



## Implementation of the Value of Mother Mary's Humility: The People's Perception Based on the Gospel of Luke 1: 26-45

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### Abstract

This study examines the implementation of the values of humility of Mother Mary in the lives of the congregation at St. Cornelius Station by referring to the Gospel of Luke 1: 26-45 synergized between pastoral-based faith formation, and the social praxis of the church among the congregation. The research method uses biblical hermeneutic analysis of the text of Luke 1: 26-45 to uncover the narrative meaning and spiritual message related to Mary's humility with research using in-depth interviews, reflection, analysis and contemporary interpretation of the relevance of the value of humility amid the dynamics of social change. The findings of this study have scientific and practical significance in deepening the understanding of Marian spirituality in the context of a pluralistic Local Church, opening a space for dialogue between the richness of the Catholic faith and local cultural values that can enrich the spirituality of humility in the practice of daily life, the example of Mother Mary through the Gospel of Luke 1: 26-45 becomes an irreplaceable reference for building harmony, wisdom and social solidarity in church and community life at the St. Cornelius Station.

**Keywords:** Value of Humility, Mother Mary, Pastoral Catechesis, Catholic Education, Congregation of St. Cornelius Station, Gospel of Luke 1: 26-45

### 1. Introduction

Humility and spirituality are core values in the Catholic Church. The Virgin Mary is a role model for these values. In the Gospel of Luke 1:26-45, through the Annunciation, the Virgin Mary demonstrates extraordinary humility when God chose her to be the mother of Jesus Christ. The value of the Virgin Mary's humility is demonstrated through her attitude and readiness to accept the Divine will unconditionally (Luke 1:38). This is an important foundation for Catholics in realizing a faith that is not only ritualistic but also transformational in everyday life (Salvador-González, 2023) <sup>[25]</sup>.

Based on the Catholic Church's teachings about the Virgin Mary, the Virgin Mary is a central figure in the Catholic Church. The doctrine of Mary as Theotokos "Who Bears God", or "Who Gives Birth to God", underlines the importance of humility as the foundation of Christian life (Sitepu *et al.*, 2024 ; Ronzon *et al.*, 2025 ; Apostolik *et al.*, nd) <sup>[26, 22, 21]</sup> a symbol of total surrender to God, complete trust in His plan, and devotion to serving others which is manifested in her visit to Elizabeth (Luke 1:39-45). In the context of faith formation and accompaniment, pastoral, and contemporary theology, this value becomes a source of inspiration for strategies in fostering the faith of the people, especially in facing the challenges of modernization and secularization (Cultus Marialis, 1974) <sup>[3]</sup>. The integration and implementation of the value of humility of the Virgin Mary in the life experience of the people at the Station of Saint Cornelius, Cathedral Parish of Saint Francis Xavier, has great relevance both in terms of spirituality and discipleship. The appreciation of these values as a concrete implementation is believed to be able to strengthen the authentic life of faith at the Saint Cornelius station.

Examining the implementation of the humility of Mother Mary in the socio-cultural context of Indonesia and specifically in South Papua, the congregation of the St. Cornelius Station, Merauke Cathedral Parish, which is known to be pluralistic and dynamic, strengthening the value of humility in the lives of the congregation is also a strategic challenge to realize harmony, tolerance, and solidarity among the congregation in South Papua (Di *et al.*, 2025) <sup>[6]</sup>.

Based on the values of humility of the Virgin Mary, several recent studies have highlighted the importance of humility in living out Christian spirituality. For example, research by Acin and Sutami (2023) states that humility is a process of spiritual appreciation that involves an awareness of human limitations and total dependence on God (Gaol *et al.*, 2023 ; Wibowo & Virdei Eresto Gaudiawan, 2017 ; Park & Suh, 2022) <sup>[8, 27, 17]</sup>. Another study by (РевИШВИЛИ, 2025 ; Sitanggang (2025) also emphasized that Mary's spirituality of humility contributes to forming steadfast faith, resilience in the face of suffering, and consistency in carrying out God's will. In line with research conducted by (Seguí, 2022; Wibowo & Virdei Eresto Gaudiawan, 2017; George A., 1990: 55). Mother Mary is the Mother of the Church, an exemplary figure of faith, a model that combines gratitude with humility in pastoral and catechesis (Maria & Kristen, 1964; Perla catekhesi, 2022).

Based on preliminary observations, many people do not understand the value and meaning of Mary's humility. Therefore, this study examines how Mary's humility can be actualized and attempts to seriously address contemporary discipleship challenges by emphasizing Mary's example as a model of faith that is both social and constructive, adding to the theological and pastoral knowledge. The above background encourages the author to explore the people's understanding of the value of Mother Mary's humility and the extent to which they implement it in their lives of faith based on the Gospel passage, Luke 1: 26-45.

