like a soaking ocean, a flowing fountain, an inexhaustible wellspring of sweet water, the life of the Spirit pervades the world.”<sup>56</sup> With that, Johnson demonstrates how the Spirit creates space for and empowers the non-human creatures to participate in her works according to their distinctive ways. Accordingly, the sea, blue whales, plankton, coral reef, and other sea creatures can participate in the Spirit with their particular characters. If the Spirit gives life, then the sea and those sea creatures participate in the Spirit’s work in *creatio continua* by supporting that life according to their particular agency. In so doing, they participate in the Trinity.

With that, Johnson has opened the route to sail further to a more specific form of the sea’s participation in the context of the creation community of the maritime. For that kind of participation, Christianity should learn from the traditional maritime cultural perspective of the sea. That is because in Christian tradition, especially where it is dominated by the land-centre

---

<sup>54</sup> Johnson, *Ask the Beasts*, 135-40.

<sup>55</sup> Jörg Lauster, “From Disenchantment to Enchantment: Mind, Nature and the Divine Spirit,” in *The Cambridge Companion to Christianity and the Environment*, ed. Alexander J. B. Hampton and Douglas Hedley (Cambridge: Cambridge University Press, 2022), 40, 46.

<sup>56</sup> Johnson, *Ask the Beasts*, 136-37.

perspective, the understanding of the sea is limited to a general view of the sea as part of God's creation community only. As mentioned before, the traditional maritime people consider the sea as a living and personal subject without which they cannot live. As they live, they respect and honour the sea, live alongside the saltwater body, and adapt to its unpredictable and uncontrollable character. They have an intimate relationship with the sea as their mother, and that mother is beyond their capacity to control and dominate. If the mother invites them to come and take the food as designated by the calm sea, they sail and fish. If the mother speaks with the powerful and stormy waves, they listen as they will not sail and go fishing. As they know that the sea needs space and time to recover, they keep a day or a period and all particular areas sacred, free from any maritime activity, with sets of rules and rituals. Although not comprehensive and not in the sense of mastery, the maritime people know their mother and act accordingly, in respect and reference.

Hence, the traditional maritime people offer Christianity some forms of the sea's participation in the Trinity in a specific space in which the sea, humans and other created beings exist together as co-participants in the community of God's creation. Christians, based on their scripture, perceive the sea as a created being. Meanwhile, the traditional maritime people, whose scripture is their daily relationship with the sea, have a deeper and more personal and relational perception of the sea. For the maritime people, the sea is a mother. According to this maritime framework, the sea participates in the Trinity as a mother who feeds and nurtures her children, human and non-human creatures, who rely on her. With their traditional culture, which is animistic, the maritime people disclose the Trinitarian Spirit's empowerment of the sea in specific and tangible ways as an exquisite picture of the Spirit's work.

Interestingly, as a reciprocal encounter is supposed to do, that traditional maritime perspective of the sea could offer a maritime understanding of Trinitarian pneumatology. To illustrate that maritime understanding of Trinitarian pneumatology, I will bring that maritime

perspective to encounter Johnson's ideas around creation's participation in the Trinity and Bergmann's notion of incarnation-inhabitation. Departing from Johnson and Bergmann, I would suggest that the Spirit's inhabitation in the sea empowers the sea to facilitate the salvific work of Christ. The traditional maritime culture, which considers the sea as a subject that gives food (ecological dimension) and friend (social dimension), navigates me to understand the sea as a subject facilitating the salvific work of Christ. In terms of the ecological aspect, as a source of food, the Sea of Galilee provides fish (alongside loaves from the land) to feed the multitude as Christ's act of embodying the Kingdom of God by resisting the Roman economic system which oppressed the people and the sea.<sup>57</sup> In terms of the social dimension, as a connector, the Sea of Galilee facilitates Jesus' work to liberate the man called Legion. Those facilitating acts of the Sea of Galilee are possible because of the Spirit indwelling that water body. By the Spirit's empowering inhabitation, the Sea of Galilee partakes in Jesus' work to bring the Good News to those considered the outsider, impure and defiled according to the first century Judeans law of purity.<sup>58</sup> Through the connecting role of the Mediterranean Sea, Jesus Christ, who is the Good News itself, is proclaimed to the world's edges.

This encounter generates a critical point that will navigate Christian thinking on the connectivity of islands and communities by the sea. The sea is always there as a connector, but the meaning of that connectivity is open to any possibility. The Roman Empire and its modern embodiments interpreted this connection as oppression and exploitation. Conversely, Trinitarian pneumatology of the maritime interprets such connectivity as that which brings goodness, liberation and freedom. That is the connectivity that streams back and forwards to the flourishing life of all connected subjects in spaces and time. Accordingly, the sea becomes

---

<sup>57</sup> Nadella, "The Two Banquets," 172-74. Of course, the Sea of Galilee is actually a lake, but the gospel of Mark, Matthew and John depict it as *Thalassa* which encompasses the Roman Empire's control of the saltwater bodies like Mediterranean Sea. See Maggang, "Emphasizing Fish, Fisher, and Sea," 17-19.

<sup>58</sup> Rhoads, "Social Criticism: Crossing Boundaries." 157-65.

a connecting space by which each participant in God's creation community foretastes the embodiment of the Triune God's work in their particular place and time.

To sum up this section, I want to stress that Trinitarian pneumatology affirms the sea and sea creatures as participants in the Trinity through the Spirit. The sea is a recipient of the Trinity's economy, which encompasses local spaces and universal ones. That is a proclamation for the sea which takes its ecological crisis seriously – the liberating Spirit is at work in every space and scale of the sea, suffers with the sea and winds the sea into its consummation. That proclamation challenges any force that is threatening and oppressing the sea because that force disrupts the sea's participation in God's work.

Trinitarian pneumatology speaks of the sea's agency in the Trinity's economy. The Spirit values and empowers the sea to work joyfully for the Trinity. Trinitarian pneumatology affirms that the sea's agency is expressed in more specific and concrete ways, the way the sea's agency is already found and recognised in the traditional maritime cultures. Trinitarian pneumatology also creates space for the sea as a subject to enrich Christian traditional understanding of the Spirit, Christianity, the sea itself, the maritime world and this blue planet with all its inhabitants. The Spirit empowers and supports the sea to raise its voice, not only the groaning one but also the enlivening one that navigates humans to live appropriately alongside the sea.

If the sea participates in the Trinity, how could humans relate to the sea? What kind of relationship with the sea could humanity pursue with Trinitarian pneumatology as the navigation?

### **6.3. We-Sea Relationship: Maritime Participation in the Trinity**

The two previous sections have clarified a Trinitarian pneumatological understanding of maritime culture, maritime spirits and the sea and sea creatures. They are participants

alongside human beings in the economic Trinity through the Spirit. In this section, emphasising humanity's role as a member of that maritime community, I will discuss Trinitarian pneumatology of the maritime. The characteristics which are particularly present in human relationship with the sea is the question I am addressing here. I am suggesting that the maritime is a participation in the Trinity. I call that maritime we-sea relationship, as I am elaborating below.

The “we” refers to all people in the maritime community regardless of religious background. They are Christians, Muslims and the adherents of indigenous and other religious traditions which are connected by the sea to live and work together for their common life. From a Trinitarian pneumatological perspective, those other religious adherents also participate in the Trinity as long as they embody the Trinity's economy. While I am offering a Christian theological interpretation of the maritime community, non-Christians might have other perspectives and meanings which lead to the same practice: working together for the utilisation, conservation and restoration of the sea. I suggest that the maritime is about communal life (not individual, elite, or concerned with a particular group) and that Christians have a theological justification for living in and working for that communal life.

The “we” points to a particular maritime community in a specific coastal place. This point is vital to stress the significance of a local maritime community whose way of life is unique because they encounter the sea from their place, which might be different from other coastal communities on the same and different islands. This “we” relates to the sea according to their particular way, and that should be respected. Nevertheless, the “we” is also understood here in the broader sense, which encompasses other coastal communities in the same and different islands because the sea connects them all. Their connectedness means that they can affect one another. Still further, the "we" can be understood in a greater, planetary sense, including all inhabitants, especially in inland areas. These people might not have direct contact



with the sea, but their life is also dependent on the sea and they can in some ways affect the sea. In short, the “we” is all human beings on this blue planet, in local communities, in coastal and inland areas, who are affected by the sea and affect the saltwater body. They all relate to the sea in different ways.

Accordingly, included in that “we” are also people with a diverse range of professions and roles in the community. They are men and women, artisanal fishers, religious leaders, politicians, scientists, entrepreneurs, and so on. Their agency is decisive for the sea both in preserving and restoring the sea. Those people are required to cooperate as a “we” in relating with the sea. They work collaboratively to examine whether a practice expresses the preserving and renewing work of the Trinitarian Spirit, but also to seek for practices that express the Spirit’s life-giving work. In so doing, they are conducting what Bergmann regards as “a common search for truth”<sup>59</sup> to challenge experiences and interests that threaten their common life, and to produce acts that lead them to flourish as a community of creation. Seeking the welfare of their human and non-human neighbours no matter the risks, that “we” expresses the Spirit’s presence and work in their maritime space.<sup>60</sup>

When “we” recognise the dynamics, subjectivity and agency of the sea, we respect the traditional maritime culture which the sea has shaped. This can be seen, for example, in following indigenous respect for the maritime spirits and discerning the goodness and significance of listening to those spirits. For Christians, such a gesture is an acknowledgement of the Spirit’s presence and work where and how the Spirit wants. Again, Christians can consider the sea and maritime spirits as humans’ co-participants in God’s economy. The we-sea is a word play that speaks of how we see the sea. It is, indeed, about illuminating perception

---

<sup>59</sup> Bergmann, *Creation Set Free: The Spirit as the Liberator of Nature*, 310.

<sup>60</sup> Cf. Mark I. Wallace, *Fragments of the Spirit: Nature, Violence, and the Renewal of Christianity* (New York: Continuum, 1996), 40.

of the sea. Yet, as a relational term, the we-sea means we see or understand how to relate to the sea.

What then is the content of that relationship? Navigated by the Trinitarian pneumatology discussed above, I propose that the maritime – humanity’s relationship with the sea – is a participation in the Trinity. The maritime, in this sense, is an expression of the Trinity’s love as depicted in *creatio continua*. The “we” described above relates to the sea in ways that embody the Trinity’s act in relating with creation, specifically the sea. As suggested in the previous section, the Trinitarian Spirit creates space for the sea to be a participant in the Trinity’s economy. Hence, the maritime as a participation in the Trinity is plausible because both parties, humanity and the sea, are participants in God’s work.

At the heart of that maritime participation is a relationship that enables each party to flourish in their participation in the Trinity. Of course, that happens in mutual and asymmetrical ways. The sea exists, gives food for all that need it, and offers friendship to human beings. The “we” act to ensure that the sea’s existence and agency, both ecological and social dimensions, are in the movement toward the sea’s consummation. In the current circumstance, that relationship enables the sea and all created beings that rely on the sea to foretaste the coming Kingdom of God. In that route, creating, liberating and consummating are the characteristics of the we-sea relationship because that is what the Trinitarian Spirit does for and through creation, especially humans and the sea. That is what one will find in the Spirit who is in between “we” and sea.

A crucial question emerges here. Will other religious traditions feel comfortable with this Christian theological understanding of the maritime and then give a response as expected? The maritime as participation in the Trinity seeks to make the common life of all people, the sea, and other creatures flourish. The contribution of science, included in the “we”, will help that work. Further, to add another inclusive religious value to that conception, I want to

emphasise that maritime Trinitarian participation starts from traditional maritime culture, which considers the sea as a personal, living being that gives life. It embraces the ways of relating to the sea offered by that traditional culture. As a result, maritime participation will be familiar and receptive to the indigenous maritime belief that owns and enacts traditional maritime culture. The other religious traditions, the global ones, like Islam in Indonesia would be receptive to that Trinitarian pneumatological conception because they also recognise and embrace the traditional maritime culture (see Chapter 3.4.).

Furthermore, the we-sea relationship as a maritime participation in the Trinity will characterise Christians' relationship with the sea as that which moves towards the common life; they cooperate with the maritime spirits and maritime people to let the sea flourish in its participation in life in the Trinity. That concept winds, waves and curls them to initiate cooperation with adherents to other religious traditions to work for their common life. That relationship encourages them to work with scientists, politicians and other stakeholders to ensure that humans, the sea and other created beings foretaste the coming Kingdom of God in the Trinity's *creatio continua* in the maritime spaces.

Finally, all acts of the “we” relationship with the sea are actually shaped by the sea. The sea is a subject whose agencies both ecological and social are responded to by the “we”.<sup>61</sup> Humans and their agency could be regarded as “the extension” of the sea's agency.<sup>62</sup> The sea connects, but establishes borders; unites, but particularises like the Spirit. In its ideal or crisis condition, the sea is always in the position to which the “we” should respond. The sea determines the contents of the “we” relationship with the sea – without the sea the “we” cannot

---

<sup>61</sup> Cf. Elia Maggang, “Blue Diakonia: The Mission of Indonesian Churches for and with the Sea,” *Practical Theology*, 2022, <https://doi.org/10.1080/1756073X.2022.2143348>, 7.

<sup>62</sup> Jerry Lee Rosiek, Jimmy Snyder, and Scott L. Pratt on Michael Marker's observation of the idea that land can name itself. “The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement,” *Qualitative Inquiry* 26, no. 3–4 (2020), 338.

live. The sea is, therefore, a subject in God's creation community, a participant in the work of the Trinitarian Spirit.

#### **6.4. Conclusion**

I have constructed my Trinitarian pneumatology of the maritime, with the we-sea relationship as maritime participation in the Trinity. Trinitarian pneumatology is vital in that conception because that relationship emerges from the Trinitarian Spirit's work in maritime spaces. The Spirit embraces and inhabits all maritime spaces to make all parts of maritime communities – the spirits, the sea and sea creatures, maritime people with their culture and religions – participate in the Trinity. By and through the work of the Trinitarian Spirit, the sea has its place in the Trinity's economy. Human beings are therefore called to relate to the sea by supporting the sea's flourishing in its participation in the Trinity. The "we" do not come to that relationship with their own presumptions regarding the sea. They need to encounter the sea and listen to what the sea says. If there is no opportunity for that, they need to listen to those people – traditional fishers, coastal people, and scientists – who have encountered and related to the sea. That is we-sea: we see the sea in a Trinitarian pneumatological lens and act according to Trinitarian pneumatological navigation.

