




Perichoresis and the Theology of Solidarity: A Foundation of Social Cohesion for Christian Millennials in Indonesia

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Abstract

Shifting patterns of social relations among millennials due to the use of social media in networks without a theological basis for social cohesion is a challenge for Christianity now and in the future. The nature and work of the Triune God as stated in the Bible should always be relevant in various challenges of the times. Research on the theological foundations that form the basis of social cohesion among millennials is still very limited. Social cohesion among millennials tends to be limited to the use of social media in cyberspace as is characteristic of millennials in Indonesia. An important question that must be answered by the Christian faith is what the theological basis for social cohesion is, especially among youth so that Christian millennials can maintain their faith properly in social cohesion among them. This article aims to demonstrate the relational Nature of the Trinity and His work as the basis for the solidarity of believers. The first part of this article will examine the essence of perichoresis in the Trinity and the theology of solidarity. The second part demonstrates the theology of God's solidarity in the story of creation and for Israel in the Old Testament. The third part seeks to analyze God's solidarity in the person and work of Jesus Christ. The fourth part demonstrates God's solidarity among believers in the New Testament. The fifth part aims to analyze the theology of solidarity for especially millennials in Indonesia, This is followed by a conclusion which hopefullu encapsulates the notions expressed.

Keywords: perichoresis, theology of solidarity, Indonesian, Christian millennials, bhineka tunggal ika, social cohesion

Introduction

With a population of around 275.77 million people (Indonesia.go.id "Berapa Jumlah Penduduk Indonesia" 2023), Indonesia is a large and highly complex country. The population consists of 1,340 ethnic groups, as well as various cultures and customs. Indonesia even recognizes six official religions ("Solidaritas Sosial Keindonesiaan," n.d.) so the effort to maintain its unity must always



be carried out in earnest. The diversity and complexity of the Indonesian state is a gift, but it must continue to be worked on as stated in the motto of *Bhineka Tunggal Ika* (Unity in Diversity) in the symbol of the nation. The attempt to maintain this unity must be carried out as early as possible and by all parties, especially for young people, namely the Christian millennials in Indonesia. Research conducted in 2021 with contract number 230/LPPM-UPH/VII/2021 funded by the Indonesian Ministry of Education and Culture found that the solidarity of Christian youth in Indonesia is influenced by family, church, and school. Solidarity which is social cohesion is very important to be able to unite Indonesia which is very complex and large. The Christian faith that believes in the Triune Godhead needs to realize that the Trinity, especially the unity of the three persons, namely *perichoresis*, and theology of solidarity must be the foundation for Christian solidarity among Christian millennials in Indonesia.

Perichoresis and solidarity are two complex terms with two very different domains. If *perichoresis* is in the spiritual realm because it discusses the relationship of the Triune God that has existed since eternity before the existence of all things, then solidarity is in the realm of social science and is understood as social bonds in society in real life, the world created by God, and often ignores the spiritual element. The complexity of *perichoresis* is evident in its development which is still being discussed today with its implications in various fields, including the philosophical and social sciences. The relationship between social science studies and Christian faith also often gives rise to various views, both aligned and different, and causes misunderstandings that become hotly debated issues (Kilby, 2000).

In Christianity, both spiritual life and social life between humans should not be separated, even though the two are indeed different. Faith in Christ in the spiritual realm must have an influence on social behavior, especially solidarity in the life of people in this world both in relationships with fellow humans and also with nature so that harmony occurs. Basically, the concept of solidarity theology is a crucial term for understanding the relationship between the reality of eternity and the transience of human beings in this world. The concept of solidarity theology should not be understood as a social science effort to understand the Triune God as Kilby argues but must rather be viewed as a theology of solidarity derived from the important concept of *perichoresis*.

Even though solidarity as social cohesion is very important theologically, in reality it has received less attention from Christians and the church as seen from the minimal publication on the theology of solidarity both in journals and in Christian education in the church (Crisp, 2005). There are even fewer publications on the theology of solidarity (Riawan, 2020). In the Christian faith the theology of solidarity should be derived from the person of the Triune Godhead and one of the most important issues in understanding the Triune Godhead is *perichoresis*. In reality, the discussion of *perichoresis* is only limited to the theological field (Crump, 2006; Scalise, 2012; Stamatović, 2016) and is not yet related to social studies. There is still very little discussion of *perichoresis related to social studies and is only limited to social construction in Kierkegaard's philosophical thought* (Gorsuch, 2022) or leadership (Horsthuis, 2010). There are few attempts to discuss Christian solidarity both in relation to the Covid-19 pandemic (Muers, 2020) as well as about the theology of solidarity as described by (Wilson, 2019) which only focuses on the thoughts of certain figures but basically the theology of solidarity receives very little attention, as well Christian solidarity in only certain passage of the Bible (Han et al., 2023)