## 2. Method

The type of research used in this study is descriptive qualitative using hermeneutic analysis using in-depth interviews, reflection, analysis. According to Rahmat (2009: 6) qualitative research is one of the research procedures that produces descriptive data in the form of speech or writing from the behavior of people who are observed and carried out naturally. The reason for the researcher using descriptive qualitative research is to analyze the implementation of the value of humility of Mother Mary in the lives of the congregation in the environment of Saint Cornelius Parish of Saint Francis Xavier Cathedral Merauke.

A descriptive qualitative research method was used to obtain information on problems that occur, particularly among congregations who are less involved in church activities. The author collected data from informants and processed it to create valid and relevant research data.

## 3. Results and Discussion

### 3.1. The Values of Mary's Humility Based on the Gospel of Luke 1: 26-45

Mary, Mother of the Church, is used as an example in the life of faith. Mother Mary is a model for the Church because Mary as an example combines gratitude for God's grace with a willingness to be a servant for others (George A. in Wibowo Adi 2017; 59) <sup>[27]</sup>.

Besides being a role model in the Catholic Church, the Virgin

Mary is a perfect example of faith for humanity. The Church, through its teachings, emphasizes that believers should always emulate Mary's perfect life as God's creation (Seguí, 2022). Through Mary's example, God's plan of salvation can be realized. Thus, Mary is one of many recorded in the New Testament as a virgin who conceived God's Son to realize God's plan of salvation (Wibowo *et al.* 2017:60) <sup>[27]</sup>.

Mary is also an example for all Christians in terms of humility. Mother Mary's humility is evident in her attitude to life. According to St. Alphonsus Liguori, quoted from katolisitas.org, explains that Mary's humility prompted God to choose her as the mother of His Son, Jesus Christ. Mother Mary realized that she was given a special grace by being chosen to be the Mother of the Most High God, possessed humility, by considering herself as a servant before God. She only sought God's will, saying, "Let it be to me according to your word" (Luke 1:38); (Nicodemus, Nicodemus, 2024).

The humility of Mother Mary is expressed in her Magnificat. In this Magnificat, Mary considers all good things in herself as gifts of God's mercy "I am the servant of the Lord; let it be to me according to your word" Luke 1: 38. With God's grace, Mother Mary lived humbly, surrendering herself totally to God, cooperating with Christ's mission of salvation (Marsudi *et al.*, 2024; katolisitas.org: /04/03/2024).

Reflecting on the values of Mother Mary's humility, God grants each person a grace we are unaware of. God's grace is truly a gift of love, a gift that, when realized, is truly immense and beyond human comprehension. Every gift of love bestowed upon humanity is God's own initiative for the sake of human happiness (Wibowo & Virdei Eresto Gaudiawan, 2017) <sup>[27]</sup>.

Therefore, God's own initiative demands an open attitude from humanity. As the chosen one, this did not lead Mary to follow human inclinations, but rather to bury her personal hopes and aspirations and prioritize the will of God the Father. Mary's election was a matter of duty and service.

The Mother Mary's self-surrender was imbued with the task she was called to carry out in her life. Mary's responsibility was evident in her every act. She was sensitive to what she was called to do. Mary's sensitivity was rooted in her immense responsibility to conceive God's Son, to educate and raise the child the Father had given her, and to participate in her Son's journey of the cross. Mary witnessed her Son's torture, death, and resurrection.

Learning from Mary's humility should become a cultural and characteristic characteristic of Catholics today. The Mother of God's exemplary lifestyle is a prototype of humility for God's people as they live their lives as followers of Jesus. Without humility, our Catholic life will be a thorn in our side and in the side of many others.

#### 3.1.1. Total Obedience to God's Will

Mary's total submission to God's will is a central teaching in the Catholic Church tradition. The Gospel passage in Luke 1:26-45 clearly demonstrates Mary's wholehearted acceptance of her divine mission as the Mother of Jesus. This attitude not only reflects Mary's spirituality but also contains profound theological dimensions about humanity's relationship with God, based on faith, servitude, and total self-surrender.

The servanthood of the Virgin Mary is expressed in the exposition of the text of Luke 1:26-45, also narrated at the birth of Jesus (Luke 1:26-38), the angel Gabriel came to Mary in Nazareth and announced that she would conceive and give

birth to a son who would be called Jesus, the Son of the Most High God. The Virgin Mary, who was still a virgin and single, responded with openness and honesty to the question: "How can this be, since I do not know a man?" (Luke 1:34). After Gabriel explained that the Holy Spirit would overshadow Mary, she declared: "Behold, I am the servant of the Lord; let it be to me according to your word." (Luke 1:38).