How then does a Trinitarian pneumatology of the maritime work in Indonesian maritime space? What does the Indonesian maritime participation in the Trinity look like in a more specific way? The next chapter will address these questions.

**PART III**

**A TRINITARIAN PNEUMATOLOGY OF THE INDONESIAN**

**MARITIME**

## **CHAPTER 7**

### **A TRINITARIAN PNEUMATOLOGY OF THE INDONESIAN MARITIME**

In the previous chapter, I constructed my Trinitarian pneumatology of the maritime which understands humanity's relationship with the sea, namely the we-sea relationship, as a participation in the Spirit's work. With its agency empowered by the Spirit, the sea shapes humans' way of life. The Spirit also navigates humans' response to the sea's existence, dynamics, and potential. In doing so, the Spirit enables humans and the sea to participate in the Spirit's work of preserving and renewing the whole creation. Humans and the sea are co-participants that receive the Spirit's work. They are co-workers for that economy which makes all created beings flourish as both individuals and a community of creation. I propose that the maritime, whatever its form, should be a participation in the Triune God's work. It is that theology that I am now bringing into an encounter with the Indonesian maritime, as discussed in chapter three, to construct a Trinitarian pneumatology of the Indonesian maritime, describing the ways that the Indonesian maritime is a participation in the Trinity.

As will be elaborated in the following two sections, my Indonesian maritime theology encompasses two fundamental themes, as captured by my concept of the we-sea relationship. They are, first, the understanding of Indonesia as a maritime community and, second, how the members of that community relate to one another. The themes speak of space – the maritime space, and the inhabitants of that space – and the maritime people and the sea.

#### **7.1. The Maritime Space of Indonesia as A Participation in the Trinitarian Spirit**

As demonstrated in chapter three, Indonesian people consider the sea an integral part of the archipelagic state. However, such a relationship is called into question because of the

ecological and social crisis at sea. The damages to marine life and related damages to the social relationship of Indonesian people indicate the necessity of a better embrace of the sea's existence and agency in Indonesia. Indonesia requires an understanding of the maritime space that generates respect for the sea and its contribution to Indonesia as a whole. A Trinitarian pneumatology of the maritime, which I construct from chapters four to six, offers the view of the Indonesian maritime space as a participation in the Trinity. I believe this maritime theology will contribute to Christians' relationship with the sea. Yet, I also wish to demonstrate that this framework can be effective for Indonesia as a whole, where religiosity is plural and Islam as the majority religion might reject the doctrine of the Trinity. To illustrate the Indonesian maritime space as a participation in the Trinitarian Spirit, I will also employ Indonesian terms relevant to the maritime space. With the terms, I will make new narratives and imaginations of the Indonesian maritime.

#### *7.1.1. Tanah Air Is Created and Renewed by the Trinitarian Spirit*

I have mentioned in chapter three that for Indonesian people, the term *tanah air* (land and water/sea) is a form of Indonesia's self-identification. Indonesia and *tanah air* are used interchangeably in formal and informal conversations, regardless of where the conversations take place – in coastal or inland spaces. Hence, the sea is inherent in the Indonesians' imagination and recognised as an integral part of the country. To address the fact that such imagination and recognition do not prevent them, especially Christians, from damaging the ecological life of the sea, but to encourage Christians to preserve the sea, I offer an affirmation that *tanah air* is part of the creating and renewing work of the Trinitarian Spirit. Accordingly, the sea, alongside the land, comes out of the Triune God's love. Both of them are embodiments of that love. Furthermore, the renewing work of the Trinitarian Spirit takes place for the sea in its ecological crisis as well as for the land.

That affirmation is vital since the order of that term, which mentions the sea (*air*) after the land (*tanah*), tends to prioritise land and overlook the sea. In the situation where the Indonesian army was dominant because one of its generals, Soeharto, was the President of Indonesia, the ignorance of the sea was inevitable. As Hudaya demonstrates, in 32 years of Soeharto's military rule, the distortion of maritime cultural identity of Indonesia took place systematically. Soeharto's focus to make Indonesia self-sufficient in rice resulted in land-based development. It distorted the maritime culture of Indonesia by shaping the agrarian mind-set and imagination of the Indonesian people (mountains and rice fields).<sup>1</sup> Landscape outshines seascape. It is not surprising, then, that the Indonesian seas and coastal areas are in an ecological crisis, and most fisher households are the poorest in Indonesia.<sup>2</sup> Unfortunately, that distortion also occurs in Christianity. Perhaps, Christianity considers the land orientation of Soeharto as in line with the idea of Promised Land in the Christian tradition. That distortion has led to ignorance of the sea in Christian narratives and it lets the unfriendly views of the sea in some parts of the Bible prevail in the Christian imagination.

Therefore, affirming that the sea, alongside the land, is created and renewed by the Trinitarian Spirit is to make the saltwater body flow stronger in the Christian imagination. As a part of God's creation, the sea is as valuable as the land because of the Trinitarian Spirit. If the land gains its special place because of a particular cultural background of Israelites, the sea should also regain its unique place in Indonesia in the same manner. For the Spirit who creates and empowers the land is the same Spirit who creates and empowers the sea. The land (*tanah*) and the sea (*air*) are different, but they are an entity, interconnected as Indonesia. Together, *tanah air* is an expression of Trinitarian love. Wherever and whenever Indonesian

---

<sup>1</sup> Hudaya, "Global Maritime Fulcrum," 14.

<sup>2</sup> Satria, *Pengantar Sosiologi Masyarakat Pesisir*, 92; Natasha Stacey et al., "Developing Sustainable Small-Scale Fisheries Livelihoods in Indonesia: Trends, Enabling and Constraining Factors, and Future Opportunities," *Marine Policy* 132 (2021), 2.



Christians hear and say *tanah air*, they should think of Indonesia as a land-sea that is created by and expresses the love of the Triune God.

Moreover, asserting that the Trinitarian Spirit is renewing the sea is an essential affirmation of the Spirit's resistance to actions that destroy the sea. As Keller demonstrates, Christian eschatology, which accepts the annihilation of the sea according to a particular reading of Revelation 21:1, contributes to the ecological crisis at sea.<sup>3</sup> My claim of the Spirit's renewal for the sea challenges that eschatological view. It is not the saltwater body but the Roman Empire and similar powers today that abuse the sea, denying the existence and agency of the sea in God's creation. The sea creatures will participate in praising the Lamb of God (Revelation 5:13). The sea is a participant that receives the Triune God's *creatio continua*. The sea's existence and agency, empowered by the Spirit, are to flourish. The renewal of the Sea of Galilee through Jesus' ministry, facilitated by the Spirit, also applies to the Indonesian sea. *Tanah* (the land) and *air* (the sea) are also participants in the Trinity by the Spirit. This understanding should be in Christians' thinking and imagination when they engage with *tanah air*, the maritime space of Indonesia.

### 7.1.2. Archipelago as a Dwelling Space of the Trinitarian Spirit

In the Indonesian language, Bahasa, the word archipelago is translated as *Nusantara*, which means island (*nusa*) in between (*antara*), and is used to speak of Indonesia.<sup>4</sup> That translation is misleading in terms of the etymology of the word archipelago, whose emphasis is on the sea. From the original Italian *arcipelago*, the word "archipelago" consists of *arci* (chief, principal) and *pelago* (pool; gulf, abyss), which roots in the Greek

---

<sup>3</sup> Keller, "No More Sea," 184-85.

<sup>4</sup> Hans Dieter Evers, "Nusantara: History of a Concept," *Journal of the Malaysian Branch of the Royal Asiatic Society* 89, no. 1 (2016), 4.

word, *pelagos*, which means the sea.<sup>5</sup> Hence, the word archipelago could be understood as principal or main sea. The focus of that word is not an island but a sea. Therefore, the father of Indonesian maritime history, A. B. Lopian, criticised the translation of archipelago with *nusantara*. He also reminded us that although archipelago speaks of one main sea, Indonesia has three main seas: Java Sea, Flores Sea, and the Banda Sea.<sup>6</sup> I prefer to use archipelago instead of *nusantara*, which seems to imply the sea as nothing or empty, to emphasise the sea as a living space for diverse creatures. Archipelago does not fit Indonesian maritime space entirely due to the three main seas. Still, I think it is plausible to use archipelago as an adequate word for Indonesia in terms of the unity of all its seas as one Indonesian sea. While *tanah air* and *nusantara* speak of Indonesia as a maritime state with the (is)land as the starting point, the word archipelago treats the sea as the starting port from which to speak of and imagine Indonesia. Archipelago speaks of the existence and agency of the sea at the first place.

What is, then, archipelago as the maritime space of Indonesia according to Trinitarian pneumatology of the maritime? I argue that the archipelago is the dwelling place of the Trinitarian Spirit. As discussed in the previous chapters, the sea is not alien or an outcast for the Triune God. The sea is neither a place beyond God's reach nor a space abandoned by the Trinity. The sea is not left to be the space for only the spirits because the Spirit is present and at work in that space. Having created the whole universe, God dwells in it, including in a particular space like the sea. The sea's chaotic and uncontrollable characteristics do not necessarily cut it off from the presence of the Triune God. Instead, those features characterise

---

<sup>5</sup> "Archipelago," Oxford English Dictionary, accessed June 16, 2022, <https://www.oed.com/view/Entry/10387?redirectedFrom=archipelago#eid>.

<sup>6</sup> A. B. Lopian, "Laut, Pasar Dan Komunikasi Antar-Budaya" [The Sea, Market and Inter-cultural Communication]. Paper presented at National History Congress. (Jakarta, 1996).

the sea as the one speaking of the incomprehensible God. Like the wind, the sea speaks of the unpredictable and uncontrollable Spirit.

Furthermore, as the dwelling place of the Triune Spirit, the archipelago is a place to encounter God. The sea is not only a place of worship in a ritual sense but also a place to exist before and close to God. This maritime space might not be for humans because they are not sea inhabitants, but it is the home for all created beings God places in the sea. The Spirit dwells with those creatures, biotic and abiotic. The presence of God is not only experienced in the mountains for humans and other terrestrial creatures but also in the sea, in the deep, and for the sea inhabitants. God is encountered in burning bush as well as in the sea currents and splashing waves. Given the word “dwell” comes from the Greek *endemosantos*, which means to be at home,<sup>7</sup> by dwelling in the archipelago, God makes the Indonesian sea the home of God.

### 7.1.3. *Indonesian Maritime as an Embodiment of the Trinitarian Spirit's Work*

Finally, I conclude that Indonesia's maritime space is an embodiment of the Trinitarian Spirit's work. Dwelling in the sea, the Trinitarian Spirit is at work to create and renew the maritime space. The Spirit empowers the sea with the potential to thrive and to support the life relying on it. That enables the maritime space of Indonesia to become home to diverse creatures. For sea creatures, the Indonesian sea is home to marine biodiversity. For humans, that empowering work of the Spirit makes the maritime space a space where open, egalitarian, and hybrid societies emerge and thrive. For the planet as a whole, the Indonesian sea is a throughflow that stabilises the climate.<sup>8</sup> Undoubtedly, as the Spirit gives and preserves life, the sea gives and supports life according to its particular potential as a participant in the Spirit's

---

<sup>7</sup> Bergmann, “Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology,” 205, footnote 20.

<sup>8</sup> See Niklas Schneider, “The Indonesian Throughflow and the Global Climate System,” *Journal of Climate* 11, no. 4 (1998), 678-89.

work. The maritime space of Indonesia is a living space that welcomes and embraces all living creatures.

It is crucial to understand the Indonesian maritime as a living space in the frame of *creatio continua*. That space is not free from oppression, exploitation and other forms of crisis that are in contrast to the Spirit's work. However, that crisis is not its final destination. Instead, the maritime space is navigated by the Trinitarian Spirit to sail towards consummation as its final destination. In that space of *creatio continua*, the sea creatures, humans, and other terrestrial creatures live and interact as the community of creation. As I will elaborate on in the next section, living in contradiction to the route of that voyage must be unacceptable. It is not sorrow but joy existing in, on and above the sea and sailing through the saltwater body from coast to coast. The Indonesian maritime is a space where the Spirit's work of creating and renewing takes place. It is a space where the Triune God's love flows back and forward without ceasing. That space is "a foundational condition for the existence and flourishing of entities and organism," to use Bergmann's words.<sup>9</sup> Creatures and elements in that space experience that love toward consummation. The Indonesian maritime understood and actualised in that way is an embodiment of the Trinitarian Spirit's work.

## **7.2. The Maritime People and the Sea of Indonesia as Co-Participants in the Trinitarian Spirit's Work**

How then do humans interact with the sea, which is a space that embodies the Trinitarian Spirit's work? I have discussed in the previous chapter that with the concept of the *we-sea relationship*, humans should relate to the sea in ways that express the Trinitarian Spirit's work. In that interaction, each party should find itself a participant in that work by receiving

---

<sup>9</sup> Sigurd Bergmann, "Athmospheres of Synergy: Towards an Eco-Theological Aesth/Ethics of Space," *Ecotheology* 11, no. 3 (2006), 326.

and working for it. It is a relationship in *creatio continua* where preservation and renewal of creation, in this case, the maritime community of Indonesia, take place. For that, I will, first, elaborate on the *we* and the *sea* of the Indonesian maritime in terms of their agencies, struggles and potential. Then, navigated by my Trinitarian pneumatology of the maritime, I will suggest what kind of interaction should be in between the *we* and the *sea*. As the maritime is humans' response to the sea, starting my discussion from the *sea* and then followed by the *we*, is the better route.