With such limited discussion on the theme of the theology of solidarity in Christianity related to *perichoresis* particularly, the fundamental question that needs to be answered is what is the *perichoresis* and theological understanding of solidarity as a basis for Christian millennials to create social cohesion in Indonesia so that unity in diversity can continue to be fostered? This article will demonstrate *perichoresis* as the essence of the theology of solidarity to become the foundation for social cohesion for Christian millennials in Indonesia. The analysis in the article that will begin with



the person of the Triune Godhead, especially the essence of *Perichoresis* and solidarity theology. After that, just look at the *perichoresis correlation* in relation to the work of the Triune Godhead in the Old Testament starting from the story of creation, God's covenant with Abraham who is the ancestor of Israel. The third part will examine God's Solidarity in the person and work of Jesus Christ. The fourth part is to demonstrate God's solidarity in the early church in the New Testament. The fifth part will analyze the theology of solidarity for Christian millennials in Indonesia and ended with conclusion.

Research Methods

This article employs a literature study and descriptive analysis approach. The selection of journals which is relevant to the topic of this article were carefully searched for using the term *perichoresis* and also solidarity in the context of social life in a community. The first stage was to select the last 10 years research on the topics of both *perichoresis* and solidarity in order to assure the novelty of this article. In the second stage, this article analysed *perichoresis* and the theology of solidarity derived from the Holy Trinity. The discussion of the theology of solidarity analysed the work of the Holy Trinity in the Old Testament particularly the covenant God made with Abraham and the New Testament that covers the person and work of Jesus Christ, and the work of the Holy Spirit for the church in relation to the notion of *perichoresis*. The third stage was to demonstrate the connection between the theology of solidarity and the life context of Christian millennials in Indonesia who use mostly social media for their social interactions. The fourth stage demonstrates God's solidarity among of believers in the New Testament and analyzes this for especially millennials in Indonesia, While the fifth part provides the conclusion of this research.

Results and Discussion

Perichoresis and the Theology of Solidarity

Perichoreo is a term used to describes the relationship of the three persons of God who are One (Stramara, 1998; Nicolaidis, 2010; 20201). In essence, the word *perichoreo* does not exist in the Bible and it was first used by Gregory Nazianzus in an attempt to explain the relationship between humanity and the divinity of Jesus Christ (Scalise, 2012). But then, the meaning of *perichoreo* continued to develop through Gregory of Nyssa (Stramara, 2008) and John of Damascus (Cross, 2000) in an attempt to explain the relationship of the Triune Godhead about how three different persons are in essence (*ousia*) the one God (Crump, 2006). Basically, *perichoreo* is not a new term but has long been discussed in theological contexts. Prior to *perichoresis* it is necessary to understand the meaning of *perichoreo*. The word *perichoresis* has several meanings as its verb. Historically the meaning of *perichoreo* is not easy to understand, because of the meaning shifted from that which is like an elliptical rotation or the rotation of the earth so that it is then applied in theological concepts. The verb *perichoreo* is a combination of *peri* (around) and *choreo* (move). However, *perichoreo* is not only understood as "moving around" but has other meanings. Semantically, the word *perichoresis* has two meanings. The first meaning is go around, circle around which is related to the rotation of the planet or the earth, while the second meaning is permeate, penetrate, pervade (Stamatović, 2016). The word *perichoresis* is the noun of *perichoreo* but its theological use requires contextual understanding, and it is impossible to take semantic meaning for granted. The meaning of *perichoreo* used in the theological context is permeate, penetrate, pervade, and not move or dance around.

Basically, *perichoreo*, in the theological context that was first revealed by Gregory of Nazianzus, no longer has the meaning of "move around". *Perichoreo* in the theological context is no longer



related to the planetary rotation or earth as such, but is related to the spiritual, namely the heart which indicates the attachment between the heart and knowledge (*gnosis*). *Perichoreo* in the theological sense is indeed different from the general meaning of semantics. From the theological understanding of *perichoreo*, namely permeate, penetrate, pervade, we can only understand the essence of *perichoresis*, namely "different but one". *Perichoresis* must be understood as an inseparable bond of three persons. Theologically *perichoresis* should not be understood as an understanding that the Triune Godhead is "moving around" or in other words "dance", (Joas & Sasongko, 2019). An inaccurate understanding of *perichoresis* will not be able to understand God's work as recorded in the Bible from the story of creation to the revelation of John.

