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A VISION OF FAITH FOR ASIA
New Evangelisation in a Muslim Context

After a brief look at the history of the term “new evangelisation,” this paper takes up contemporary issues in Muslim majority Indonesia through the thinking and practice of the Federation of Asian Bishops’ Conferences (FABC) using the dictum of John Paul II, “new in ardour, methods and expressions.” Indonesia is a secular State where Islam is resurgent. While Islam and Christianity maintain a public role in each sphere of Indonesian life, religion is decreasingly present in an increasing number of sectors. Regarding renewing ardour: in the face of consumerist, materialistic values we need to return to Gospel values, to the Beatitudes, to voluntary poverty while working to eradicate enforced, unjust destitution. This calls for a spirituality of dialogue and engagement. A biblical spirituality grows from social involvement, a spirituality of the Reign of God in which we encounter Allah as source of life (abba) who accompanies humanity on its earthly pilgrimage (dhabar), inspiring us with new ardour (ruah). Regarding renewing methods: are we slowly but surely advancing towards a dialogal, participatory and co-responsible church? Are we holding on to the Gospel vision of a community of equals, sisters and brothers of Jesus the Nazarene, daughters and sons of the one, living God, alive in the Spirit? And in renewing our faith expressions: we need a common language with Muslims in which we can work towards ever increasing common values.

The Term

If I am not mistaken, the term “new evangelisation” was first used by the Latin American bishops at their post-Vatican Council II continent-wide CELAM assembly at Medellin in 1968, that is, on a largely Catholic continent as they commenced their common implementation of the aggiornamento of the Johannine Council (1962–1965).¹ Fifteen

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years later the term “new evangelisation” was taken up and hugely popularised by John Paul II, again in the context of a plenary assembly of CELAM, in a speech he gave at Port-au-Prince, Haiti, in 1983. John Paul’s succinct description of the new evangelisation as “new in ardour, new in methods and new in expression” gave rise in subsequent years to many theological writings and pastoral guidelines. Almost half a century after Medellin, Benedict XVI, this time with Europe very much in mind, established a new curial department to promote new evangelisation (2010) and called the recently concluded synod of bishops to deliberate on the same topic (7 – 28 October 2012). Regarding the latter, outside commentators have pointed out that Asian interventions in the synod called for a humble, listening church.

While constant rapid social change understandably calls for an ever renewed evangelisation, and mindful also that the church itself is in constant need of renewal—ecclesia semper reformanda—we might well question the relevance of such a concept to areas like Asia where the church is a minority. Is the term applicable only to the Catholic-majority peoples of the Philippines and Timor Leste?

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2 See, L’Osservatore Romano, No. 16 (780), 18 April 1983, 7-9.

3 See, for instance, Carlos Mesters in his keynote address at the fourth general assembly of the Catholic Biblical Federation in Bogota (Dei Verbum No. 15/16, 1990, 25-39). My own development of the threefold “newness” of evangelisation in an eastern Indonesian context can be found (a decade later!) in the volume Bejana Tanah Nan Indah, Ende: Nusa Indah 1993.

4 See, Apostolic Letter “Ubicumque et semper” establishing the Pontifical Council for Promoting the New Evangelisation (21 September 2010).

5 “A Listening Church” (Gereja yang Mendengarkan. Report of the Indonesian National Catholic Assembly [SAGKI] in the Jubilee Year 2000) was the theme of the national assembly of the Indonesian Church in the Jubilee year 2000.

6 “The church constantly needs herself to receive the proclamation of the Gospel … continually repenting and reforming …” (Paul VI, Evangelii Nuntiandi, 8th December 1975, par. 15).
We are well aware that in each and every situation, whether we are a religious minority or majority, we are all called to evangelise. The church is for mission; that is our calling and task. The Asian Churches, as small minority pockets living in the midst of majority Muslim, Buddhist or Hindu communities, were invited by the FABC Office of Evangelisation to reflect on whether our ardour has diminished, our methods are no longer appropriate and our faith expressions no longer ring true. The western church seeks a renewed spirit as its institutional presence implodes and its leadership loses credibility. With the spiritual renewal apparent since the election of Bishop Francis of Rome, the time is ripe for the Asian Churches to undertake a critical self-reflection and see whether we need to re-formulate a vision of faith for the peoples of Asia.