It is through the fiat of Our Lady that we can see the attitude of Our Lady which the Catholic Church, magisterial documents and the Church Fathers see as the pinnacle of Mary's obedience and submission to God's will. Mary's obedience is manifested not only in words, but concretely in an inner attitude that is ready to face the consequences of God's plan. Apart from that, several aspects or values of Mary's obedience are a manifestation of her exemplary fiat, such as;

1. Integrity and humility: The integrity of the heart of the Blessed Virgin Mary is understood and recognized as a simple village girl, yet her spirituality is extraordinary. She was not only obedient, but also humble and truly a servant of God. Her obedience arose from an awareness of her own limitations and surrender to God. The Second Vatican Council (*Lumen Gentium*, 56) affirmed that Mary, as the Daughter of Zion, offered herself totally as a servant to God,
2. Obedience in a situation of misunderstanding and risk: Mary's obedience was not a behavior that emerged in a comfortable and risk-free situation. Mary was well aware of the social, cultural, and psychological risks of her decision, particularly in the context of her virginity and unmarried. Aware of the risks she would face, Mary nevertheless responded to God's call with radical willingness. In Luke 1:38, Mary is willing to face all possibilities, including the possibility of rejection by her environment.
3. Obedience as wisdom and surrender: Mary pondered and pondered all these events in her heart (Luke 2:19, 51). In considering God's call, Mary did not immediately reject or accept without thinking. Mary allowed time and God's confirmation to cultivate the divine plan in her heart, which ultimately found expression in the utterance: "May it be done to me according to your will."
4. Mary's Obedience is a Model for the Church: In the Church's magisterial teaching, Mary is seen as a model of ecclesial and spiritual obedience. Saint Ambrose describes Mary as a model in the Church, because the Church is called to obedience to God's will in all works of redemption and the lives of the faithful.

Apart from the aspects and values above, there are theological implications that Mary's obedience is understood as;

1. Mary's obedience in salvation history: Mary's obedience significantly contributed to God's work of salvation for humanity. Without Mary's consent and surrender, the incarnation of the Word in the flesh (Jesus Christ) would have been impossible. Mary's spirituality became the gateway through which God entered the world and freed humanity from sin. As affirmed by Church teaching, Mary is God's "special servant" in carrying out His work of salvation.
2. An example for all believers: The Catholic Church not only honors Mary as the Mother of God but also holds her up as an example of obedience and faith. The attitude

"Let it be done to me according to Your word" becomes a prototype of the response of faith to God's call for all people, both in the context of a special call and in everyday life.

3. For example Pastoral: Marian Obedience in Church Life. Mary's obedience invites the Church and all people to do God's will with all their heart despite the complications and risks.

The total obedience of the Blessed Mother as described in Luke 1:26-45 is a complete, free obedience, a surrender of herself as a "servant of the Lord." Mary not only accepted God's plan, but also embraced it with all its consequences, making herself an instrument of God's salvation for the world.

### 3.1.2. Sincerity, Faith and Full Trust in Allah

This point emphasizes that Mary's sincerity, faith, and complete trust in God were the primary aspects lived by her, which later became an example for all Catholics. The Catholic Church's perspective and dogmas place Mary as a unique and special figure, not only because of her role as the mother of Jesus Christ, but also because of her outstanding spiritual attitude in carrying out God's will.

The sincerity of the Virgin Mary is reflected in the Annunciation (Luke 1:26-38), where the angel Gabriel announced that she would conceive the Son of God. Mary responded to this news with a very sincere statement, "Behold, I am the handmaid of the Lord; let it be to me according to your will" (Luke 1:38). This expression shows that Mary accepted God's plan with an open heart and without hesitation, even though the reality and consequences of the news were so great and difficult to understand. This sincerity was not simply an attitude of resignation, but also an act of consciously acknowledging God's will as supreme. The description of the sincerity of Mother Mary It is also stated in the document *Lumen Gentium* that Mary is an example of sincerity and perfect obedience to the Divine will: "Mary's sincere and obedient attitude to the will of God should be an example for the people." Mary's sincerity symbolizes humanity's openness to God's work of salvation unconditionally and completely.

Mother Mary's attitude was demonstrated through her strong faith. Her faith was the foundation and core of her spirituality. Mary's faith was not merely a dogmatic belief in God's promises, but also involved a profound spiritual experience, unwavering trust, and constant hope in God's promise of salvation.

Based on the sincerity of Mother Mary, the Catholic Church views Mary as the first person to experience divine revelation in the most intense and authentic way.

In *Redemptoris Mater*, Pope John Paul II called Mary the "Virgin of Faith," fully embracing the mystery of Christ's incarnation. Mary's faith was marked by complete trust and unconditional devotion, expressed through courage in facing challenges, including the path of suffering that her Son had to undergo.

The Mother Mary's faith serves as an important example for Catholics in facing difficult situations while remaining faithful to God's plan and love. Mary's faith transcends ordinary human rationality and becomes an intimate and dynamic space between humanity and God.