### 7.2.1. *The Sea*

Participating in the Trinitarian Spirit's work, the Indonesian sea is fundamental for Indonesia's society and as well as its ecology. For the former, the United Republic of Indonesia will not exist without the connecting role of the sea. The sea connects people from different cultural backgrounds to live as particular communities and also as a nation. Ecologically, the people and other inhabitants in Indonesia will not live without the food, oxygen, water and liveable climate provided by the sea. Although the last three gifts mentioned are not only from the Indonesian sea, its food is crucial for the Indonesian people.

The social and ecological dimensions concerning food for life are inseparable. Through food, the sea shapes Indonesian coastal societies that live in a traditional sustainable culture. Particularly in the eastern part of Indonesia, which is part of the coral triangle, the sea has, in many ways, fed all people. The sea gives food and livelihood to more than 2.5 million households through small-scale fisheries that cover about 80% of Indonesia's total fishing activity.<sup>10</sup>

---

<sup>10</sup> Natasha Stacey et al., "Developing Sustainable Small-Scale Fisheries Livelihoods in Indonesia: Trends, Enabling and Constraining Factors, and Future Opportunities," *Marine Policy* 132 (2021), 1-2.

Yet, a form of the Indonesian sea's agency I want to stress is that the sea feeds and nurtures the poor. The poor in coastal areas always have nutritious food to collect twice a day during low tide.<sup>11</sup> This practice of gleaning the reefs is widespread in coastal areas, especially in eastern Indonesia. The sea has caused maritime cultures to emerge to sustain the availability of seafood for the poor. For the coastal community of Pantai Rote, Semaun Island, reef gleaning (locally known as *meting* at day and *pele* at night) is meant for the poor, called *ina falu* (widow) and *ana mak* (orphan) in traditional poems. The seafood they collect is just enough for their daily consumption. Those with a boat and better fishing equipment will fish in other areas.<sup>12</sup> That maritime way of life, shaped by the sea that participates in the Trinitarian Spirit's work, makes seafood available for the poor. Furthermore, *meting* and *pele* display a specific form of the sea's participation. By particularising the maritime community, the sea participates in the particularising work of the Spirit. I will elaborate on this form of participation further in the following sub-section.

Unfortunately, that form of maritime agency has been outshined by so-called economic growth. I have demonstrated in chapter three that Indonesia's Sea Policy recognises and considers the traditional maritime culture as essential to develop, but that does not happen in practice. The maritime culture is not what navigates Indonesian politics of the sea. Instead, the sea's agency, which elsewhere I regard as the sea's *diakonia*, for the poor, is threatened by destructive fishing, over-exploitation, pollution, and climate change. Since 1990, many policies to address climate change's impact on the sea and coastal areas have been made, but without implementation.<sup>13</sup> At the moment, Indonesia does not have the adaptive capacity to overcome

---

<sup>11</sup> Therik, "Meramu Makanan Dari Laut," 77-78.

<sup>12</sup> Therik.

<sup>13</sup> Achmad Poernomo and Anastasia Kuswardani, "Ocean Policy Perspectives: The Case of Indonesia," in *Climate Change and Ocean Governance: Politics and Policy for Threatened Seas*, ed. Paul G. Harris (Cambridge: Cambridge University Press, 2019), 113-14.

the impact of climate change on coastal communities and marine sub-regions.<sup>14</sup> The sea's participation in the Spirit's work to give life is, consequently, under severe threat from climate change, let alone the first three threats mentioned above.

Given the inseparability of the ecological and social dimensions of the sea, the destruction of marine life affects the social relation of coastal people. The traditional maritime culture, which binds the coastal people to live and work together for common life, is disrupted. Fishing grounds conflicts between fishers<sup>15</sup> and patron-client conflicts<sup>16</sup> inevitably emerge. The sea is hindered from expressing its agency in connecting humans to live together through seafood.

In a broader picture of the sea's connecting role for Indonesia, the sea's participation in the Trinity is also corrupted. As a space where love, justice, and peace are experienced and flow back and forward, the Indonesian sea is made a throughflow for the oppression of natural resources and people. Conflict in Western Papua, which I discuss in chapter 3.1.3., is an example of that denial of the sea's agency. For more than 50 years, that conflict has occupied the connectedness between Jakarta and Western Papua through the sea. Discrimination, injustice and repression experienced by Western Papua and its inhabitants<sup>17</sup> have characterised that relationship through the sea. That deviates from the connecting role of the sea and, hence, contaminates the sea's participation in the Trinitarian Spirit's work.

---

<sup>14</sup> Achmad Rizal and Zuzy Anna, "Climate Change and Its Possible Food Security Implications Toward Indonesian Marine and Fisheries," *World News of Natural Science* 22 (2019); and Nurhidayah and McIlgorm, "Coastal Adaptation Laws and the Social Justice of Policies to Address Sea Level Rise: An Indonesian Insight."

<sup>15</sup> See Adhuri, "Does the Sea Divide or Unite Indonesians? Ethnicity and Regionalism from a Maritime Perspective."

<sup>16</sup> See Kinseng, *Class, Conflict, and Fishermans' Condition in Indonesia*.

<sup>17</sup> Supriatma, "'Don't Abandon Us': Preventing Mass Atrocities in Papua, Indonesia," iii-iv.

### 7.2.2. *The We*

Navigated by my discussion in chapter 3.3., 3.4., and 3.5., in chapter 6.3. I propose that the *we* in the maritime community are Christians, Muslims and the adherents of indigenous and other religious traditions connected by the sea to live and work together for their common life. I assert that from a Trinitarian pneumatological perspective, Christians and religious adherents participate in the Trinity as long as they embody the Trinitarian Spirit's work. Here, I am diving deeper into that assertion by elucidating such participation in Indonesian maritime. My discussion will also affirm that the implications expected from my maritime theology also contain genuine practical application.

For Indonesia as a maritime state, the maritime people are not limited to those in coastal areas that directly interact with the sea and practise traditional or contemporary maritime ways of life. Instead, the *we* encompasses those in inland regions because their identity as Indonesia comes from the connecting role of the sea. Therefore, although my focus is on the coastal communities, the inland people are not treated as outcasts. On the contrary, they are an integral part of the Indonesian maritime as they also relate to the sea according to their way, which, as I will suggest, should be navigated by the coastal people's maritime culture. The inclusion of the inland people in that way is critical to address issues concerning connectedness through the sea. That inclusion will have something to say regarding Western Papuan people's oppression, the sacred forests and lands in that region, and other related issues.

In anchorage with my Trinitarian pneumatology of the maritime, the traditional maritime communities are a part of the *we* whose voice should be listened to first. Widely spread in Indonesia, those maritime communities have responded to the existence and contribution of the sea to their life. Their encounter with the sea generates diverse maritime traditions that have contributed to preserving the sea and its ecosystem. Alongside reef gleaning, the traditional maritime practices such as *sasi*, *abanfan matilon*, and *eha*, and



traditional fishing equipment such as *bubu* and *seke* demonstrate that sustainable culture.<sup>18</sup> Their way of life is a model to follow and develop. Their knowledge and practice, which have been proved to preserve and restore life on land and in the sea, display a form of participation in the life-giving work of the Spirit. They have appropriately responded to the sea empowered by the Spirit.

It is plausible, though, to suggest that that *we* have interacted with the Spirit, who is present and works in a particular community since the beginning. The maritime traditions mentioned above are locally based, although they are similar in many ways. The sea particularises those communities as the sea's participation in the Spirit's work. In other words, the empowering Spirit particularises through the sea. Therefore, the particularity of a maritime community is the Spirit's work, with the maritime traditions as its reflections. As an embodiment of the particularity created by the Spirit through the sea, those traditional maritime cultures should be recognised and developed. Yet, that will only happen through listening to and respecting the traditional maritime communities.

My maritime Trinitarian pneumatology supports Christians to do that either as part of those maritime communities or as inland people. The Spirit particularises them as traditional maritime Christians. Being people who discern the presence of the Spirit and embrace the Spirit's work by embodying maritime culture is an authentic Christian characteristic. Of course, that also applies to inland Christians who recognise the presence and work of the Spirit in maritime communities and live in accordance with that culture in their own ways. That act demonstrates their faith and witness.

While particularity is crucial, it is not enough to deal with the maritime issues in Indonesia. The local wisdom of maritime communities works effectively only for the marine areas near coastlines. It does not affect the ecological crisis in the deeper seas. The ecological

---

<sup>18</sup> See Satria et al., *Laut Dan Masyarakat Adat*.

crisis at sea is national and global. The impact of climate change cannot be tackled only by local tradition. With their local wisdom, the maritime people would not be able to prevent the coral reef from bleaching because of climate change or the destruction of marine life caused by foreign fishing boats. Furthermore, the social crisis at sea is another critical issue that needs something more than local wisdom. In Indonesian waters, conflicts of fishing grounds between fishers from different communities, slavery, and human trafficking need to be addressed. In a broader context, the social relationship between Indonesians from other islands, as discussed in chapter 3.1., demands more than the particularity of maritime cultures. Of course, that reality should not be understood as the limitation of the Spirit's work. Instead, it should point to the Trinitarian Spirit's work which is beyond a particular community. Accordingly, the crisis at sea wherever it occurs contradicts the Spirit's work and the Spirit is also at work to challenge it. Addressing that crisis is also a form of Christians' participation in the Spirit's work.

The limitation of local wisdom indicates the necessity to look at and work with the connecting role of the sea. The issues mentioned above require other agencies. In chapter six I mentioned the significance of politics, science, and "national" religions. They could play a significant role to give meaning to the connecting role of the sea along with its implication into the space between one and other particularities. They can help with details and more practical aspects of the Trinitarian Spirit's work of preserving and renewing the Indonesian maritime space. The maritime spirits can help with locally based issues, but the Spirit, whose work is critical in the local contexts, can help with more universal issues, as I pointed out in the previous chapter. In this route, Christians are sailing beyond their particularity as a maritime community in one place to participate in the Spirit's work in-between.

To deal with the ecological and social crisis of the Indonesian sea, the Indonesian people should act as a nation, united as Indonesia by the connecting role of the sea. In that connectedness lies the work of the Trinitarian Spirit, whose work the sea is participating in as

the in-between that connects islands and their inhabitants to be Indonesia. The Spirit's work, argues Michael Welker, is for both the "proximate and distant environments."<sup>19</sup> In that participation of the sea in the Trinitarian Spirit's work, the love leading to life for all is present in and characterises that connectedness. As a result, all Indonesian people, regardless of which island and community they live in, are bounded by the in-between sea to participate in the life-giving work of the Spirit according to their capacity. Among them are the Indonesian government and scientists who can help address the crisis mentioned above. The government is the decision maker regarding how Indonesian people respond to the sea, its agency and its crisis, and their decision will be effective if the scientists' work supports it. In light of the ecological crisis at sea, the local wisdom of maritime communities will not work without science and politics.<sup>20</sup>

Religious institutions also play a critical role in encouraging their adherents. My Trinitarian pneumatology of the maritime could encourage Christian people, including politicians and scientists, to engage in preserving the sea and helping the sea to recover. Those acts are forms of their participation in the Spirit's work. Yet, my maritime theology also works in the context of the religious plurality of Indonesia. That is because its starting port is the traditional maritime culture of Indonesia to which other religious traditions in Indonesia submit themselves. Because the traditional maritime culture will contribute to the whole life – as those religious traditions expect. If seeking that preservation is the common journey of those religious traditions, then the deep sea will be preserved. As those non-Christians act for the preservation of the maritime space and restoration from its crisis, they are according to my

---

<sup>19</sup> Michael Welker, *God the Spirit* (Minneapolis: Fortress Press, 1997), 338.

<sup>20</sup> The Indonesian government could learn from the Bhutanese government that officially recognises and, through the autochthonous spirits (indigenous practice), listens to non-human nature in all development works that relate to nature. Jelle J. P. Wouters, "Political Theology in the More-Than-Human Anthropocene," *Political Theology*, 2022, <https://doi.org/10.1080/1462317X.2022.2095852>, 5.

Trinitarian pneumatology of the maritime participating in the Trinitarian Spirit's work. In fact, the Spirit works not only in religious sphere but also in scientific and political ones.

The *we* is, therefore, all Indonesian people with their capacity to respond to the sea in the best ways that support the sea as an integral part of Indonesia's flourishing. They are all connected by the sea's participation in the Spirit's work to give, sustain and renew life. In their particular coastal community, they have been connected by the sea to a particular maritime way of life. They have experienced the life-oriented work of the Trinitarian Spirit in that particular community. As Indonesia is a connectedness of those diverse particularities, Indonesian people – the *we* – should be characterised by the way of life that supports the sea's participation in the Trinitarian Spirit's work. That characteristic will affirm that the *we* and the *sea* are co-participants in the Spirit's work. How might this insight look more practically?

### 7.2.3. *The We-Sea of Indonesia*

I have discussed that both the Indonesian people and the sea are co-participants in the Spirit's work within their respective capacities. The Spirit empowers both parties to participate in the Spirit's work in the maritime space of Indonesia. Hence, from a human perspective, the *we* should recognise, embrace and celebrate the sea's agency. The *we* should support and let the sea participate in the Trinitarian Spirit's work and flourish in that participation. That is the core of humanity's relationship with the sea. For that to be implemented, I suggest two fundamental acts, which I will elaborate in the context of the ecological and social crisis at sea in Indonesia.

Firstly, the *we* should listen to and work for the particularity the sea has created because that is a participation of the sea in the Spirit's work. In this regard, the fundamental value of the traditional maritime culture, which is to support the sea to keep giving food to all people, especially the most vulnerable ones, should characterise the Indonesian people's relationship

with the sea. That mutual and asymmetrical relationship between humanity and the sea must prevail in its journey toward perfection. That particularity in that sense should be one that navigates Indonesian people's acts for and through the sea. Given the significance of Indonesian politics concerning the sea, as discussed in chapter 3.2., it is plausible to perceive the act of supporting the sea to keep giving food for all as a political act. Accordingly, for the politics of the sea, the status of the Indonesian traditional maritime culture as a pillar of Indonesian maritime policy should be followed by implementing the wisdom and practice of that culture, because it expresses the life-giving work of the Spirit. Economic growth should not destroy marine life and threaten the sustenance and livelihood of the most vulnerable people in coastal areas, like the poor and artisanal fishers. These people must have room to speak and be heard respectfully when making policies regarding the sea. Access to the sea should always be open to all people. The impacts of climate change on the sea should also be a government priority from its policy to implementation.<sup>21</sup> The politics of the sea should be able to tackle destructive fishing practices more seriously. Slavery and human trafficking must also not happen in the maritime space of Indonesia.