The two most common use of English words to represent the variety of concepts of *perichoresis* are interpenetration and incoherence (Tipton, 2002). These two words actually do not fully describe the concept of *perichoresis*. The understanding of *perichoresis* must be seen from the context and development of its usage (Stamatović, 2016). As stated, the term *perichoresis* was first used by Gregory Nazianzus in the fourth century to explain the two natures of Jesus namely God and man in one person (Scalise, 2012) which later developed into an explanation of the Holy Trinity. It should always be remembered that the meaning of *perichoresis* does not indicate the existence of three Gods to be one as a Tritheistic understanding. *Perichoresis* also does not mean that God is one person with only three different roles or modes or functions as understood by Sabellianism. The Orthodox Church understanding is that God is one with three distinct persons. These three persons are not understood as three different wills, but as one will, because God is one (Tipton, 2002).

The correct understanding of *perichoresis* in theology is thus the immersion between the three persons who are one. The oneness of the three persons of the the Hoy Trinity must be properly understood, in other words the oneness of God is in the differences of the three persons. In principle *perichoresis* can be concluded as an inseparable unity in the difference of the three persons of the Trinity. Different but unity does meang the first person, the second person, and the third person God are different, but rather inseparable, because God is one. Several terms of *one essence three person* are provided (Otto, 2001; Tipton, 2002). There is one crucial notion that must always be realized that it is impossible to fully understand *perichoresis* because it is impossible to understand the Father in the Son, the Son in the Father, as well as the Holy Spirit in the Son and the Father, and the Father in the Son and the Holy Spirit who has existed in eternity. It is impossible for humans to understand Trinity perfectly because the relationship of the Triune God is in eternity. Therefore, caution is needed that not to fall into mistakes to understands the Triune God as in the history of Christianity. The principle of *perichoresis* is different but unity and inseparable. The three persons of the Triune God are one and that oneness shows the existence of cohesion or bond of the Triune God. Although *perichoresis* is impossible to understand comprehensively, the concept is clear, that is, three different persons, but one and the same essence, God. Three distinct persons but one and inseparable can be understood as a cohesion of eternity. This eternal cohesion is related to the relationship of differences but one. It is by means of grace that people live a new existence, which is spent in continuous communion (*koinonia*) with the Triune Godhead (Nicolaidis, 2021).

The relationship and at the same time the eternal cohesion of the three persons of the triune Godhead must be the foundation of social cohesion in the context of human life in the world. Although *perichoresis* goes far beyond understanding social cohesion, aspects of *perichoresis* can be understood in a limited way as a social cohesion that exists in eternity in the triune God. The concept of a different person but one God who is inseparable, namely different but unity is the most important key to understanding God's work in the Bible, both the Creation and maintenance of the earth, the creation of human beings, God's work for His people and in the New Testament starting from the person and work of Christ, the life of believers from New Testament until even now. The most important emphasis of the *perichoresis* concept must always be held, namely that God is one,



but that God is three persons with their uniqueness. However, not three will become one, but one God with only one will of the Triune Godhead.

Indeed, it must be admitted that *perichoresis* is an attempt to explain the Triune Godhead is always limited to being fully comprehended. However, some experts try to demonstrate this *perichoresis* further than just a theological term that is guided by the explanation of the relationship of the Triune God (Scalise, 2012; Gorsuch, 2022). There is research that attempts to relate *perichoresis* with social construction but is still limited to one philosophical figure (Gorsuch, 2022). The scope of understanding *perichoresis* is actually very broad and this shows how difficult *perichoresis* is to understand comprehensively. The understanding of *perichoresis* in relation to solidarity is undermined, but needs to be analyzed carefully in order to avoid a fatal error, namely the reduction of the understanding of *perichoresis* from the perspective of social theory (Kilby, 2000). Kilby warned against the mistake of social theory which tends to reduce the Triune Godhead to a mere social group and that *perichoresis* is a mere projection from the perspective of social theory and ignores its theological essence as such, which is a critical flaw.