In addition to discussing the sincerity of the Virgin Mary, her complete trust in God (*fides plena*) is a characteristic that

distinguishes her from other believers. She not only believed but also placed all her hope in God and unconditionally surrendered her life to the plan of salvation (Luke 1:39-45). According to official Catholic teachings, Mary is described as the "believing virgin." This illustrates that Mary's faith was not merely about waiting for a promise, but also about fulfilling that promise with total commitment and action. Furthermore, in the Catholic Church's dogmatic view, the Virgin Mary is held to be the Immaculate Conception (Immaculate Conception dogma), the Mother of God (Theotokos), and the Queen of Heaven (Regina Caeli). All of this revolves around God's will, which Mary fulfills with extraordinary sincerity, faith, and complete trust. For example, the Theotokos dogma affirms that Mary is the "God-bearer" and an example of total obedience and trust in God. This dogma serves as the theological basis for Catholics to view Mary as a model of perfect holiness and faith. In *Munificentissimus Deus*, Pope Pius XII considered Mary to have a strategic role in the salvation of humanity, as well as a symbol of faith and hope for the people. It is therefore fitting that Mary's exemplary character is also described in various veneration such as the Rosary and liturgical reverence, which help people exemplify this sincerity, faith, and complete trust in their daily lives.

### 3.1.3. Obedience, Faith, and Hope in Allah

The Blessed Virgin Mary's obedience, faith, and hope in God are central to the Catholic Church. These three aspects are at the heart of Marian spirituality and serve as a mirror that inspires Catholics to live in close relationship with God. Mary's obedience to God is clearly seen in the event of the Annunciation, recorded in the Gospel of Luke 1:26-38. When the Angel Gabriel announced God's plan to her that she would conceive and give birth to the Son of God, Mary answered with complete obedience: "In fact, I am God's servant; let it be done to me according to Your word" (Luke 1:38). These words demonstrate Mary's respect for God's will and readiness to carry out the Divine plan.

When discussing the faith of the Virgin Mary, her total faith in God involved her entire heart and soul. Mary's faith is also defined as active and hopeful trust. Hope here means confidence in God's promises of salvation and goodness.

In her role as the mother of Jesus and the mother of humanity, Mary radiates a sincere and strong hope in God. This is a reflection of the Christian hope of remaining steadfast in God in all circumstances. Mary's hope involves perseverance and trust that God is always present and at work in every aspect of life.

The Catholic Church, through its doctrine and teachings, places the Virgin Mary as a figure full of perfect obedience, faith and hope in God. This third aspect does not stand alone, but complements each other and forms Mary's spiritual life which is an example for the faithful. Mary's obedience shows total willingness to accept God's will, her faith strengthens her belief in the promise of salvation, and her hope strengthens her spirit to face life's challenges.

### 3.1.4. Service, Caring for Others and Gratitude

Exploring the values of service, caring for others, and gratitude can be explained as follows;

1. Service as a manifestation of Mary's humility: Mother Mary is known as the "Servant Mother" who is ready to serve wholeheartedly. In the Gospel of Luke 1: 39-56, Mary visited Elizabeth to provide support and affection.

Mary's service is not only about physical actions, but also an attitude of heart that is ready to share and love others selflessly. The Catholic Church views this service as a form of true humility, where a person does not place themselves above others, but is willing to teach themselves for the common good.

2. Mary's compassion flows from humility: Compassion for others is the fruit of loving humility. Mary shows her compassion not only for Elizabeth, but also for all humanity as Mother of the Church. Mary's compassion is gentle yet powerful, where she is present in the lives of others, strengthening and encouraging them. According to Catholic theology, this value of compassion reflects God's real love and flows through Mary as a mediator of grace. Pope Benedict XVI, in his spiritual messages, emphasized that Mary is an example of compassion that leads people to experience God's love concretely in their daily lives.
3. Gratitude is an expression of humility and recognition of God's grace. Gratitude is a spiritual dimension in Mother Mary's life. In the Magnificat (Luke 1: 46-55), Mary praises and gives thanks to God for all the graces and acts of salvation that have been done to her and humanity. Mary's expression of gratitude embodies full awareness of God's extraordinary grace and recognition that everything comes from God's grace.

An attitude of gratitude is a sign of true humility, recognizing that humans cannot stand alone without God's help and that God's blessings must be received with deep gratitude. In Mary's gratitude, the Church sees an example of how believers are invited to remain grateful in all circumstances, both happy and sad, as a form of faith that strengthens and transforms lives.

The value of caring for others and the gratitude of Mother Mary are pillars of humility that should be emulated by the service of Catholics.

### 3.2. The Concept and View of the Humility of Mother Mary from the Perspective of the Catholic Church in the Gospel of Luke 1:26-45.

The Gospel of Luke 1:26-45 presents a crucial narrative about the Annunciation (Annuntiatio), emphasizing the exemplary nature of Mary as a person of obedience, humility, and faith in God's will. The Catholic Church views Mary as the primary role model in the journey of faith. Mary symbolizes authentic humility and total submission to the divine plan. The attitude of "fiat" (Luke 1:38) indicates complete devotion and unconditional openness to God's will. As affirmed in *Lumen Gentium* (Dogmatic Constitution on the Church), Mary is called "the Model and Example of the Faithful." This document affirms that the faithful are called to imitate Mary's attitude of faith, hope, and charity (*Lumen Gentium*, 63). Mary is not only the mother of Christ, but also a figure who supports and mediates the growth of the faith of the people. Furthermore, Pope John Paul II's 1987 encyclical *Redemptoris Mater* emphasizes that Mary is the door to salvation; her trusting and humble attitude paved the way for God's saving work in the world. She is an icon of hope and perseverance, inspiring us to live according to the call of faith.