For the politics through the sea, the particularity of each community should be respected. Not repression but dialogue is required between the government in Jakarta and the western Papuan people. Through dialogue, the particularity of Western Papuans can be heard as it is supposed to be heard.<sup>22</sup> However, relevant science (natural and social) should be let at work for that dialogue. That is the scientists' act for and through the sea. My Trinitarian pneumatology of the maritime affirms all acts of the *we* for and through the sea as participation in the Trinity's economy because the Spirit also empowers and works through the scientists for the preservation and renewal of the sea. The *we* relates to the sea in ways that support the sea

---

<sup>21</sup> Cf. Poernomo and Kuswardani, "Ocean Policy Perspectives," 113-14.

<sup>22</sup> Cf. Kaisupy and Maing, "Proses Negosiasi Konflik Papua," 96-97.

to participate in the work of the Trinitarian Spirit. All subjects in the maritime space of Indonesia should not be hindered from participating in the Trinitarian Spirit's work of preserving and renewing the sea. Instead, they all should be supported to participate in that work of the Spirit as a journey toward consummation.

Secondly, in their relationship with the sea, the *we* are called to make the connectedness created by the sea flourish. I have asserted that the sea is the in-between through which love, justice, and peace flow back and forward. As they flow, the goodness, liberation and freedom from the Triune God are embodied in all Indonesian spaces and time. In that regard, the relationship between all people from different islands and communities in Indonesia are connected by the sea and must express love, justice and peace. Those features also apply in those people's relationship with the non-human creatures in the maritime space of Indonesia. All inhabitants in that space should experience love, justice and peace because they are co-participants in God's creation community. Hence, in the maritime connectedness of Indonesia, each part of that community flourishes in their being and doing as empowered by the Spirit. The *we* should ensure that every time they take a breath or touch the sea, they are supporting the sea to flourish as the in-between. Finally, I want to reemphasise that the *we*'s connectedness by the sea also allows the particularising work of the sea to thrive. It is the connectedness that is shaped by and works for particularity.

Those two suggested acts occur in the context of the preserving and renewing work of the Trinitarian Spirit. They are Indonesian people's participation in the Trinitarian Spirit. The Indonesian *we* do that alongside the sea, their co-participants in the Indonesian maritime space and in the Trinity. As they do that, they support the sea to participate in the Trinitarian Spirit's work according to the sea's distinctive characteristics. Of course, as they do that, they are participating with the sea in the Trinitarian Spirit's work.

### 7.3. Thesis Conclusion

With the Indonesian maritime theology constructed above, I am now concluding this thesis by demonstrating how I have answered my research questions. At the same time, this conclusion will clarify what contribution have I offered to theological knowledge and discourse.

#### 7.3.1. *Maritime Theology*

I have discussed in chapter one and two that the sea, along with its gifts and crisis, deserves a proper place in Christian theological discourse. The sea plays decisive roles for the life on earth. As Earle eloquently summarises, there is no life on earth without the sea.<sup>23</sup> As a result, the sea should become a theological concern of all people who live in coastal areas and small islands surrounded by saltwater bodies like Oceania, and in inland areas. Furthermore, our social life in which economy and politics are embedded relies on the sea. Therefore, humanity's relationship with the sea, whatever its forms, should be a concern for Christian theology if it wants to be relevant and authentic on this blue planet created by God. The characteristics or content of that relationship is at the heart of my maritime theology.

To elaborate that suggestion further, in chapter two, I bring Christian theology into an encounter with relevant disciplines to reflect on the sea and its agency. That splashing creates five guiding maritime theological principles that affirm the place of the sea and its agency in the Christian faith. The sea is not an outcast, alien or enemy that should be rejected, conquered, or annihilated. Instead, the sea is part of God's very good creation that, in its unique characteristics, speaks of God and participates in God's work. Accordingly, it is plausible for Christianity to treat the sea as a source for its theological reflection on God and the world.

---

<sup>23</sup> Earle, "Protect the Ocean, Protect Ourselves," 156.

In light of the ecological crisis, Christian theology has diverse concepts of green theology to address that issue. Yet, green theology is also set to deal with other related matters to the environment, such as human society, that encompass politics and economics. Although the green theological perspectives could possibly apply to the sea in some ways, they treat the sea as inferior to the land,<sup>24</sup> given that the green in its origins in Christianity has its root in land-based environment and theological sources.<sup>25</sup> In that situation, the sea is distorted and denied as if the sea has nothing to do with navigating theology. As my theological principles of the maritime expose, that approach is not biblically or theologically acceptable. A theology of the sea and humans' response to the sea must acknowledge the sea as a theological source. My five guiding principles of maritime theology in chapter two demonstrates that acknowledgement. I expand that recognition of the sea as a theological source with a deeper discussion in chapter six: Trinitarian pneumatology of the maritime. This pneumatology insists that the sea is a participant in the Trinitarian Spirit's work. The Spirit speaks through the sea. Therefore, if we do not want to undermine God's 'wild' life-giving work through the sea and to lose the opportunities to encounter with God in that sphere, we should listen to the sea.

While maritime theology is significant for this planet as a whole, approaching the sea as a theological source comes from the people in direct and physical connection with the sea. In that connection, they hear what the sea says of the Spirit's life-giving work in particular communities. For the basics, as expressed in their traditional maritime culture, the coastal people perceive the sea as vital for their food and livelihood, and they act accordingly. Consequently, to see how significant maritime theology is, it is reasonable to look at the coastal environments first.

---

<sup>24</sup> Maggang, "Blue Disciple: A Christian Call for the Sea in Peril," 322-24.

<sup>25</sup> See Northcott, "Lynn White Jr. Right and Wrong," 67-68.



In that regard, I suggest Indonesia, the largest archipelago in the world, as the maritime space to initiate this pioneering project. Interestingly, Indonesia can be seen as an archetype of this planet because two thirds of both Indonesia and this planet is the sea. Therefore, constructing a maritime theology in the context of Indonesia could contribute to other parts of the planet and the planet as a whole. Of course, I am aware that the particularity that signifies and affirms particular relationships between humanity and the sea is unique and different from one community to another. As boundary, the sea particularises each community and affirms that particularity as significant for the common life. Yet, respecting the particularity of each community is also vital to deal with ecological crisis.

Therefore, the contribution of my argument comes not only from the contents of my maritime theology, but also its methodology. The reciprocal encounter of my methodology starts with recognising the sea as a subject that participates in the Trinitarian Spirit's work in a particular environment yet not isolated from other environments. The methodology treats the sea as interconnected and interdependent with other created beings, specifically humans. Hence, the methodology does not stop at a theology of the sea or the blue theology by Srokosz and Watson, but proceeds to a theology of the sea's encounter with humans. That encounter generates maritime communities whose members are the sea, humans and other created beings. In those maritime communities, humans have their way of life which is shaped by the sea they encounter as they are in the position of giving response to the sea as the sea is. The maritime communities with their ways of life, both traditional and contemporary, speak of the relationship between humanity and the sea. They express the interconnectedness between the sea and humans. Therefore, the methodology leads to respecting the particularity of a maritime community by listening to their voice and being open to be transformed theologically and practically because the Spirit has always been at work there. Again, the people in maritime communities have in the first place listened to the sea and experienced the Spirit's work through

the sea. Respecting that particularity is a crucial aspect left out by Srokosz and Watson, as noticed by King.<sup>26</sup> However, it is vital to keep in mind that because of the Spirit's work, such an encounter will also affect the maritime community as the splashing between waves and rocky/sandy lands will change each party.

What is, then, the particularity of Indonesian maritime? In chapter three, I explored the Indonesian maritime by explicating the largest archipelago in the world as a maritime space that forms Indonesia as a country and influences how Indonesian people live in relation to the sea. Indonesia exists because of the connecting role of the sea, and without the sea, millions of Indonesian people and other creatures could not live. That reality is expressed in traditional maritime cultures of sailing and fishing. The Indonesian coastal people from local and global religious traditions embrace and practice the traditional cultures according to their own ways. Those cultures have helped the coastal people preserve the sea and their common life. For they know (not master) the sea and how to relate to the sea in sustainable ways.

Unfortunately, Indonesian Christianity is dominated by land-based theology. The maritime particularities are not perceived as theological sources to engage with and develop in ways that preserve the sea and all created beings that rely on the sea. Colonialism and the land-based development of Indonesia in the New Order era (1966-1998) might have influenced Christianity to ignore those particularities. The distortion of the maritime cultures in politics also occurs in Christian theology. Ecological and social crisis in Indonesia's seas, as well as the response of Indonesian people, including Christians, to that crisis, expose the cost of that ignorance. The guiding principles of maritime theology affirm that crisis and response must be addressed by Christian theology.

Therefore, revitalising the traditional maritime culture as an integral part of Indonesian maritime particularity is critical. Of course, the traditional culture cannot work alone to address

---

<sup>26</sup> King, "Meric Srokosz and Rebecca S. Watson, *Blue Planet, Blue God: The Bible and the Sea*," 449-50.

all maritime issues. Yet, the culture can offer fundamental values and practices that can effectively navigate the relationship between humans, especially Indonesian people and the sea. While the current Indonesian government is revitalising the maritime cultures, although not in its implementation, Indonesian Christianity is not yet characterised by that work. On that point, this thesis contributes to theological knowledge and discourse.

As a result, maritime theology is necessary. As I will elaborate in the following subsections, my maritime theology addresses a crucial issue – the relationship between humanity and the sea – which is neglected in Christian theology and not yet covered by blue theology. For an archipelagic context like Indonesia, that maritime theology must contribute to make Indonesian Christianity authentic in its theology and, of course, practice. That is Christianity that embraces and is characterised by its maritime context in which the traditional maritime cultures and maritime spirits are crucial to address the crisis of humanity's relationship with the sea. Accordingly, maritime theology is a development in contextual theology. Furthermore, as I will demonstrate below, doing maritime theology affects Christian theology, especially Trinitarian, and blue theology – which could be regarded as a large ship of theology that addresses the sea issues. My maritime theology advances the conversations of those theologies.

### *7.3.2. Trinitarian Pneumatology of the Maritime*

Maritime theology, in my definition, is a theology that dynamically speaks of humanity's relationship with the sea and is navigated by theology's encounter with the sea in its interactions with other created beings. Given that the notion of relationship is vital in that definition, I find Trinitarian theology promising. As discussed in chapter four, that theology can encourage and navigate Christians' relationship with non-human creatures. That is because Trinitarian theology encompasses the theological, devotional, and historical dimensions which are decisive in the Christian faith. Comprising the understanding and inquiry of God, worship,

and engagement in the world's real issues, the doctrine of the Trinity profoundly influences Christian spirituality. Hence, Trinitarian theology can play an essential role in constructing the relationship between humanity and the sea.

However, I employ neither psychological nor social approaches of the Trinity. Instead, I follow Tanner's rejection of the idea that humans can model the immanent Trinity – the relationship of the Father, Son and Spirit; and I agree with her suggestion that participating in the economy of Trinity is the way that humans can model the relational God.<sup>27</sup> Nevertheless, I do not sail with Tanner's assertion of modelling Jesus' way of life in order to participate in Trinity's economy because that limits the participation to humans only. The sea and sea creatures cannot model Jesus' way of life because they are not human. Tanner's suggestion of modelling Jesus is too narrow and anthropocentric. Indeed, non-human creatures participate in the Trinity in the sense that they receive the salvific work of Jesus. Yet, in order for those creatures to participate in the Trinity in the sense of embodying the Trinitarian God's work of preservation and renewal of creation according to their unique characters, Tanner's idea needs to be expanded.

Therefore, I expand the discussion of how Trinitarian theology could navigate humanity's relationship with the sea in the sense that both humanity and the sea can participate in the Trinity's economy according to their distinctiveness. Based on my reading of Johnson's pneumatology, I suggest that it is through the Spirit that the non-human creatures can participate in Trinity's economy. In fact, the Spirit will be more receptive when encountering the maritime community like Indonesia, where the sea spirits are vital. Trinitarian pneumatology is, therefore, a Christian theological source that can be helpful because it speaks of the Spirit's work which allows us to critically embrace and work with the sea spirits. Yet, what will that theology bring into an encounter with maritime particularity?

---

<sup>27</sup> Tanner, "Trinity," 368-74.

That question leads me to discuss the Triune God's work with an emphasis on the Spirit that demonstrates God's relationship with God's creation to which humanity and the sea can participate. Moltmann's theology of creation is helpful in explicating that love (*creatio ex amore*) is the starting harbour of God's relationship with creation. That love is embodied in God's acts, from *creatio originalis* to *creatio nova*. Yet, present between both acts is God's *creatio continua* which speaks of God's continual creative work within and for creation.<sup>28</sup> Because I find *creatio continua* helpful in dealing with the current crisis at sea, I discuss the works of the Son and Spirit in light of that concept. The Kingdom of God, which Christ proclaims and embodies, encompasses human and non-human creatures. The Spirit indwells creation and works from within to give life and renew the whole creation. The works of the Son and the Spirit are demonstrated by the community of creation paradigm as the works of creating, empowering, liberating, and renewing all created beings to flourish in their interconnectedness. Accordingly, the Trinity's economy brings humans and the sea into a relationship that allows them to thrive by expressing their value and agency.

While the Son, through the incarnation, is God's work for and embrace of all created beings, the Spirit's inhabitation clarifies each creature's potential to participate in God's work according to their distinctive characteristics. The Spirit embraces each created being so that all of them experience the Spirit's work. In that embrace of the Spirit, the sea is accompanied in its suffering and brought into its liberation. The Spirit also empowers them to demonstrate the Spirit's life-giving work. By that empowerment, the sea feeds and nurtures humans and other created beings that rely on the sea. While the Son demonstrates ways for humans to participate in God's work of preserving and renewing the whole creation, the Spirit brings the non-human creatures into that participation according to their ways.