The Theology of Solidarity

The term solidarity is as complex as *perichoresis* even though its scope is social relations among humans. The concept of solidarity is quite clear, namely social cohesion that unites people. The complexity of social solidarity lies in the discussion of the elements that bind society into one unit. Komter presents a good discussion of the complexity of solidarity starting from the binding elements which can be in the form of needs, sympathy, as well as identity and function (Komter, 2005). Solidarity as a modern social study is believed to have started from the work of (Durkheim, 1984) with its mechanical and organic solidarity (Laitinen & Pessi, 2014) and proposed five conditions that support the creation of solidarity and these are: Cooperation that refers to situations where common good is produced, Fairness, which refers to situations of sharing, Altruism, which refers to needs and helping situations, Trustworthiness, which refers to situations of temptation where breaching implicit or explicit contracts would be tempting, and finally, Considerateness, which refers to situations where things go awry, and promises or contracts cannot be fulfilled.

The notion of solidarity in theology is actually far more spiritual but tends to be reduced and understood as empathy, caring (Klein et al., 2019) or attitudes or actions that take sides from those who have more towards those who have less, for example, those who are poor, neglected, in need, in suffering (Riawan, 2020) or it is also related to environmental damage (Blau & Moncada, 2017). Although there have been attempts to present a definition of solidarity in the context of the Covid-19 pandemic, solidarity is still understood as an attempt to empathize, which results in acts of assistance to those who are in a state of deprivation or need (Hasan & Ardhiatama, 2020).

The essence of social solidarity is trying to find the most important element that unites a community. A real society is nothing but the unity of different human groups. Theologically and socially, humans are complex individuals with various wills and thoughts that are not only influenced by internal elements within themselves but are rather also influenced by external conditions in carrying out their roles in the family and society. The concept of unity in inseparable differences is an important concept that intersects with *perichoresis*.

If in social theory the effort being made is an attempt to find a unifying element in human internal and external human beings in the world's life which is the realm of phenomena, then theology must focus on God, everything that starts from and ends in God is the realm of phenomena or spirituality. In Christianity, the two domains, both phenomena and nomenclature are noncontradictory, but



related.

The spiritual realm or noumena must be the basis for living life in the realm of phenomena. With this concept, a theology of solidarity can be built. Solidarity theology must be understood in the context of the Christian faith which is centered on the Triune Godhead so that it must be built based on the Triune Godhead. *The perichoresis* which describes the relation and cohesion in the eternity of the three persons of the Trinity which are one must be the essence of the theology of solidarity. A true theology of solidarity must therefore come from a proper understanding of *perichoresis*.

Solidarity theology must not merely be understood as a social theory perspective on the person of the Triune Godhead. Solidarity theology is also not a projection from social science onto the Triune Godhead, so solidarity theology is not an attempt to reduce the person of the Triune Godhead within the framework of social science. Solidarity theology must begin with a clear understanding of *perichoresis*, which is the relationship of the Trinity in eternity which is then manifested in the work of the Triune Godhead as recorded in the Holy Bible. Even though the Holy Bible does not record everything about the Triune God, it is sufficient to draw a theology of solidarity from the work of God recorded in it. Indeed, the intersection between solidarity and theology is unity in difference, but solidarity theology must always start from the understanding of the Triune God and not from the theory of solidarity.

The Solidarity of God to Israel in the Old Testament

The concept of *perichoresis* as three distinct persons, but one essence and even one will, is clearly stated in the Bible when God created the earth and everything in it. The story of the creation of the earth and everything in it in the Bible from the very beginning has presented three Triune persons, God, the Spirit of God, and the Word of God. In the first three verses of Genesis 1 it is already described that there is God who creates and then there was the Spirit of God hovering around which was then followed by the Word of God. The order of the creation story in Genesis 1 is basically a manifestation of *perichoresis*, namely the eternal relationship of the Triune Godhead. In essence, the creation of the earth with all the so-called natural processes is a manifestation of *perichoresis*. Thus, nature with all its processes must be related to the Triune Godhead. Psalm 19:1 emphasizes the relationship of the Triune God to the nature. The earth is a physical result of God's creation, and it is impossible to be equated with God so that the earth and God cannot be a *perichoretic*. Earth as God's creation is a system of things that are interrelated with one another. Even though the earth is made from so many different components, they are all related to one another to form a whole. The concept of unity in the diversity of the earth is a manifestation of *perichoresis*. The first person of the Triune Godhead cannot stand alone and is not different from the second and third persons. God must be understood as the One God with three distinct persons. So, there is a clear connection between *perichoresis* and nature and its processes. In a natural process, there is no single part of nature that can stand alone without being dependent on the others. For example, rainwater depends on the water in the sea, the water that is above in the sky, is still related to the water below in the sea, which evaporates upwards, as well as other natural processes. Nature itself is not an independent and unrelated process, but the process we call natural *is* an interdependent process with all the different components in creation. The process of nature which is God's creation clearly reveals a connection with the concept of *perichoresis* even though nature itself will not relate *perichoresis* with God as the question raised by (Stamatović, 2016).