The narrative of Luke 1:26-45 also includes Mary's visit to Elizabeth, reinforcing the value of community and spiritual support among believers. Mutual support and glorification of

God's work are embodied in the relationship between these two holy women, inspiring harmony and solidarity in church life.

### 3.3. Implementation of the Value of Humility of Mother Mary

Humility is one of the primary virtues emphasized in Christian spiritual life, particularly in the teachings of the Catholic Church. Mary, as the mother of Jesus Christ and the closest human being to God, is held up as a perfect example of humility and inspires Catholics to live out these values in their daily lives.

The implementation of the value of Mary's humility in the Catholic Church is not only in the form of theological teaching, but also a lived practice manifested in service, attitudes of faith, and openness to God's will. The implementation of this value is evident in:

1. **Virtue:** Mother Mary's humility is characterized by the attitude of accepting herself as a servant of God wholeheartedly and without reservation "Indeed, I am the servant of the Lord; let it be done to me according to your word" (Luke 1:38). This statement reflects sincerity and an attitude of total openness to God's will, an expression of deep humility.

Humility is not a negative feeling of inferiority, but rather an attitude of awareness of one's limitations and complete dependence on God's grace, which leads to a commitment to living authentically and with devotion.

2. **Mary's example of service and care:** The humility of the Blessed Mother is also reflected in her service and care for others. When she visited Elizabeth in the Gospel of Luke 1:39-56, Mary demonstrated humility through her openness and concern for others, regardless of social status and challenges. She did not seek worldly glory, but rather put the interests of others and God's work of salvation first. Mary's service was evident in her simple life and her willingness to humble herself for the sake of carrying out the divine mission. This attitude is a call for every Catholic to prioritize care and service with humility and selflessness.
3. **Humility and gratitude in Mary's faith:** Mary's attitude of humility reflects her deep gratitude towards God's will and love. In the Magnificat (Luke 1:46-55), Mary praises and thanks God for all His great grace. Mary experienced the greatness of God in the work of salvation as a gift worthy of gratitude with humility, recognizing that everything comes from His love. In the Catechism of the Catholic Church, gratitude is a virtue that complements humility. People are taught to live a life of gratitude as a deep recognition of God's love and mercy in everyday life.

Beyond the three implementations above, the practical implications of Mary's humility in the Catholic Church are realized through her life of prayer, teaching, and pastoral ministry. Mary inspires people to continually pray for humility, so they can be freed from the pride and egotism that hinder the experience of Christian love. For example, many spiritual movements and pastoral practices in the Church highlight the importance of humility as a spiritual path to becoming like Christ.

Community service, especially social and pastoral service, contains the spirit of Mary's humility, namely serving sincerely and lovingly without expecting worldly praise.

Apart from that, Mary's humility invites people to accept their own limitations and depend completely on God. This is the key to liberation from worldly pride and a call to live in true brotherhood.

### 3.4. Supporting and Inhibiting Factors in Implementing the Values of Humility of Mother Mary in the St. Cornelius Community.

Supporting factors for the implementation of the value of humility of the Blessed Virgin Mary in the St. Cornelius Parish of St. Francis Xavier Cathedral, Merauke, South Papua. The humility of the Blessed Virgin Mary is a primary living example held up by the Catholic Church as a model of faith that underlies the life attitudes of every congregation. In the St. Cornelius Parish, the implementation of the value of Mary's humility serves as a foundation for spiritual strengthening and the life of the faith community. The following are five main factors supporting the realization of the implementation of this value of humility.

1. **Contextual and sustainable catechetical teaching and experience:** catechetical teaching adapted to the cultural and social context of the South Papuan community plays a central role in building the congregation's understanding of the value of Mary's humility. Catechesis presents Mary's story and spirituality in easily digestible language and examples to pave the way for a deep-rooted experience of faith. Continuous accompaniment and teaching help the congregation internalize the meaning of humility as a concrete attitude. Therefore, it is very appropriate that the document *Lumen Gentium* states that Mary is the primary role model who must be introduced deeply to the congregation so that humility becomes a real experience in everyday life. Contextual catechesis is able to connect the universal values of Mary with local wisdom, making the message of faith more relevant.
2. **The presence and example of the parish priest and spiritual leader:** The role of the pastor and local spiritual leader in directly modeling the humility of Mother Mary in the community greatly supports the implementation of this value. When church leaders demonstrate an attitude of selfless service and humility in building relationships with the congregation, they become living models for the congregation to follow. In the pastoral practice in the Saint Cornelius Community, the pastor's active involvement in congregational activities and humble approach strengthen awareness of the importance of the value of humility as exemplified by Mary. This serves as a motivating factor and strength for the congregation to emulate the same attitude.
3. **Tradition and local wisdom support the value of humility:** Papuan local wisdom emphasizes mutual respect, mutual cooperation, and simplicity, aligning with Mary's value of humility. Integrating religious values with this culture makes it easier for people to understand and implement humility practically. Humility, in this context, is not only a spiritual attitude but also a concrete way of life in social interactions and service to others. This strengthens the relevance of Marian teachings in the context of daily life at St. Cornelius Station.
4. **Devotional and liturgical activities strengthen the spirituality of humility:** a series of prayers, rosary services, and special liturgical celebrations dedicated to

Mary are regularly held in the Saint Cornelius Community and are instrumental in strengthening the spirituality of the congregation. The focus on Mary in prayer and liturgy instills respect and awareness of the example of humility.