---

<sup>28</sup> Moltmann, *God in Creation*, 208-09.

By the Spirit, the sea and sea creatures are participants alongside humans in God's creation community as a whole and in particular places and times. In the Spirit, humanity and the sea can embody their intrinsic value in their interconnectedness. With the Spirit in between them, humanity and the sea are in a loving relationship which is mutual and asymmetrical. That relationship allows each subject to express their distinctive ways in the Triune God's economy. This relationship is what an emphasis on the Trinitarian action of the Spirit in creation speaks to and offers. Of course, that relationship only answers my second research question: what is Trinitarian theology with an emphasis on the Trinitarian action of the Spirit in creation? Yet, that relationship is a development in Trinitarian theological discourse I have contributed, particularly on how Trinitarian pneumatology affects the understanding of the sea and humanity's relationship with the sea. I have dived deeper than Halapua on employing Trinitarian theology to talk about the sea and its agency (see chapter 1.5.).

How, then, does that Trinitarian pneumatology help in the construction of an Indonesian maritime theology?

To answer that final research question, I first bring that Trinitarian pneumatology of creation into an encounter with the maritime world, which splashes out the Trinitarian pneumatology of the maritime, in chapter six. Bergmann's Trinitarian pneumatology is crucial in my discussion as he argues that in the Spirit's inhabitation, the Spirit is present in and transfigures the world from within. He claims that the Spirit works "*in, with and through* all places, spaces and scales of creation" to give life and bring it into consummation.<sup>29</sup> I make clearer that his claim is inclusive of maritime spaces along with their inhabitants: the sea, sea creatures, sea spirits and coastal people regardless of their religious tradition. However, I sail farther to argue that the traditional maritime culture as an expression of coastal people's interaction with the sea for a sustainable life is an embodiment of the Spirit's work. Because in

---

<sup>29</sup> Bergmann, "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology," 205-07.

that culture the sea spirits play important roles, I reflect on that theologically. My conversation with Bergmann leads me to suggest that the sea spirits are not enemies but participants in the Trinity in conditions where they support the life-giving work of the Spirit. Embracing the traditional maritime culture is plausible and necessary in that regard.

Navigated by that Trinitarian pneumatology, I engage with the work of Moltmann, Edwards and Johnson to understand the place of the sea and sea creatures in the Spirit's work. I bring their perspective into an encounter with the traditional maritime cultural view of the sea. As the encounter happens, emerges my assertion that the sea and sea creatures are also participants in the Trinity. The sea is not an empty and dead space. The saltwater body is full of the Spirit's presence, making it a living being that gives life to human and non-human creatures and nurtures them with the Triune God's love. Empowered by the Spirit, the maritime creatures participate in the Spirit's love to give, preserve, and renew life. In light of *creatio continua*, the sea community also receives the preservation and renewal of the Spirit's work.

The encounter between Trinitarian pneumatology and the maritime world has helped me construct Trinitarian pneumatology of the maritime, which I call the *we-sea relationship*. Both parties in that relationship are co-participants in the Trinitarian Spirit's work in particular maritime communities. In between them is the Trinitarian Spirit, who particularises and connects them. As a result, their relationship must be characterised by mutual yet asymmetrical actions which are shaped by their encounter. For humans, traditional maritime cultures which express the Trinitarian Spirit's work should be embraced because the cultures speak of values and practices that have the potential to support both humanity and the sea to flourish in their participation in God's economy. Of course, modern maritime cultures with their science and technology are also necessary for the *we-sea* relationship as the Trinitarian Spirit is working wherever and whenever the Spirit wants for the *creatio continua*. Humanity and the sea should

be in a relationship that allows their common life to have a foretaste of the coming Kingdom of God as their voyage toward the consummation of the whole creation.

That *we-sea relationship* – my Trinitarian pneumatology of the maritime – is, therefore, a contribution that advances the discourses of Trinitarian pneumatology and its intersections with contextual theology that encompass ecological and social issues. For Trinitarian pneumatology, I am in the same route with theologians like Moltmann, Edwards, Johnson, and Bergmann, who stress the Spirit's work in creation in their Trinitarian thoughts on ecological and social issues. I affirm the importance of that stress from the Spirit's work in a more specific part of creation, which is the maritime. I demonstrate that Trinitarian pneumatology works most appropriately to deal with the maritime, which speaks of a relationship between humans, sea, sea spirits, and non-human creatures. With that, I have contributed to conversations of Trinitarian pneumatology by suggesting that Trinitarian pneumatology does not only deal with the green, but also with the blue: the maritime. I demonstrate that the Trinitarian Spirit inhabits the sea, working *in, with, for* and *from* the sea. For humans, the *we*, having a relationship with the *sea* that expresses the preserving and renewing work of the Spirit is fundamental. This suggestion advances the Trinity talk. It is that the Spirit makes the Trinity *maritime*, too. The Trinitarian theology has now become relevant to the maritime world. With the emphasis on the Spirit, Trinitarian theology characterises the maritime, but that theology is also characterised by the maritime. This is a new route to explore further in Trinitarian theology.

Concerning the contextual, the *we-sea relationship* insists on the recognition and respect of the sea's agency. The maritime culture as an expression of the sea's agency should be embraced. The sea spirits, as important subjects in that culture, are not humans' enemies but their co-workers in participating in the Trinitarian Spirit's work. In that regard, the sea and the maritime cultures it shapes gain a more prominent place in Christian contextual theology. Although it speaks more to a particular context like Indonesia, the *we-sea relationship* also



benefits those in non-coastal environments who, in fact, rely on the sea too. It could encourage them to do contextual theology that does not ignore and marginalise the maritime contexts, given such ignorance and marginalisation have negative impacts on the maritime contexts and the planet as a whole. Accordingly, any contextual theology that addresses ecological issues, wherever it is constructed, should not cause suffering and death to maritime worlds. Instead, a contextual theology must positively affect other contexts by respecting and supporting the particularity of those other contexts to flourish. My Trinitarian pneumatology of the maritime is a contribution for such an inter-contextual theology.

That *we-sea relationship* can, therefore, work in navigating the construction of the Indonesian maritime theology.

### 7.3.3. *Participating in the Trinitarian Spirit's work as Indonesia*

The Trinitarian pneumatology of the maritime has contributed to the construction of my Indonesian maritime theology, as discussed in the previous two sections of this chapter seven. Indonesia as a maritime space is an embodiment of the Trinitarian Spirit's work. The Trinitarian Spirit creates and renews the *tanah air*, and indwells the archipelago. That makes Indonesia a particular space of the Trinitarian Spirit and a space whose existence is a participation in the Spirit's work. As a result, all inhabitants in that space are participants in the Trinity. They receive the Trinitarian Spirit's creating, liberating, and consummating works in the Indonesian maritime space. By the empowerment of the Spirit, they participate in the Trinitarian Spirit's work according to their distinctive ways.

The traditional maritime culture plays a significant role in signifying that participation. As the Trinitarian Spirit moves in the maritime community of Indonesia, the Indonesian ancestors' encounter with the sea has splashed out a way of life that supports the sea to feed those who rely the most on the sea. If the *ina falu* and *ana mak* keep finding seafood in the low

tide and the artisanal fishers keep bringing home enough catch for their livelihood, that participation is not delusional, but factual. The Indonesian *sea* with its potential and the Indonesian *we* with our politics and science, navigated by the traditional maritime culture as a participation in the Trinitarian Spirit's work, are on the right route of their participation in the Trinitarian Spirit's work.

Furthermore – because the Trinitarian Spirit moves in the Indonesian maritime space – discrimination, exploitation, and oppression are not the final state for sea creatures, fishers, coastal people, inland peoples and all other inhabitants in that space. Not only does the Spirit accompany and groan with those inhabitants in their sufferings, the Trinitarian Spirit also works for their liberation and winds them toward consummation. This is because the Trinitarian Spirit empowers the sea to be a connector, a through-flow for love, justice and peace for each community and everyone in Indonesia. The *we-sea relationship* of Indonesia should be an expression of that Spirit's movement. In that regard, that relationship is a participation in the work of the Trinitarian Spirit.

The Trinitarian Pneumatology of the Indonesian Maritime is, therefore, a contribution to Christian theology in Indonesia. As I have discussed in chapter 3.5., only a few theologies speak for and from the maritime world in their particular context: a community, an island and a region. Meanwhile, the *we-sea of Indonesia* is a Trinitarian pneumatology of Indonesia as an archipelago consisting of communities, islands and regions. That theology is contextual, and that contextual is archipelagic which, following Lopian,<sup>30</sup> I understand as the sea scattered with islands along with their inhabitants in particular communities. While Bauman grasps a meaning *from* the Indonesian archipelago (the “archipelagic self” concept) to develop a planetary ethic: living as a community that embraces and celebrates differences,<sup>31</sup> I give a theological meaning

---

<sup>30</sup> Lopian, “Laut, Pasar Dan Komunikasi Antar-Budaya.”

<sup>31</sup> Bauman, “Meaning-Making Practices, Copyrights, and Architecture in the Indonesian Archipelago.”

to that Indonesian archipelago as a reason why we should listen to the Indonesian archipelago and act (ethic) accordingly. I argue that the Indonesian archipelago is a participant in the Trinitarian Spirit's work of preserving and renewing the whole creation, including the Indonesian archipelago itself. In that participation, the *we* and the *sea* of Indonesia work together for the flourishing of the archipelago.

#### 7.3.4. *The Spirit always invites us to sail further, dive deeper, and keep splashing*

Finally, I have answered my three research questions. I have reached my destination with an Indonesian maritime theology that is Trinitarian and contextual by the navigation of Trinitarian pneumatology. With that, as discussed in the last three sub-sections, I have also advanced theological discourses on Trinitarian theology with the emphasis on the Spirit's work and contextual theology that deal with ecological and social issues in the maritime context of Indonesia. At the end of his latest article, Bergmann raises a crucial question to advance theological conversation on Trinitarian pneumatology: "where and how does the Triune Spirit *take place* as Life giver at or with the other?"<sup>32</sup> I offer my Trinitarian pneumatology of the Indonesian maritime as an answer. That theology recognises and embraces the Trinitarian Spirit's work *at* maritime space and *with* the inhabitants in that space as *the other*: sea and sea creatures, coastal people from different religious traditions and other backgrounds, and sea spirits, which co-exist and cooperate for their common life navigated by their traditional maritime cultures. That life is a participation in and an expression of the Trinitarian Spirit's work *at* and *with* the other.

Within the large ship of blue theology itself as a more general field of this study, so to speak, my Trinitarian pneumatology of the Indonesian maritime is a contribution that powers the boat to sail further. Trinitarian pneumatology of the Indonesian maritime is not merely a

---

<sup>32</sup> Bergmann, "The One at, around or with the Other," 367.

theology of the sea, but a theology of the sea's existence and agency in interactions with other elements which are responded by humans as expressed in maritime cultures, especially the traditional ones.

Yet, in this final sub-section of my thesis, I would also like to highlight that there is not a final destination in maritime theology which is navigated by the Trinitarian Spirit. The sea is dynamic, and so is humans' response to it. Humanity's encounter with the sea does not end with a solid model of the relationship between humanity and the sea but a fluid one that opens to new possibilities. Of course, Trinitarian pneumatology affirms Halapua's assertion that the waves of the sea breaking over reefs and embracing the coastlines, freely and unconditionally, embody God's life-gifting love for all without ceasing.<sup>33</sup> Nevertheless, we should always be ready to be surprised by the sea and the Spirit. As Peter C. Hodgson asserts, "[t]heology is rather like sailing. It is in contact with powerful, fluid elements, symbolized by wind and water, over which it has little control and by which it is drawn and driven toward mysterious goals."<sup>34</sup>

In that regard, my methodology of doing maritime theology – the reciprocal encounter between Christian theology and the maritime world – can be helpful. In fact, Trinitarian Pneumatology of the maritime affirms that methodology. The Trinitarian Spirit's work in every scale of creation allows Christian theology to have dialogues with maritime world, both traditional and modern, with the sea and its encounter with humans as theological sources. For as the sea is sacramental, the sea in its interconnectedness with humans and other created beings still has many things to speak about the Triune God's work which will enrich and enliven our life in relation to God, the sea, and other created beings. Therefore, the Spirit always invites us to sail further, dive deeper, and keep splashing.

---

<sup>33</sup> Halapua, *Waves of God's Embrace*, 93-95.

<sup>34</sup> Peter C. Hodgson, *Winds of the Spirit: A Constructive Christian Theology* (London: SCM Press Ltd, 1994), 3.