The creation culmination of the earth is the creation of humans as the most noble creation. The story of the creation of man shows a clearer manifestation of *perichoresis* than the creation of the earth. There are two important phrases that show *perichoresis* in human creation. First, is the



imperative phrase "let us" and second is "image and likeness of God". The first phrase "let us" indicates at least three things, first, the existence of three distinct persons from the one God. Second, the One God is not three Gods with three wills from each triune person, but one will. Third, the phrase "let us go" shows the privilege of human creation which is different from the creation story of the heavens and the earth. The specialty of human creation from the phrase "let us" is confirmed by the second phrase, namely "the image and likeness of God" which also does not exist in the story of the creation of the heavens and the earth. The second phrase "the image and likeness of God" indicates at least three things that are specific and personal.

The first indication is that humans are God's representatives to manage the earth. This shows the relationship between humans and nature. The second indication is the presence of God's nature in man, and this shows man's dependence on God both theologically and socially. The third indication is the responsibility of humans to God in managing the earth and this clearly reflects the unity between the realms of noumena (human responsibility to glorify God) and phenomena (management of nature for the good of humans). It is obvious that the two phrases in the creation of humans reveal the existence of a human bond with God that is eternal as well as a social bond between humans and God, nature, and fellow human beings. And all these social bonds are made possible by the eternal initiative of God. In human relations with God, there is visible social cohesion related to eternal relations. It is plausible to figure out several significant principles.

Firstly, the creation of human beings is eventually a manifestation of eternal relations as well as social cohesion in the Triune Godhead. Second, humans as the image and likeness of God will surely carry God's essential characteristics which are relational and social. In short, humans are social beings, because within themselves humans must be socially related or bound with God who is three persons in one essence. The relationship between humans and God is different from the relationship between humans and other humans. The human relationship with nature is also different from the human relationship with God and with humans, because hierarchically, humans are the most important among creations because humans are the image bearers and likeness of God. Third, the relationship between humans and humans must be understood within the framework of *perichoresis*, namely a relationship between different individuals, but not separated as one unit of humanity. Social cohesion, namely social ties among human beings as the image and likeness of God cannot be separated from the relationship with God.

God as the Creator and humans who are creatures certainly have different degrees and qualities. However, just as God maintains the nature as a form of relationship within God himself, then when God relates to humans it is a perfect quality act of God to reach humans who are limited to the image and likeness of God. Here we find a connection between *perichoresis* and solidarity from God in the context of natural life in this world. Henceforth, social cohesion between humans cannot be related to the eternal relationship of the Triune God and God's relationship with humans is a form of solidarity from God who is perfect to relate to humans whose nature is mortal. God's eternal relationship with nature and His relationship with humans must be understood as God's solidarity in the light of *perichoresis*, namely the eternal relationship of the Triune GodHEAD.

However, the ideal conditions of the creation stories in Genesis 1 and Genesis 2, which show the close connection between *perichoresis* and solidarity, in example God's action in relation to human beings, did not stay perfectly. The fall of man into sin in Genesis 3 corrupted completely all aspects of human life, including the relational bond between man with man and man with God. Thus, it is obvious that sin has caused social cohesion between humans and God, humans and nature are totally corrupted. God's work after the fall of man in sin was to make a covenant with God's chosen people, particularly Abraham. God's covenant with Israel is based on His covenant with Abraham who is the ancestor of Israel. The covenant initiative comes from God which can be understood as God's act of lowering Himself to be the same as His chosen people, so that they can understand



God. So, God can be said to make Himself bound in the historical reality of the lives of His chosen people. This relationship between God and humanity, can be deduced in that the covenant God made with His chosen people was God's solidarity with humanity to resolve the deplorable issue of destructive sin. Sinful man can no longer have social cohesion with God, but precisely in man's inability, God humbles Himself, makes Himself bound to man, makes Himself intelligible in human language and understanding, hence God's covenant with chosen people such as Adam, Noah, Abraham, Moses, and David, is essentially God's solidarity with His people.