5. Education and character development for children and adolescents: Instilling the value of humility from an early age through religious education and character development in schools and catechetical groups provides a strong foundation for the spiritual development of young people. Using Mary as a model, children and adolescents learn to position themselves in a humble manner, serving, and entrusting their lives to God's will. This is crucial so that the value of humility is not merely understood as a theological concept, but also leads to the formation of concrete life attitudes that can strengthen communities and experiences of faith in the future.

These five supporting factors-contextual catechesis, exemplary spiritual leaders, local values and wisdom, devotional activities, and character education-work together to strengthen the implementation of the value of Mary's humility in the St. Cornelius Community. With this support, the congregation is able to internalize and embody humility as a way of life rooted in the Christian faith and local cultural traditions.

#### 4. Discussion

##### 4.1. The understanding of the people of St. Cornelius' neighborhood regarding Mary's humility

Based on field data and several researcher findings (observations, interviews, and documentation). The understanding of the people in the Saint Cornelius community about Mary's humility in the Catholic theological perspective is understood as part of a strong mental and heart attitude of a person where the people are required to be able to place themselves before God with full awareness of human limitations and always surrender to His plan of salvation (Sudhiarsa, 2015). In the Catholic Church's catechism document, Mother Mary is seen as a superior figure among the lowly and poor people, because of her true belief in God's salvation (Catechism of the Catholic Church, 2025) <sup>[12]</sup>. This illustrates that humility is a "self-emptiness" in order to prioritize the Divine will and prioritize the interests of others. In addition, based on the results of observation findings, collaborative manifestations of humility in the lives of the congregation were found, that the congregation collectively tried to live out the values of humility of Mother Mary by carrying out simple, sincere actions proven in community service, mutual respect, and selflessness (Santa Maria Environment, 2025). Activities of joint prayer or word worship, liturgical celebrations, and social services introduce the congregation to the concrete practice of true humility by prioritizing the interests of God and others above oneself.

The congregation also displays modesty in social interactions and avoids arrogance or boasting. Mary's humility is understood not as weakness or inferiority, a form of "blind obedience," but as a spiritual strength that strengthens faith and fosters love. This aligns with the theological perspective that humility is the foundation of faithful obedience to God. Reading and analyzing the interview findings, it reveals that the understanding and appreciation of the congregation shows that the congregation does not evenly understand the meaning of humility itself, due to environmental factors,

education, and involvement in the church. So it is natural that talking about the humility of the Virgin Mary is still ambiguous/abstract in the congregation's perception. However, the congregation universally states that the Mother has a sincere and humble heart before God which she shows in the form of an example of perfect faith in accepting God's will without rejection. In addition, the congregation also acknowledges that Mary is a real example who remains surrendered in all circumstances. One informant stated, "...Mary teaches us to live simply, not to be arrogant, and always trust in God's plan even though it is not easy (Interview 2025).."

Furthermore, the congregation expressed a spiritual drive to emulate Mary's humility in serving others. They actively participated in social activities such as visiting the sick, assisting those in need, and strengthening each other within their communities. This value of humility serves as an ethical, social, and spiritual foundation for strengthening the congregation's brotherhood and solidarity, while also strengthening their faith in God's work of salvation.

When traced based on the collected documentation data in the form of liturgical records, spiritual activities in the worship of the word, Eucharistic celebrations, rosary prayers in the church and the neighborhood, photos of social activities, and prayer recordings, it shows that the St. Cornelius neighborhood systematically plans, programs and includes the theme of Mary's humility in faith formation and pastoral activities. For example, neighborhood masses and spiritual reflections are directed to reflect the life story of Mary as an example of faith full of humility.

Furthermore, in practical reflections and catechesis, homilies, and during Eucharistic celebrations, the story of Mary's humility from the Gospel of Luke 1:26-45 is used as a reflection to strengthen the faith of the congregation, so that humility is not merely an abstract concept but a daily reality. This aligns with Catholic religious education teachings, which emphasize narrative-experiential learning as a method for learning faith (Tarihoran & Gaol, 2020; Ministry of Education and Culture, 2021) <sup>[8, 11]</sup>.