## BIBLIOGRAPHY

- Abulafia, David. *The Boundless Sea: A Human History of the Oceans*. Oxford: Oxford University Press, 2019.
- Adhuri, Dedi Supriadi. "Does the Sea Divide or Unite Indonesians? Ethnicity and Regionalism from a Maritime Perspective." *Resource Management in Asia-Pacific*, 2003.
- . *Selling the Sea, Fishing for Power: A Study of Conflict over Marine Tenure in Kei Islands, Eastern Indonesia*. Canberra: ANU E Press, 2013.
- . "The State and Empowerment of Indonesian Maritime Culture: The Case of Traditional Marine Resource Management." *Journal of Ocean & Culture* 1 (2018): 18–34.
- Adiprasetya, Joas. *An Imaginative Glimpse: The Trinity and Multiple Religious Participations*. Eugene, Oregon: Pickwick Publications, 2013.
- Adjei, Joseph Kingsley, and Solomon Sika-Bright. "Traditional Beliefs and Sea Fishing in Selected Coastal Communities in the Western Region of Ghana." *Ghana Journal of Geography* 11, no. 1 (2019).
- Adu-Gyamfi, Yaw. "Indigenous Beliefs and Practices in Ecosystem Conservation: Response of the Church." *Scriptura* 107 (2011).
- Ananta, Aris, Dwi Retno Wilujeng Wahyu Utami, and Nur Budi Handayani. "Statistics on Ethnic Diversity in the Land of Papua, Indonesia." *Asia and the Pacific Policy Studies* 3, no. 3 (2016). <https://doi.org/10.1002/app5.143>.
- Andaya, Barbara Watson. "Seas, Oceans and Cosmologies in Southeast Asia." *Journal of Southeast Asian Studies* 48, no. 3 (2017).
- Apituley, Margaretha M. A. "Teologi Laut: Mendialogkan Makna Laut Dalam Keluaran 14-

- 15 Berdasarkan Kosmologi Masyarakat Titawaai Di Pulau Nusalaut - Maluku Dengan Kosmologi Israel Kuno.” Universitas Kristen Duta Wacana, 2019.
- Oxford English Dictionary. “Archipelago.” Accessed June 16, 2022.  
<https://www.oed.com/view/Entry/10387?redirectedFrom=archipelago#eid>.
- Atkinson, David. “Christian Ethics and Climate Change.” *Crucible: The Journal of Christian Social Ethics*, no. April (2019): 5–13.
- Bagir, Zainal Abidin. “Reading Laudato Si’ in a Rainforest Country.” In *Laudato Si’ and the Environment: Pope Francis’ Green Encyclical*, edited by Robert McKim. London: Routledge, 2019.
- . “The Importance of Religion and Ecology in Indonesia.” *Worldviews: Global Religions, Culture, and Ecology* 19, no. 2 (2015).
- Bailey, M., and U. R. Sumaila. “Destructive Fishing and Fisheries Enforcement in Eastern Indonesia.” *Marine Ecology Progress Series* 530 (2015).  
<https://doi.org/10.3354/meps11352>.
- Barth, Karl. *Church Dogmatics I/1*. Edinburgh: T&T Clark, 1936.
- Basil The Great, Saint. *The Hexaemeron*. Aeterna Press, 2016.
- Bauckham, Richard. “Being Human in the Community of Creation: A Biblical Perspective.” In *Ecotheology: A Christian Conversation*, edited by Kiara A. Jorgenson and Alan G. Padgett. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2020.
- . *Bible and Ecology: Rediscovering the Community of Creation*. London: Darton, Longman and Todd, 2010.
- . *Living with Other Creatures: Green Exegesis and Theology*. Waco, Texas: Baylor University Press, 2011.
- . “The Incarnation and the Cosmic Christ.” In *Incarnation: On the Scope and Depth of Christology*, edited by Niels Henrik Gregersen, 25–57. Minneapolis: Fortress Press,

2015.

- Bauman, Whitney. "Meaning-Making Practices, Copyrights, and Architecture in the Indonesian Archipelago: Opening toward a Planetary Ethic." *Worldviews* 19, no. 2 (2015).
- Beneite-Martí, Joshua. "Education, Colonialism and Necropolitics in West Papua." *Annual Review of Comparative and International Education* 2021 42, no. A (2022).
- Bergmann, Sigurd. "At the Mercy of Sacred Waters: Sanctification, Fetishization, Permeation, and Responsiveness." In *The Bloomsbury Handbook of Religion and Nature: The Elements*, edited by Laura Hobgood and Whitney Bauman. London: Bloomsbury Publishing, 2018.
- . "Athmospheres of Synergy: Towards an Eco-Theological Aesth/Ethics of Space." *Ecotheology* 11, no. 3 (2006).
- . "Climate Change Changes Religion: Space, Spirit, Ritual, Technology—through a Theological Lens." *Studia Theologica* 63, no. 2 (2009): 98–118.
- . *Creation Set Free: The Spirit as the Liberator of Nature*. Grand Rapids, MI: Wm B. Eerdmans Publishing, 2005.
- . "Fetishism Revisited: In the Animistic Lens of Eco-Pneumatology." *Journal of Reformed Theology* 6, no. 3 (2012).
- . "The Legacy of Trinitarian Cosmology in the Anthropocene: Transcotextualising Late Antiquity Theology for the Late Modernity." *Studia Theologica-Nordic Journal of Theology* 69, no. 1 (2015).
- . "The One at, around or with the Other: Ecotheological Considerations of the Spirit's Life-Giving Power." *Modern Believing* 63, no. 4 (2022).
- . "The Spirit and Climate Change." In *T&T Clark Handbook of Christian Theology and Climate Change*, edited by Ernst M. Conradie and Hilda P. Koster, 497–508.

- London: Bloomsbury Publishing Plc, 2019.
- Boff, Leonardo. *The Trinity and Society*. Eugene, Oregon: Wipf and Stock Publisher, 2005.
- Borrong, Robert P. "Laut Dan Ekosistem Yang Semakin Terancam." *Setia* 1 (1997): 22–32.
- Boseto, Leslie. "Do Not Separate Us from Our Land and Sea." *The Pacific Journal of Theology* 13, no. 2 (1995).
- Braudel, Fernand. *The Mediterranean and Mediterranean World in the Age of Philip II Vol. I*. New York: Harper Colophon Book, 1976.
- Brown, David. "A Sacramental World: Why It Matters." In *The Oxford Handbook of Sacramental Theology*, edited by Hans Boersma and Mathew Levering, 603–15. Oxford: OUP Oxford, 2015.
- Burhanuddin, Safri, A. M. Djuliati Suroyo, Endang Susilowati, Singgih Tri Sulistyono, Agus Supriyono, Sutejo Kwat Widodo, Ahmad Najid, and Dini Purbadi. *Sejarah Maritim Indonesia: Menelusuri Jiwa Bahari Bangsa Indonesia Dalam Proses Integrasi Bangsa*. Jakarta: Universitas Diponegoro dan Departemen Kelautan dan Perikanan, 2003.
- Burke, Laretta, Kathleen Reytar, Mark Spalding, and Allison Perry. "Reefs at Risk Revisited in the Coral Triangle." *World Resources Institute*, 2013.
- Buxton, Graham. *The Trinity, Creation and Pastoral Ministry: Imaging the Perichoretic God*. Eugene, Oregon: Wipf and Stock Publisher, 2005.
- Cabral, Reniel B., Juan Mayorga, Michaela Clemence, John Lynham, Sonny Koeshendrajana, Umi Muawanah, Duto Nugroho, et al. "Rapid and Lasting Gains from Solving Illegal Fishing." *Nature Ecology and Evolution* 2, no. 4 (2018). <https://doi.org/10.1038/s41559-018-0499-1>.
- Carson, Rachel. *The Edge of the Sea*. Boston: Houghton Mifflin, 1998.
- Cassano, Franco. *Southern Thought and Other Essays on the Mediterranean*. New York: Fordham University Press, 2012.



- Cheng, Lijing, John Abraham, Zeke Hausfather, and Kevin E. Trenberth. "How Fast Are the Oceans Warming?" *Science* 363, no. 6423 (2019).  
<https://doi.org/10.1126/science.aav7619>.
- Clifton, Julian. "Refocusing Conservation through a Cultural Lens: Improving Governance in the Wakatobi National Park, Indonesia." *Marine Policy* 42 (2013).
- Cohen, Jeffrey Jerome. "Ecology's Rainbow." In *Prismatic Ecology: Ecotheory beyond Green*, edited by Jeffrey Jerome Cohen. Minneapolis: University of Minnesota Press, 2013.
- Conradie, Ernst M. "Pneumatology and Ecology: Reassessing the State of the Debate." In *Eco-Theology: Essays in Honor of Sigurd Bergmann*, edited by Hans-Günter Heimbrock and Jörg Persch. Leiden: Brill, 2021.
- . *The Earth in God's Economy: Creation, Salvation and Consummation in Ecological Perspective*. Berlin: LIT Verlag, 2015.
- Cribb, Robert, and Michele Ford. "Indonesia as an Archipelago: Managing Islands, Managing Seas." In *Indonesia beyond Water's Edge: Managing an Archipelagic State*. Singapore: Institute of Southeast Asian Studies, 2009.
- Davy, Barbara Jane. "A Rationale for the Study of Unconscious Motivations of Climate Change, and How Ritual Practices Can Promote Pro-Environmental Behaviour." *Worldviews: Global Religions, Culture, and Ecology* 25, no. 2 (2021).
- Deane-Drummond, Celia. *Ecology in Jürgen Moltmann's Theology*. Eugene, Oregon: Wipf and Stock Publisher, 2016.
- . "The Wisdom of Fools? A Theo-Dramatic Interpretation of Deep Incarnation." In *Incarnation: On the Scope and Depth of Christology*, edited by Niels Henrik Gregersen. Minneapolis: Fortress Press, 2015.
- Deetlefs, Johannes P. "Political Implications of the Trinity: Two Approaches." *HTS*

- Teologiese Studes* 75, no. 1 (2019).
- Dewi, Zahrasari L., Magdalena S. Halim, and Jan Derksen. "Emotional Intelligence Competences of Three Different Ethnic Groups in Indonesia." *Asian Ethnicity* 19, no. 1 (2018).
- Dillistone, Frederick William. *Christianity and Symbolism*. London: SCM Press, 1985.
- Diposaptono, Subandono. *Membangun Poros Maritim Dunia Dalam Perspektif Tata Ruang Laut*. Jakarta: Kementerian Kelautan dan Perikanan, 2017.
- Dobrin, Sydney I. *Blue Ecocriticism and the Oceanic Imperative*. London: Routledge, 2021.
- Drilling, Peter. "The Psychological Analogy of the Trinity: Augustine, Aquinas and Lonergan." *Irish Theological Quarterly* 71 (2006).
- Dyke, Fred Van. "Biodiversity and the Ministry of Reconciliation." In *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*, edited by Kyle S. Van Houtan and Michael S. Northcott. Eugene, Oregon: Cascade Books, 2010.
- Dynes, Russell R. "The Dialogue between Voltaire and Rousseau on the Lisbon Earthquake: The Emergence of a Social Science View." *International Journal of Mass Emergencies and Disasters* 18, no. 1 (2000).
- Dyrness, William A., and Oscar García-Johnson. *Theology Without Borders: An Introduction to Global Conversations*. Grand Rapids, MI: Baker Academic, 2015.
- Dzulkarnain, Iskandar, Endriatmo Soetarto, Rilus A. Kinseng, and Sofyan Sjaf. "Nyadar: Religious and Cultural Resistance of Madurese Salt Farming Community." *Sodality: Jurnal Sosiologi Pedesaan* 8, no. 2 (2020).
- Dzwonkowska, Dominika. "Is Environmental Virtue Ethics Anthropocentric?" *Journal of Agricultural and Environmental Ethics* 31, no. 6 (2018): 723–38.
- Earle, Sylvia. "Protect the Ocean, Protect Ourselves." In *Coastal Change, Ocean Conservation and Resilient Communities*, edited by Marcha Johnson and Amanda

- Bayley, 155–61. Cham: Springer International Publishing, 2016.
- Edwards, Denis. *Breath of Life: A Theology of the Creator Spirit*. Maryknoll, NY: Orbis Books, 2004.
- . *Christian Understanding of Creation: The Historical Trajectory*. Minneapolis: Fortress Press, 2017.
- . *How God Acts: Creation, Redemption, and Special Divine Action*. Minneapolis: Fortress Press, 2010.
- . “The Diversity of Life and the Trinity.” *Lutheran Theological Journal* 46, no. 2 (2012).
- Edwards, Mark. “Exegesis and the Early Christian Doctrine of the Trinity.” In *The Oxford Handbook of the Trinity*, edited by Emery Gilles and Matthew Levering. Oxford: Oxford University Press, 2014.
- Evers, Hans Dieter. “Nusantara: History of a Concept.” *Journal of the Malaysian Branch of the Royal Asiatic Society* 89, no. 1 (2016): 3–14. <https://doi.org/10.1353/ras.2016.0004>.
- FAO. *SOFIA - The State of World Fisheries and Aquaculture 2018: Meeting the Sustainable Development Goals*. Rome, 2018.
- Feingold, Lawrence. “The Word Breathes Forth Love: The Psychological Analogy for the Trinity and the Complementarity of Intellect and Will.” *Nova et Vetera* 17, no. 2 (2019).
- Fiqih Penanggulangan Sampah Plastik*. Tim Bahtsul Masail (LBM) PBNU, 2019.
- Fobia, B. “Yesus Dan Badai Laut.” *Setia* 1 (1997).
- Gall, Sarah C., and Richard C. Thompson. “The Impact of Debris on Marine Life.” *Marine Pollution Bulletin* 92, no. 1–2 (2015).
- Garadian, Endi Aulia, Firman Faturohman, and Tati Rohayati. *Peta Harta Karun Sejarah Maritim Nusantara - Indonesia: Sebuah Survey Historiografi [Maritime History Treasure Map of Indonesian Archipelago: A Historiography Survey]*. Jakarta:

- Kementerian Pendidikan dan Kebudayaan, 2017.
- Gaspersz, Steve G. C., and Nancy N. Souisa. "Sailing through the Waves: Ecclesiological Experiences of the Gereja Protestan Maluku Archipelago Congregations in Maluku." *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).
- Gillis, John R. *The Human Shore*. Chicago and London: The University of Chicago Press, 2012.
- . "Traditional Cultures Editorial: Mobility and Innovation in Traditional Coastal Cultures." In *Coastal Change, Ocean Conservation and Resilient Communities*, edited by Marcha Johnson and Amanda Bayley, 7–13. Cham: Springer International Publishing, 2016.
- Giri, C., E. Ochieng, L. L. Tieszen, Z. Zhu, A. Singh, T. Loveland, J. Masek, and N. Duke. "Status and Distribution of Mangrove Forests of the World Using Earth Observation Satellite Data." *Global Ecology and Biogeography* 20, no. 1 (2011).  
<https://doi.org/10.1111/j.1466-8238.2010.00584.x>.
- Gorringer, Timothy. "The Trinity." In *Systematic Theology and Climate Change: Ecumenical Perspectives*, edited by Michael S. Northcott and Peter M. Scott, 15–32. New York: Routledge, 2014.
- Gregersen, Niels Henrik. "The Cross of Christ in an Evolutionary World." *Dialog* 40, no. 3 (2001).
- Gunton, Colin. *Father, Son and Holy Spirit: Essays Toward a Fully Trinitarian Theology*. London: T&T Clark, 2003.
- . *The One, The Three and The Many*. Cambridge: Cambridge University Press, 1993.
- . *The Promise of Trinitarian Theology*. Edinburgh: T&T Clark, 1991.
- Hadayani, Heidira Witri, Sonya Teresa Debora, and Tanti Fricilla Ginting. "Identity Construction and Partial Citizenship: The Case of Papua's Special Autonomy Law." In