Just as God is in solidarity with the earth and His creation, that God continues to care for this earth, and it is seen from the earth that can restore itself through natural processes without the need for human intervention. Therefore, when God chose the Israelites to be a covenant people and made them a nation that would bring the news of salvation to humanity, it must be understood in the context of God's solidarity with His people whose spiritual and social cohesion with God had been broken because of sin. God's act of preserving nature and overcoming humanity's increasingly destructive sinfulness through the covenant with His chosen people is God's solidarity with His people.

The Solidarity of Trinity in the person and work of Christ

The reality of Israel's life clearly shows that even though God expressed solidarity with Israel, they were still unable to maintain a right relationship with God, so they were exiled to Babylon as recorded by the prophets (Jeremiah 25, 29, and 52). God's act of solidarity culminated in God Himself becoming incarnate in human flesh, the Word made flesh as recorded in John 1:1-14. Thus, Jesus Christ, who is the incarnation of God, is the culmination of God's work of solidarity with His people, so that His people can regain an eternal social bond with God. The person and work of Jesus demonstrate the link between *perichoresis* and solidarity. The person and work of Jesus are summarized by Paul in Philippians 2:6-11, as an act of God's solidarity, which by becoming human even died on the cross and being exalted by God.

Today's understanding of *perichoresis* is more about the Triune Godhead, but in fact *perichoresis* was originally an attempt to explain the two natures of Jesus who is the incarnation of God, which is His humanity and divinity. The most common analogy used to explain the *perichoresis* of Jesus' two natures is hot iron. When iron is heated, it looks red, but at the same time it is still iron. Fire and iron do not make a new material, but hot iron (fire iron) and still it will become iron.

In the case of the person of Jesus Christ, we need to understand that *the perichoresis* of the Triune Godhead will overlap with *the perichoresis* of the two natures of Jesus. The person of Jesus is incomprehensible because the two natures of Jesus are actually related to the Triune Godhead. However, the incarnation must remain the focus because of the confluence of the two concepts of *perichoresis*, which is the two natures of Jesus and *the perichoresis* of the relationship of the Triune Godhead. The understanding of *perichoresis* in the context of the two natures of Jesus and the Triune Godhead becomes very crucial and even determines how *perichoresis* should be understood as a core of solidarity theology. Although *the perichoresis* is originally about the two natures of Jesus, but basically *the perichoresis* of the Triune Godhead forms the basis of *the perichoresis* of the two natures of Jesus. The reason is that the two natures of Jesus can occur because of the relationship of the Triune Godhead, which is the relationship of social cohesion from God and his people as in the Old Testament. It is God's people who always make this bond break, so that God must become human. God had to become man so that the eternal bond between God and man could once again be overcome forever. The incarnation of Jesus became very important, that is, God had to become human to resolve human sins with all the consequences of life and social damage, which could be restored through the person and work of Jesus. Fundamentally the person of Jesus Christ is a manifestation of the invisible Triune Godhead and a manifestation of *perichoresis*



in both the Triune God and in the two natures of Jesus. The work of the Lord Jesus also shows the reality of *perichoresis* that used to exist in eternity now can be seen in human history in this world, namely God who is present in human form in history. Jesus' statements confirm the presence of visible *perichoresis*, (John 14:9) *that if you want to see God, then seeing Jesus is the same as seeing God, and this at the same time shows the complexity of understanding perichoresis* regarding the two natures of Jesus and Triune Godhead.

The person of Jesus is the most important foundation to understand the eternal cohesion of the Triune Godhead with social cohesion between God and humans as well as human to human social cohesion as understood in social science as solidarity. If the solidarity of various theories in understanding the community is human and human, then the Christian faith shows that it is impossible for human-human social cohesion to be separated from human social cohesion with God. The person and work of Jesus clearly show that all cohesive relationships are impossible. Cohesion between humans will not be perfect without cohesion with God. Therefore, the ministry of the Lord Jesus can also be understood in a theological and social context. Jesus not only provided spiritual deliverance so that sinners would be saved, but also social deliverance (Luke 4:18-19; Mark 10:45). The social structure at the time of the Lord Jesus was overturned, so that people who had been socially marginalized were returned to the same social level as the others. Those who were socially ostracized for economic, health, or political reasons, in the end, through God's work even before He was crucified, it made them like humans again, not only humans in a spiritual sense, which is the image and likeness of God. However, also in the social sense that they are on the same level as those who really seem socially normal or above. Jesus' work was intended so that sinful man could have eternal new life, so that the bond of eternal social cohesion between man and God could be re-established.