Mary is held up as an example of faith that inspires the congregation to live in simplicity and always prioritize God's will and the interests of others. This reflects the success of faith formation rooted in the narrative of Scripture and Church tradition, while also serving as a pastoral solution in building a harmonious and pious community. The congregation of the Saint Cornelius neighborhood regularly prays the Rosary, the Hail Mary novena, and attends weekly Mass with sincerity that reflects humility. These prayers serve not only as formal rituals but also as a means of strengthening faith and honoring Mother Mary as an example of humility and divine obedience (Wibowo & Virdei Eresto Gaudiawan, 2017) <sup>[27]</sup>.

In community life, people demonstrate humility through mutual respect, willingness to serve, and prioritizing the common good over personal ego. Listening wholeheartedly, forgiving mistakes, and avoiding arrogance are tangible aspects of daily social interactions. This aligns with the teachings of the Virgin Mary, who emphasized selfless, humble obedience to God's will.

Discussing the context of data validity, we found implications and challenges from experiencing the humility of the Virgin Mary, namely that the congregation's understanding of the humility of the Virgin Mary has manifested into mental attitudes and behaviors that are clearly reflected in

community life. This demonstrates the successful integration of spiritual values in a concrete local context. Humility as a relational attitude fosters solidarity, loyalty, and service, becoming the foundation for building a strong faith community.

Challenges were also identified in maintaining the congregation's consistent attitude amidst the dynamics of modernity and the temptations of individualism. Changes in lifestyle and worldly values have the potential to weaken the spirit of humility. Therefore, ongoing development through catechesis, spiritual accompaniment, and community strengthening are key to sustaining the value of humility, rooted in the Virgin Mary.

#### **4.2. Factors that hinder the community of St. Cornelius from implementing Mary's humility in their daily lives.**

Examining the inhibiting factors, through observation and interview data, several obstacles were found in the appreciation of the value of humility from Mother Mary, including:

1. Internal factors include laziness, inadequate and discontinuous pastoral catechesis, boredom, and seasonal church attendance at Christmas and Easter. Furthermore, modern social dynamics, which demand individual existence, lead to a lack of consistency in practicing humility.
2. Lack of theological and spiritual understanding of the humility of the Virgin Mary: There is a lack of theological and spiritual understanding of the meaning of humility in Catholic teachings. As Giri (2020) <sup>[8]</sup> argues, many people still understand humility textually or without deeply understanding the spiritual values contained in Mary's life as an exemplar of faith and humility. This condition tends to make people less able to internalize these values in their daily lives.
3. Individualistic and competitive culture and social values: The existence of individualistic and competitive local cultural factors is a major obstacle. In a society that prioritizes achievement and social status, the value of humility is often neglected or considered weak, making people reluctant to display humility in the community. This culture creates obstacles to realizing the humility exemplified by the Virgin Mary (Sari, 2019) <sup>[19]</sup>.
4. The influence of a materialistic economic environment: A materialistic economic environment that emphasizes wealth and greed. Greed and the insatiable desire for material things often override values of humility, making perceptions of status and wealth more dominant. This tendency emphasizes material success over spiritual values, including social and personal humility (Dewi, 2022) <sup>[20]</sup>.
5. Lack of training and reinforcement of humility values within the community: Internal factors such as the lack of training and reinforcement of Marian humility values within the community also pose obstacles. Without consistent and structured training programs from the church or spiritual leaders, these values are difficult to effectively instill and internalize in the lives of the congregation (Setiawan, 2021) <sup>[23]</sup>.

#### **4.3. Efforts made by parishes and stations so that the congregation can implement Mary's humility in daily life.**

The humility of Mary as the mother of Jesus is a central value in Catholic spirituality, guiding the faithful to cultivate

humility in their relationships with God and others. In the context of pastoral care, parishes and parishes play a strategic role in encouraging the faithful to internalize and implement Marian humility as an integral part of their daily lives. These efforts are not merely ceremonial but also based on systematic and contextual spiritual formation.

This embodiment can be achieved through several efforts, including:

1. Parishes and stations provide catechetical and recollection education that emphasizes a deeper understanding of the value of Marian humility. Through catechesis classes, prayer group development, and spiritual retreats, parishioners are encouraged to understand the meaning of humility not merely as a theological concept, but as a lived reality. Facilitators and spiritual leaders emphasize Mary's role as a role model who did not pursue worldly glory but always obeyed and surrendered to God's will (Groome, 2011) <sup>[4]</sup>. This education is designed to enable parishioners to translate humility into attitudes of respect, mutual appreciation, and humility in social interactions.
2. Parishes and neighborhoods conduct social service activities as a concrete manifestation of Mary's humility. The congregation's active participation in social work, such as helping the poor, welcoming the sick, and assisting families in need, provides practical experiences to cultivate humility and apply selfless love. This attitude of service aligns with Mary's example of humility to serve totally (Evans, 2007) <sup>[8]</sup>. Social service activities also strengthen solidarity among members of the congregation, building friendly and inclusive communities.
3. Parishes and stations use liturgy and Marian devotion as a means of experiencing humility. The celebration of Mass, the recitation of the Rosary, and special devotions to Mary are structured in such a way as to instill and strengthen these values in the hearts of the congregation. These liturgies, which encourage personal reflection and collective prayer, become important moments for the congregation to recognize the meaning of humility in their lives and strengthen their resolve to emulate Mary in a concrete way (Benedict XVI, 2007) <sup>[3]</sup>.
4. The formation of spiritual groups and Marian communities in parishes and stations provides a platform for consistent appreciation and development of humility. These groups serve as a place for mutual encouragement, sharing testimonies, and regularly engaging in various recollection and service activities. These communities help congregants cultivate humility not only as an individual experience but also as a community identity, fostering a humble and caring pastoral culture (Nouwen, 1992) <sup>[8]</sup>.
5. The Role of Catechists and Church Leaders: Catechists and church leaders play a crucial role in instilling the values of humility through faith education and community training. They employ a contextual and relevant teaching approach to contemporary conditions, ensuring that the value of humility can be truly lived and not perceived as outdated. This spiritual appreciation of the humility of the Virgin Mary also serves as inspiration for building solidarity and unity among the congregation.
6. Analysis and Implications: The value of humility implemented at St. Cornelius Station is not merely ritualistic, but has become part of the transformation of