- The Role of Identity In Politics and Policy Making*, edited by Fadhila Inas Pratiwi, Mohd Afandi Salleh, Mu'ammam Alif Zarkasi Sukma Raga, Iqbal Bagus Alfiansyah, and Nanda Pradina Putri. Surabaya: Revka Prima Media, 2019.
- Hafsyah, Siti Sadida. "Mangroves: Between Shrimp Farms and Sustainability." *Forest Digest*, 2020. <https://www.forestdigest.com/detail/693/mangrove-antara-tambak-udang-dan-kelestarian>.
- Halapua, Winston. *Waves of God's Embrace*. Norwich: Canterbury Press, 2008.
- Hallatu, T. G. R., I. D. Palittin, Supriyadi, U. Yampap, R. Purwanty, and A. Ilyas. "The Role of Religious Sasi in Environmental Conservations." *Earth and Environmental Science (IOP Conference Series)* 473 (2020). <https://doi.org/10.1088/1755-1315/473/1/012082>.
- Hanson, K. C. "The Galilean Fishing Economy and the Jesus Tradition." *Biblical Theology Bulletin* 27, no. 3 (1999): 99–111. <https://doi.org/10.1177/014610799702700304>.
- Hardy, Daniel. *God's Ways with the World: Thinking and Practising Christian Faith*. London: Bloomsbury Publishing, 2005.
- Harvey, Graham. *Animism: Respecting the Living World*. New York: Columbia University Press, 1976.
- . "Animism - A Contemporary Perspective." In *Encyclopedia of Religion and Nature Volume 1*. Thoemmes Continuum, 2005.
- Hau'ofa, Epeli. *We Are the Oceans*. Honolulu: University of Hawai'i Press, 2008.
- Havea, Jione. "Islander Criticism: Waters, Way, Worries." In *Sea of Readings: The Bible in the South Pacific*, edited by Jione Havea. Atlanta: SBL Press, 2018.
- . "The Future Stands between Here and There: Towards an Island(Ic) Hermeneutics." *The Pacific Journal of Theology* 13, no. 2 (1995).
- Hessler, Stefanie. "Tidalectics: Imagining an Oceanic Worldview through Art and Science." In *Tidalectics: Imagining an Oceanic Worldview through Art and Science*, edited by

- Stefanie Hessler, 31–80. Massachusetts: MIT Press, 2018.
- Hildebrand, L. P., and J-U. Schröder-Hinrichs. “Maritime and Marine: Synonyms, Solitudes or Schizophrenia?” *WMU Journal of Maritime Affairs* 13, no. 2 (2014).
- Hildebrand, Stephen M. “The Trinity in the Ante-Nicene Fathers.” In *The Oxford Handbook of the Trinity*, edited by Emery Gilles and Matthew Levering. Oxford: Oxford University Press, 2014.
- Hobgood, Laura, and Whitney Bauman, eds. *The Bloomsbury Handbook of Religion and Nature: The Elements*. London: Bloomsbury Publishing, 2018.
- Hodgson, Peter C. *Winds of the Spirit: A Constructive Christian Theology*. London: SCM Press Ltd, 1994.
- Hudaya, Maula. “Global Maritime Fulcrum: A Manifestation of Indonesia’s Strategic Culture.” In *The Role of Identity In Politics and Policy Making*, edited by Fadhila Inas Pratiwi, Mohd Afandi Salleh, Mu’ammam Alif Zarkasi Sukma Raga, Iqbal Bagus Alfiansyah, and Nanda Pradina Putri. Surabaya: Revka Prima Media, 2019.
- Hunsinger, George. “Karl Barth’s Doctrine of the Trinity, and Some Protestants Doctrines after Barth.” In *The Oxford Handbook of the Trinity*, edited by Emery Gilles and Matthew Levering. Oxford: Oxford University Press, 2014.
- Hurtado, Larry W. *At the Origins of Christian Worship: The Context and Character of Earliest Christian Devotion*. Grand Rapids, MI: Wm B. Eerdmans Publishing, 2000.
- . *How on Earth Did Jesus Become a God?: Historical Questions about Earliest Devotion to Jesus*. Grand Rapids, MI: Wm B. Eerdmans Publishing, 2005.
- Jagessar, Michael. “‘The Sea Is History’: The Caribbean Sea and the Deep as Paradigms for Doing Theology on a Postcolonial Landscape.” *Black Theology* 10, no. 2 (2012): 169–83. <https://doi.org/10.1558/blth.v10i2.169>.
- Jambeck, Jenna R., Roland Geyer, Chris Wilcox, Theodore R. Siegler, Miriam Perryman,

- Anthony Andrady, Ramani Narayan, and Kara Lavender Law. "Plastic Waste Inputs from Land into the Ocean." *Science*. Vol. 347, 2015.
- <https://doi.org/10.1126/science.1260352>.
- Jesus Soares, Adérito de. "The Impact of Corporate Strategy on Community Dynamics: A Case Study of the Freeport Mining Company in West Papua, Indonesia." *International Journal on Minority and Group Rights* 11, no. 1–2 (2004).
- <https://doi.org/10.1163/1571811041631263>.
- Johnson, Elizabeth A. *Ask the Beasts: Darwin and the God of Love*. London: Bloomsbury, 2014.
- . "Jesus and the Cosmos: Soundings in Deep Christology." In *Incarnation: On the Scope and Depth of Christology*, edited by Niels Henrik Gregersen, 233–56. Minneapolis: Fortress Press, 2015.
- . *Women, Earth, and Creator Spirit*. New York: Paulist Press, 1993.
- Kaisupy, Delvia Ananda, and Skolastika Ganapang Maing. "Proses Negosiasi Konflik Papua: Dialog Jakarta-Papua." *Jurnal Ilmu Sosial Dan Humaniora* 10, no. 1 (2021).
- Kärkkäinen, Veli-Matti. *Christian Understanding of the Trinity: The Historical Trajectory*. Minneapolis: Fortress Press, 2017.
- Keller, Catherine. *Face of the Deep: A Theology of Becoming*. London: Roudledge, 2003.
- . "No More Sea: The Lost Chaos of Eschaton." In *Christianity and Ecology: Seeking the Well-Being of Earth and Humans*, edited by Dieter T. Hessel and Rosemary Radford Ruether, 183–98. Cambridge: Harvard University Press, 2000.
- Kilby, Karen. "Perichoresis and Projection: Problems with Social Doctrines of the Trinity." In *God, Evil and the Limits of Theology*. London: T&T Clark, 2021.
- King, Sarah Withrow. "Meric Srokosz and Rebecca S. Watson, Blue Planet, Blue God: The Bible and the Sea." *Theology* 121, no. 6 (2018).

- Kinseng, Rilus A. *Class, Conflict, and Fishermans' Condition in Indonesia*. Singapore: Springer, 2020.
- Koester, Craig R. "Revelation's Visionary Challenge to Ordinary Empire." *Interpretation-Journal of Bible and Theology* 63, no. 1 (2009): 5–18.
- Kusumayati, Veronika. "The Great Colonial Roads." *Landscape Architecture Frontiers* 5, no. 2 (2017).
- LaCugna, Catherine Mowry. *God for Us: The Trinity and Christian Life*. New York: HarperOne, 1991.
- Lampe, Munsu. "Bugis-Makassar Seamanship and Reproduction of Maritime Cultural Values in Indonesia." *Jurnal Humaniora* 24, no. 2 (2012).
- Landos, Matt, Mariann Lloyd Smith, and Joanna Immig. *Aquatic Pollutants in Oceans and Fisheries*, 2021.
- Lapian, A. B. "Laut, Pasar Dan Komunikasi Antar-Budaya." Jakarta, 1996.
- Lauster, Jörg. "From Disenchantment to Enchantment: Mind, Nature and the Divine Spirit." In *The Cambridge Companion to Christianity and the Environment*, edited by Alexander J. B. Hampton and Douglas Hedley. Cambridge: Cambridge University Press, 2022.
- Law, Kara Lavender. "Plastics in the Marine Environment." *Annual Review of Marine Science* 9 (2017).
- Li, Wai Chin, H. F. Tse, and Lincoln Fok. "Plastic Waste in the Marine Environment: A Review of Sources, Occurrence and Effects." *Science of the Total Environment* 566 (2016). <https://doi.org/10.1016/j.scitotenv.2016.05.084>.
- Maggang, Elia. "Blue Diakonia: The Mission of Indonesian Churches for and with the Sea." *Practical Theology*, 2022. <https://doi.org/10.1080/1756073X.2022.2143348>.
- . "Blue Disciple: A Christian Call for the Sea in Peril." *International Journal of Public Theology* 16, no. 3 (2022): 320–36.



- . “Emphasizing Fish, Fisher, and Sea for the Mission of Christian Churches in the Context of the Marine Ecological Crisis: A Response to the Ten Commandments of Food.” *Mission Studies* 39, no. 1 (2022): 5–26.
- . “Menampakkkan Corak Biru Kekristenan Indonesia: Sebuah Perspektif Ekoteologi.” *Indonesian Journal of Theology* 7, no. 2 (2019): 162–88.  
<https://doi.org/10.46567/ijt.v7i2.149>.
- Malbon, Elizabeth Struthers. “The Jesus of Mark and the Sea of Galilee.” *Journal of Biblical Literature* 103, no. 3 (1984).
- “Mangroves: Nature’s Defence against Tsunamis - a Report on the Impact of Mangrove Loss and Shrimp Farm Development on Coastal Defences.” London, 2006.
- Mariani, Evi. “Today’s Minkey: Racism at the Heart of Jakarta-Papua Conflict.” *The Jakarta Post*. August 19, 2019. <https://www.thejakartapost.com/academia/2019/08/19/todays-minkes-racism-at-heart-of-jakarta-papua-conflict.html>.
- McDougall, Dorothy C. *The Cosmos as the Primary Sacrament*. New York: Peter Lang, 2003.
- McFague, Sallie. *Models of God*. London: SCM Press, 1987.
- McGuckin, John Anthony. “The Trinity in the Greek Fathers.” In *The Cambridge Companion to the Trinity*. Cambridge: Cambridge University Press, 2011.
- McLeod, Elizabeth, Brian Szuster, and Rodney Salm. “Sasi and Marine Conservation in Raja Ampat, Indonesia.” *Coastal Management* 37, no. 6 (2009).
- McNiven, Ian. “Saltwater People: Spiritscapes, Maritime Rituals and the Archaeology of Australian Indigenous Seascapes.” *World Archaeology* 35, no. 3 (2004).
- Migliore, Daniel L. *Faith Seeking Understanding*. 3rd ed. Cambridge: William B. Eerdmans Publishing Company, 2015.
- Mills, D. E. “Waves of God’s Embrace: Sacred Perspectives from the Ocean - By Winston

- Halapua.” *Reviews in Religion and Theology* 17, no. 4 (2010).
- Moltmann, Jürgen. *God in Creation: An Ecological Doctrine of Creation*. London: SCM Press, 1985.
- . “Is God Incarnate in All That Is?” In *Incarnation: On the Scope and Depth of Christology*, edited by Niels Henrik Gregersen. Minneapolis MN: Augsburg Fortress, 2015.
- . *The Coming of God*. Minneapolis: Fortress Press, 1996.
- . *The Spirit of Life: A Universal Affirmation*. London: SCM Press, 1992.
- . *The Trinity and the Kingdom of God*. London: SCM Press, 1981.
- . *The Way of Jesus Christ: Christology in Messianic Dimensions*. London: SCM Press, 1990.
- Morris, Lyle, and Giacomo Persi Paoli. *A Preliminary Assessment of Indonesia’s Maritime Security Threats and Capabilities*. RAND, 2018.
- Mosser, Carl. “Fully Social Trinitarianism.” In *Philosophical and Theological Essays on the Trinity*, edited by Thomas McCall and Michael Rea. Oxford: Oxford University Press, 2009.
- Myles, Robert J., and Michael Kok. “On the Implausibility of Identifying the Disciple in John 18: 15–16 as a Galilean Fisherman.” *Novum Testamentum* 61, no. 4 (2019): 367–85. <https://doi.org/10.1163/15685365-12341637>.
- Nadella, Raj. “The Two Banquets: Mark’s Vision of Anti-Imperial Economics.” *Interpretation* 70, no. 2 (2016): 172–83. <https://doi.org/10.1177/0020964315622998>.
- Newell, Edmund. *The Sacramental Sea*. London: Darton, Longman and Todd, 2019.
- Northcott, Michael S. “Buddhist Rituals, Mosque Sermons, and Marine Turtles: Religion, Ecology, and the Conservation of a Dinosaur in West Malaysia.” *Journal for the Study of Religion, Nature & Culture* 6, no. 2 (2012).