The culmination of Jesus' work; His death is basically a solidarity of God not only to save humanity once and for all, but furthermore is a restoration of relationships in human life including social cohesion between humans and God, fellow humans, and nature. The death and resurrection of Jesus is very clear that Jesus does not only give new life in the sense of eternal life, that is, to be eternally bound to God, but also to renew human relations with humans and humans and nature. The person and work of Jesus show how closely the cohesion of God's *perichoresis* is connected in Jesus' *perichoresis*, that is, in the *perichoresis* of the two natures of Jesus it becomes a meeting between the social cohesion of God and humans and the social cohesion of humans and humans, even the social cohesion of humans and nature which is called ecology.

It is the work of Jesus that will bring back all the ties that were disconnected before now to be reconnected without a single part being separated. It is impossible for humans to have the same cohesion as humans by ignoring God because it is impossible for that cohesion to be perfect. It is impossible for humans to have cohesion with God in the context of eternal cohesion, but at the same time ignore social cohesion between humans or human cohesion with nature. Nature itself, which is not the image and likeness of God, is clearly capable of pronouncing about God. This shows that there is a relationship between God and nature. The person of Jesus, namely the two natures and His work, namely dying on the cross and rising to give eternal life must be understood as a culmination of the triune God's *perichoresis* which ultimately makes all cohesion in this world which we call social cohesion and even cohesion with the eternal God becomes a starting point for the perfection of God's glory which will also be enjoyed by humans. Everyone who believes in Christ as Lord Savior will have social cohesion again which is related to eternal cohesion with God. So, the person and work of Jesus is precisely the strongest basis for understanding *the perichoresis* of solidarity, both God's solidarity with believers later in the congregation as recorded in the New Testament letters and until now, as well as solidarity between believers and other believers, or other believers. believe in people outside of Christianity and that becomes a very important matter to be discussed afterwards.



From the discussion of the solidarity of God in Jesus, it is obvious that the person and work of the Lord Jesus must be the further foundation of solidarity, especially in the New Testament. If the death of Christ is a concrete manifestation of *perichoresis*, which is a relationship within the Triune God that has implications for the relationship between God and humans, then we can understand that the death of Jesus is actually a death that reaches beyond the atonement of sin, although that is most important, but more than that it is restoring the social cohesion of humans with humans, nature, and humans with God. The complex humanity and divinity of Jesus is not only a *perichoresis* in the two natures of Jesus and the Triune Godhead, but it is also the essence of God's solidarity with humanity, so that humanity can truly function theologically and socially correctly. The overriding principle is clear that the work of Jesus is theological and social cohesion must be built upon it and not the other way around.

The Solidarity of God to Christians in the New Testament

After the Ascension of the Lord Jesus Christ, the understanding of *perichoresis* can be seen starting from the day of Pentecost. The day when the Lord Jesus ascended into heaven and left believers without the physical presence of Jesus and was sealed with the outpouring of the Holy Spirit. Thus, the outpouring of the Holy Spirit is not merely independent of Jesus and God the Father. Instead, the outpouring of the Holy Spirit is related to the *perichoresis* of the three persons of the Trinity. So, the outpouring of the Holy Spirit is essentially a manifestation of the *perichoresis* of the triune Godhead to equip Christians to live a life of faith. Although the Holy Spirit is sealed in believers as a guarantee of salvation and as a sign of new life as well, it is basically a manifestation of God's *perichoresis* to build a community or society of believers from very different backgrounds and even said to be from all over the world (Acts 2:1-4). Thus, the life of the New Testament church is also a manifestation of *perichoresis*. The Church remains the nation of God (*Laos tou Theou*), comprising the complete body of Christ and the entire communion (*koinonia*) of all of the disciples of Jesus (Nicolaides, 2010). All believers are part of the chosen race and the royal priesthood, which form the holy nation of God.