the congregation's attitudes and culture. The observed attitude of humility reflects a living experience of faith, which is able to strengthen community life and strengthen the bonds of brotherhood within the Church. However, this positive effect needs to be continuously supported by intensive faith formation and an innovative pastoral approach so that internal and external challenges can be overcome. This observation also shows that humility as a spiritual value has high social relevance, especially in building harmony, tolerance, and a caring attitude among members of society amidst the complexity of modern life.

7. Efforts to build youth awareness. Young people are the vanguard for the church because they are the successors of the church in the future, so various efforts are needed to increase youth awareness as a generation that will continue the ideals of the church and also the nation. In this case, the parish (coaching team, reporters from across the commission socialize to the Saint Cornelius environment to implement the humility of Mother Mary in implementing the catechetical service of the people in the Saint Cornelius environment, so that with that, young people can participate in the future to build the Church.
8. The Church's approach to young people is to involve young people in various church activities, such as catechesis activities for young Catholics, environmental/station activities, involving young people in services during Eucharistic celebrations or celebrations of the word.
9. Overall, parish and station efforts to implement Marian humility are not isolated ritual activities, but rather a comprehensive development process encompassing theological education, social practice, liturgical experience, and community strengthening. This integration of activities is aimed at producing a congregation that grows spiritually and morally, and is able to express humility concretely in its personal, family, and community lives.

## 5. Conclusion

This study examines the application of the values of humility of Mother Mary in the lives of the congregation of the Station of Saint Cornelius based on the Gospel passage of Luke 1: 26-45, which describes Mary's response to the noble task from God the Father delivered by the angel Gabriel.

From the results of the thematic analysis, it can be concluded that the humility of Mother Mary is not merely a passive attitude or mere resignation, but an active attitude that involves self-recognition, acceptance of God's will, and selfless devotion to others. In the context of the Saint Cornelius Community, the congregation is led to emulate these attitudes by exploring four main aspects: self-recognition as God's servants, openness to the Divine plan, humble social involvement, and a spiritual life in prayer and sincere praise. This attitude of humility is demonstrated in the following:

1. The attitude of recognizing oneself as a humble servant of God creates strong faith.
2. Our Lady's openness to submit herself to God's will is an example for people in facing daily challenges.
3. The social attitude reflected in Mary's visit to Elizabeth underscores the importance of humility as the foundation of interpersonal relationships. The congregation at St. Cornelius Station is encouraged to implement these

values through social service, solidarity, and moral support, fostering a harmonious and inclusive community.

4. Mary's experience of humility in prayer and praise demonstrates how a consistent spiritual life strengthens a holistic attitude of humility. Prayer is not merely a routine, but an expression of intimacy and acknowledgment of complete dependence on God that shapes the spiritual character of the people.

This research contributes to nuanced research on Catholic religious teaching which has a flavor of faith education, theology, catechesis, and pastoral in the context of the church universally and specifically in the Archdiocese of Merauke by presenting a hermeneutic study of important and practical implications in the pastoral management of the church and catechesis which is tasked with fostering pastoral servants who ground the humility of Mother Mary, offering an effective path for character formation, strengthening faith, and social cohesion of the people.

Academically, this research strengthens the argument that the humility of Mother Mary is a proactive and dynamic attitude that leads people to harmonious relationships with God and others. This goes beyond mere humility to become a concrete manifestation in the pastoral and social life of the community. This research also opens up opportunities for further study on the application of exemplary Christian values in various social and cultural contexts, as well as increasingly effective and sustainable pastoral methods.

This study attempts to uncover the understanding of the congregation within the St. Cornelius Cathedral Parish in Merauke. A good and adequate understanding of the meaning of Mother Mary's humility serves as an example and illustration of the congregation's involvement in the church. Learning from an attitude of gratitude, obedience, surrender, and being a servant of God in the task of service is reflected in Mother Mary's attitude. Mother Mary's infinite gratitude is an example in her life's work.

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