- . “Ecological Hope.” In *Historical and Multidisciplinary Perspectives on Hope*, edited by Steven C. van den Heuvel. Cham, Switzerland: Springer, 2020.
- . “Lynn White Jr. Right and Wrong: The Anti-Ecological Character of Latin Christianity and the Pro-Ecological Turn of Protestantism.” In *Religion and Ecological Crisis: The “Lynn White Thesis” at Fifty*, edited by Todd LeVasseur and Anna Peterson. London: Routledge, 2017.
- . “Religious Traditions and Ecological Knowledge.” In *The Cambridge Companion to Christianity and the Environment*, edited by Alexander J. B. Hampton and Douglas Hedley. Cambridge: Cambridge University Press, 2022.
- . “The Dominion Lie.” In *Diversity and Dominion: Dialogues in Ecology, Ethics, and Theology*, edited by Kyle S. van Houtan and Michael S. Northcott. Eugene, Oregon: Cascade Books, 2010.
- Nuridin, Nurliah, and Adam Grydehøj. “Informal Governance through Patron-Client Relationships and Destructive Fishing in Spermonde Archipelago, Indonesia.” *Journal of Marine and Island Cultures* 3 (2014).
- Nurhidayah, Laely, and Alistair McIlgorm. “Coastal Adaptation Laws and the Social Justice of Policies to Address Sea Level Rise: An Indonesian Insight.” *Ocean and Coastal Management* 171 (2019).
- Oord, Thomas Jay. “God’s Initial and Ongoing Creating.” In *T&T Clark Handbook of Christian Theology and Climate Change*, edited by Ernst M. Conradie and Hilda P. Koster, 362–72. London: T&T Clark, 2019.
- Page, Ruth. *God and the Web of Creation*. London: SCM Press, 1996.
- Patton, Kimberley C. *The Sea Can Wash Away All Evils: Modern Marine Pollution and the Ancient Cathartic Ocean*. New York: Columbia University Press, 2007.
- Pauwelussen, Annet. “Leaky Bodies: Masculinity and Risk in the Practice of Cyanide Fishing

- in Indonesia.” *Gender, Place & Culture* 29, no. 12 (2022): 1712–32.
- Perez, Angel Cordovilla. “The Trinitarian Concept of Person.” In *Rethinking Trinitarian Theology: Disputed Questions and Contemporary Issues in Trinitarian Theology*, edited by Giulio Maspero and Robert J. Wozniak. London: T&T Clark, 2012.
- Peters, Ted. *God as Trinity: Relationality and Temporality in Divine Life*. Louisville, Kentucky: Westminster/John Knox Press, 1993.
- Poernomo, Achmad, and Anastasia Kuswardani. “Ocean Policy Perspectives: The Case of Indonesia.” In *Climate Change and Ocean Governance: Politics and Policy for Threatened Seas*, edited by Paul G. Harris, 102–17. Cambridge: Cambridge University Press, 2019.
- Polkinghorne, John C. *Science and the Trinity: The Christian Encounter with Reality*. New Haven, CT: Yale University Press, 2006.
- Prasetyo, Nurdina, Anna Carr, and Fillep Sebastian. “Indigenous Knowledge in Marine Ecotourism Development: The Case of Sasi Laut, Misool, Indonesia.” *Tourism, Planning & Development* 17, no. 1 (2020).
- Pratt, Mary Loise. “Arts of the Contact Zone.” *Profession*, 1991.
- Rahmadiyahsya, Yudo, and Zakia Shafira. “Economic Development as an Attempt for Eradicating Papua’s Separatism Movement in Post-Soeharto Era.” In *The Role of Identity In Politics and Policy Making*, edited by Fadhila Inas Pratiwi, Mohd Afandi Salleh, Mu’ammam Alif Zarkasi Sukma Raga, Iqbal Bagus Alfiansyah, and Nanda Pradina Putri. Surabaya: Revka Prima Media, 2019.
- Rappaport, Roy A. *Ritual and Religion in the Making of Humanity*. Cambridge: Cambridge University Press, 1999.
- Reid, Anthony. “Islamization and Christianization in Southeast Asia: The Critical Phase, 1550-1650.” In *Southeast Asia in the Early Modern Era: Trade, Power and Belief*,

- edited by Anthony Reid. Ithaca: Cornell University Press, 1993.
- Rhoads, David. "Social Criticism: Crossing Boundaries." In *Mark and Method: New Approaches in Biblical Studies*, edited by Janice Chapel Anderson and Stephen D. Moore. Minneapolis: Fortress Press, 2008.
- Rizal, Achmad, and Zuzy Anna. "Climate Change and Its Possible Food Security Implications Toward Indonesian Marine and Fisheries." *World News of Natural Science* 22 (2019).
- Rosiek, Jerry Lee, Jimmy Snyder, and Scott L. Pratt. "The New Materialisms and Indigenous Theories of Non-Human Agency: Making the Case for Respectful Anti-Colonial Engagement." *Qualitative Inquiry* 26, no. 3–4 (2020): 331–46.
- Rossing, Barbara R. "Waters Cry Out: Water Protectors, Watershed Justice, and the Voice of the Waters." In *Decolonizing Ecotheology: Indigenous and Subaltern Challenges*, edited by S. Lily Mendoza and George Zachariah. Eugene, Oregon: Pickwick Publications, 2022.
- Santmire, H. Paul. "Behold the Lilies: Martin Buber and the Contemplation of Nature." *Dialog* 57, no. 1 (2018): 18–22. <https://doi.org/10.1111/dial.12372>.
- . *Celebrating Nature by Faith: Studies in Reformation Theology in an Era of Global Emergency*. Eugene, Oregon: Cascade Books, 2020.
- Sapulette, H. "Laut Sebagai Bagian Dari Masyarakat Kepulauan." *Setia* 1 (1997): 5–10.
- Saputro, Mochamad Harits Adi, Rizky Jakfar Triandi, Haani Arief Muzakki, Rokhmatin, and Nela Maulina Fatikah. "Neo-Petik Laut: Local Wisdom in Environmental Conservation and Improvement of Coastal Community Blue Spring, Malang." *ECOSOFIM: Economic and Social of Fisheries and Marine Journal* 4, no. 1 (2016).
- Saragih, Denny Boy. "Religions in Indonesia: A Historical Sketch." *Research in the Social Scientific Study of Religion* 30 (2019).

- Satria, Arif. *Pengantar Sosiologi Masyarakat Pesisir*. Jakarta: Yayasan Pustaka Obor Indonesia, 2015.
- Satria, Arif, R. Moh. Ismail, Tely Dasaluti, and Andi Darwis, eds. *Laut Dan Masyarakat Adat*. Jakarta: Kompas, 2017.
- Schaefer, Jame. “New Hope for the Oceans: Engaging Faith-Based Communities in Marine Conservation.” *Frontiers in Marine Science* 4:62 (2017). <https://doi.org/doi:10.3389/fmars.2017.00062>.
- Schmemmann, Alex. *The World as Sacrament*. London: Darton, Longman and Todd, 1966.
- Schneider, Niklas. “The Indonesian Throughflow and the Global Climate System.” *Journal of Climate* 11, no. 4 (1998): 678–89. [https://doi.org/10.1175/1520-0442\(1998\)011<0676:TITATG>2.0.CO;2](https://doi.org/10.1175/1520-0442(1998)011<0676:TITATG>2.0.CO;2).
- Scott, Peter Manley. *A Political Theology of Nature*. Cambridge: Cambridge University Press, 2003.
- . *A Theology of Postnatural Right*. Münster: LIT Verlag, 2019.
- . *Anti-Human Theology*. London: SCM Press, 2010.
- . “Creation.” In *Wiley Blackwell Companion to Political Theology, Second Edition*, edited by William T. Cavanaugh and Peter Manley Scott, 376–88. Chichester: Blackwell, 2019.
- . “God’s Work through the Emergence of Humanity.” In *T&T Clark Handbook of Christian Theology and Climate Change*, edited by Ernst M. Conradie and Hilda P. Koster, 373–83. London: T&T Clark, 2019.
- Seitz, Christopher. “The Trinity in the Old Testament.” In *The Oxford Handbook of the Trinity*, edited by Emery Gilles and Matthew Levering. Oxford: Oxford University Press, 2014.
- Setyawan, Yusak Budi. “The Church as an Ecological Community: Practising Eco-

- Ecclesiology in the Ecological Crisis of Indonesia.” *Ecclesiology* 17, no. 1 (2021).
- Shepherd, Andrew. “Being ‘Rich towards God’ in the Capitalocene: An Ecological/Economic Reading of Luke 12.13-34.” *The Bible Translator* 70, no. 3 (2019).
- Sinaga, Lidya Christin. “China’s Assertive Foreign Policy in South China Sea Under Xi Jinping: Its Impact on United States and Australian Foreign Policy.” *JAS (Journal of ASEAN Studies)* 3, no. 2 (2016). <https://doi.org/10.21512/jas.v3i2.770>.
- Smith, J. Warren. “The Trinity in the Fourth-Century Fathers.” In *The Oxford Handbook of the Trinity*, edited by Emery Gilles and Matthew Levering. Oxford: Oxford University Press, 2014.
- Srokosz, Meric, and Rebecca S. Watson. *Blue Planet, Blue God: The Bible and the Sea*. London: SCM Press, 2017.
- Stacey, Natasha, Emily Gibson, Neil R. Loneragan, Carol Warren, Budy Wiryawan, Dedi S. Adhuri, Dirk J. Steenbergen, and Ria Fitriana. “Developing Sustainable Small-Scale Fisheries Livelihoods in Indonesia: Trends, Enabling and Constraining Factors, and Future Opportunities.” *Marine Policy* 132 (2021). <https://doi.org/10.1016/j.marpol.2021.104654>.
- Stacey, Natasha, Dirk J. Steenbergen, Julian Clifton, and Greg Acciaioli. “Understanding Social Wellbeing and Values of Small-Scale Fisheries amongst the Sama-Bajau of Archipelagic Southeast Asia.” In *Social Wellbeing and the Values of Small-Scale Fisheries*, edited by Derek S. Johnson, Tim G. Acott, Natasha Stacey, and Julie Urguhart, 97–123. Cham, Switzerland: Springer International Publishing, 2018.
- Stark, Rodney. *Cities of God*. HarperOne, 2007.
- Stow, Dorrik. *Oceans: A Very Short Introduction*. Oxford: Oxford University Press, 2017.
- Stutzman, Linford. *With Paul at Sea: Learning from the Apostle Who Took the Gospel from Land to Sea*. Eugene, Oregon: Cascade Books, 2012.

- Sugimoto, Aoi. "Fish as a 'Bridge' Connecting Migrant Fishers with the Local Community: Findings from Okinawa, Japan." *Maritime Studies* 15, no. 1 (2016): 1–14.  
<https://doi.org/10.1186/s40152-016-0046-0>.
- Supriatma, Made. "'Don't Abandon Us': Preventing Mass Atrocities in Papua, Indonesia," 2022.
- Talib, Naimah Lutfi, Ariane Utomo, Jon Barnett, and Dedi Supriadi Adhuri. "Three Centuries of Marine Governance in Indonesia: Path Dependence Impedes Sustainability." *Marine Policy* 143, no. 105171 (2022).
- Tanamal, P. "Penyebaran Injil Dan Petualangan Laut Ekspedisi Portugis Ke Indonesia." *Setia* 1 (1997).
- Tanner, Kathryn. *Christ the Key*. Cambridge: Cambridge University Press, 2010.
- . "Trinity." In *The Wiley Blackwell Companion to Political Theology*, edited by Peter Manley Scott and William T. Cavanaugh. London: John Wiley & Son Ltd, 2019.
- Taum, Yoseph Yapi. "Berbagai Mitos Tentang Laut: Mengungkap Konsep Bahari Bangsa Indonesia." In *Kongres Internasional Folklore Asia III*, 2013.
- "Tema Dan Subtema." Accessed January 10, 2021. <https://pgi.or.id/sidang-raja-pgi/panduan-sidang-raja-2/tema-dan-subtema-2/>.
- "Tentang Logo PGI." Accessed January 10, 2021. <https://pgi.or.id/tentang-logo-pgi/>.
- "The Blue Mission Station." Accessed March 15, 2021.  
<http://www.bluetheology.com/contact.html>.
- Therik, Tom. "Meramu Makanan Dari Laut: Kearifan Masyarakat Pantai Rote Di Semau." *Setia* 1 (1997): 76–91.
- Tuwere, Sevati. "An Agenda for the Theological Task of the Church in Oceania." *The Pacific Journal of Theology* 13, no. 2 (1995).
- Vaidyanathan, Brandon, Simranjit Khalsa, and Elaine Howard Ecklund. "Naturally



- Ambivalent: Religion's Role in Shaping Environmental Action." *Sociology of Religion* 79, no. 4 (2018).
- Victorin-Vangerud, Nancy M. "Thinking like an Archipelago: Beyond Tehomophobic Theology." *Pacifica* 16 (2003).
- Volf, Miroslav. *A Public Faith: How Followers of Christ Should Serve the Common Good*. Grand Rapids, MI: Brazos Press, 2011.
- . "'The Trinity Is Our Social Program': The Doctrine of the Trinity and the Shape of Social Engagement." *Modern Theology* 14, no. 3 (1998): 403–23.  
<https://doi.org/10.1111/1468-0025.00072>.
- Wallace, Mark I. *Fragments of the Spirit: Nature, Violence, and the Renewal of Christianity*. New York: Continuum, 1996.
- Watson, Rebecca S. "Creatures in Creation: Human Perceptions of the Sea in the Hebrew Bible in Ecological Perspective." In *Ecology and Theology in the Ancient World: Cross Disciplinary Perspectives*, edited by Ailsa Hunt and Hilary Marlow. London: Bloomsbury Academic, 2019.
- . "The Sea and Ecology." In *The Oxford Handbook of the Bible and Ecology*, edited by Hilary Marlow and Mark Harris, 324–38. Oxford: Oxford University Press, 2022.
- Welker, Michael. *God the Spirit*. Minneapolis: Fortress Press, 1997.
- White, Lynn. "The Historical Roots of Our Ecologic Crisis." *Science* 155, no. 3767 (1967): 1203–7.
- Wicaksana, I. Gede Wahyu. "Indonesia's Maritime Connectivity Development: Domestic and International Challenges." *Asian Journal of Political Science* 25, no. 2 (2017).  
<https://doi.org/10.1080/02185377.2017.1339618>.
- Widjojo, Muridan S., Al Rahab Amiruddin, Cahyo Pamungkas, and Rosita Dewi. *Papua Road Map (Short Version)*. Jakarta: Indonesian Institute of Sciences, 2008.

Wouters, Jelle J. P. “Political Theology in the More-Than-Human Anthropocene.” *Political Theology*, 2022. <https://doi.org/10.1080/1462317X.2022.2095852>.