The church as a community of diverse believers is a newly formed spiritual institution to witness to the world. As a spiritual institution, the source of power and strength is not from humans but from God. It is the Holy Spirit who is the source of power, strength, and wisdom for believers to witness the gospel of the kingdom of God through cohesion and relationship with God. If with sinners God gave up His solidarity by giving His Son to die on the cross, then in the context of believers, God gives the gifts necessary for the churches to grow. It is the Holy Spirit who gives the gifts that the church needs, but this must be understood in the *perichoresis* and obvious context of Paul's writing to the Ephesians (4:4-6). The church, which is the body of Christ consisting of believers in the New Testament, still continues to exist today. Although the church today is different in many aspects from the church in the New Testament times, the one element that is the foundation of theological and social cohesion remains the same, namely faith in Jesus Christ as Lord and Savior. Likewise, the giver of grace is still the Holy Spirit to fulfill the will of the Triune Godhead. So, the church in the New Testament period with all its differences is essentially the basis of the church today with its various denominations and all are acts of solidarity of the Triune Godhead to maintain His church. It can also be said that the church is the *perichoresis* manifestation of the Triune Godhead because the church was started by God based on faith in Jesus and equipped with the gift of the Holy Spirit. Although the term *perichoresis* does not appear in the New Testament, the role of differences clearly shows the concept of *perichoresis*. Thus, the existence of the church from the time of the New Testament until now and even until the second coming of Jesus is a concrete manifestation of the solidarity of the One God who is three distinct persons towards the body of Christ throughout time. The church, which is one body but with different members, clearly shows an inseparable correlation with the concept of *perichoresis*. Every believer needs to realize the eternal cohesion with God with



the Holy Spirit given as a guarantee as well as the social cohesion of fellow believers built on faith in Jesus Christ. The life of the church (believers) maintained by God is an act of God's solidarity to ensure that God's covenant, the salvation that God has worked for, will succeed until the second coming of Jesus so that the believers' hope for eternal life is also a consequence of God's solidarity with believers.

Theology of Solidarity for Christian millennials in Indonesia

Social relations and cohesion among Christian millennials are heavily influenced by social media (Budiati et al., 2018). Indeed, social cohesion that is built through social media without physical interaction tends to have a negative impact on the social life of millennials, so that it becomes a challenge to maintain social cohesion among Christian millennials in Indonesia. Research funded by the Indonesian Ministry of Education and Culture for 2021 to 2023 with contract number 168/LPPM-UPH/VI/2023 reveals that there are three institutions that influence Christian millennial solidarity in Indonesia, namely family, school, and church. The theology of solidarity built on *perichoresis* must be instilled in teaching in these three institutions. Solidarity theology teaching must be seriously carried out comprehensively in these three institutions in the sense that schools with systematic learning must consider solidarity activities that involve the role of the family and the church. Teaching in the church and family must be aligned with learning in schools so that there are no mistakes in building social cohesion among Christian millennials who are still in the search of self-identity. Basically, the three institutions, namely family, school, and church, must become the basis for a comprehensive understanding so that social cohesion that is established through social media does not undermine Christian millennial identity but instead strengthens social cohesion between them.

Conclusion

In conclusion, first, *perichoresis* is a terminology to explain the relationship of three different persons from the one God in a triune Godhead.. The understanding of *perichoresis* is not *to move around* but to permeate, penetrate into, and pervade the three different personalities of the One God. The essence of *perichoresis* is that God is one, different in person, but not separate, in other words, God is different but one. This *perichoresis* understanding is the essence of solidarity theology. Solidarity theology is understood as a theology built on *perichoresis*. The theology of solidarity in both the Old and New Testaments which is God's self-revelation and His work must be understood as a manifestation of the *perichoresis* of the Triune Godhead, starting from the story of the creation of heaven, earth and man, the fall of man into sin, God's covenant with His chosen people in solving human sins, the person and work of Jesus to the church and God's maintenance of believers. It is through God's grace that we live a new existence, which is spent in continuous communion (*koinonia*) with the triune Godhead (Nicolaidis, 2010).

Christian faith understands that spiritual and social realities are not separate so that the theology of solidarity can become the basis of social cohesion among Christian millennials. The understanding of solidarity theology that is built from *perichoresis* must be consistently taught in the three institutions that have the most influence on the development of youth, namely schools, families, and churches, with the schools as teaching centers. Solidarity theology teaching for Christian millennials in Indonesia must be carried out consistently, especially through various social media applications, such as Facebook, Instagram, telegram, YouTube, and Twitter. Schools and churches need to seriously think about social media-based services and at the same time provide space for physical social cohesion, both in school extracurricular activities, teenager and youth fellowship activities in the church, as well as social activities by families.



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