New in Ardour

If there are Christian communities in Muslim-majority societies that seem to lack ardour, we need to ask why. Indonesia, with the largest Muslim ‘umma in the world, is a secular State where Islâm is resurgent. Religious resurgence can be seen as a reaction to seismic cultural shifts. Today the ever widening and ever more complex global market economy is causing a paradigm shift in cultural understanding. Just one example: seventy years ago the kyai (Muslim teacher) and the Christian pastor were the main source of outside news as radios were few; today the social network Facebook is the most frequently used website (31 million Indonesian users in 2010), satellite disks bring CNN and other commercial-value “news” systems into once remote villages, while 80% of the people have access to handphones, increasingly the main source for news, information

7 Consultation of FABC Office for Evangelisation immediately following up the 2012 Synod in Rome. “A Vision of Faith for Asia,” Bangkok, 6-8 November 2012.
8 The decrease in both numbers and percentages of Christians active in institutional churches in the West is startling; even more so is the loss of credibility of the hierarchy due to, among other causes, their cover-up of child abuse by clergy.
9 Although Francis’ apostolic exhortation Evangelii Gaudium (November 2013) takes up a majority of the bishops’ propositions formulated during the October 2012 Synod, it is a very personal document, and not called a “post-Synodal” exhortation. Embracing many of the creative currents expressed during the 2012 synod, it reads more like a vision-mission statement for Francis’ pontificate.
and social bonding. In this context, two cultural trends are mutating the traditionally tolerant religious culture of the people.

**Consumerist Global Capitalism**

The first trend is a creeping materialistic tendency driven by modernity and post-modernity, particularly among those who wield power. While Islam and Christianity maintain a public role in each sphere of Indonesian life, religion is decreasingly present in an increasing number of sectors. Materialistic values such as competition, social standing and consumerism are making inroads. Neo-liberal capitalism does not believe in human freedom but in the freedom of the market. It believes that millions of selfish, price-driven decisions, when left to market forces, will create the greatest social good. In such an economy, driven by a lust for raw power and an insatiable greed for wealth, there is little room for authentic religious humanism, for conscience and compassion, for dignity and equity, for solidarity and cooperation, for integrity and sustainability. The media run on (soft) pornographic advertising, while the economy faces prolonged financial uncertainty.

In such a global culture, God becomes unnecessary: “missing but eventually not missed.” Unsurprisingly a practical agnosticism holds sway among many of the urban stakeholders at the centre of power. As the urban elite find that they can function in a modern environment without reference to the living God, religion is relegated to group identity and cultural expression. These tendencies are present among both Muslims and Christians, although change is not occurring at the same rate in all the islands, nor in each place within any one island. Some areas are more affected than others.

**New Evangelisation:** In the face of consumerist, materialistic values we need to return to Gospel values, to the Beatitudes, to voluntary poverty while working to eradicate enforced, unjust destitution. A witness to joyful simplicity, above all in those of us called to live “evangelical poverty,” and those in positions of church leadership. For over forty years, the FABC has called us to “dialogue with the poor,” a term that must not remain in the realms of rhetoric, let alone as an ecclesial “slogan,” but witnessed to in day-to-day life. When we

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do, we increase in ardour. Dramatic symbolic gestures by Bishop Francis of Rome confirm this.\footnote{For instance, the 2013 Maundy Thursday washing of the feet of young detainees both Catholic and Muslim, men and women, and of the physically-challenged elderly in 2014; Francis’ first trip outside Rome was to a group of undocumented refugees; his embracing of a severely disfigured man; his silent prayer on 26th May 2014 at the barrier wall cutting off Palestinians from their land, farms and livelihood.}

\textit{Resurgence of Political Islâm}

The second trend is the more exclusivist ethno-religious sub-culture arising among those threatened by rapid change. In Indonesia some one hundred and fifty-plus local government laws have been enacted establishing Shari’ah law in certain areas (such as women’s dress); these have been declared unconstitutional by the Constitutional Court in Jakarta, but have yet to be abrogated. Virtually un-implementable laws of sectarian bias have been promulgated in education (2003), the arts (the Anti-Pornographic Law of 2008) and health (2009). Some 200 places of worship have been attacked over the past few years, mostly Christian. Majorities are still intolerant of minorities, as for instance when Muslims in 2010 prevented the Huria Kristen Batak Protestant Church from celebrating their weekly liturgy in Bekasi (a satellite city of Jakarta). Incidents multiply as the police and central government are loath to intervene.

In this complex situation, “Christian pockets” in a Muslim milieu tend to close in upon themselves, and religion becomes a matter of ritual, devotion and individual preoccupation or, at most, family concern. Witness to the wider society—mission \textit{ad extra}—fades away. Eight years ago the Indonesian Bishops’ Conference identified the root of political corruption as “a faith that no longer influences daily life.”\footnote{Sidang Konferensi Waligereja Indonesia (3-13 November 2003), \textit{Nota Pastoral: Keadilan Sosial Bagi Semua, Aspek Sosial Politik}.} Religion is confined to regular ritual and devotion, augmenting group identity without impacting upon the values by which we live.

\textit{New Evangelisation:} From Muslims we can learn to “re-engage” with society, to work and struggle with them for a faith-based, justly compassionate society. We do this in inter-faith NGOs, and in neighbourhood inter-faith groups. We can do this only when we know and trust each other. When we do, we learn from each other: from the five prayer times of Muslims,\footnote{The five-times-a-day tradition is still alive in Christian monasteries and among those who pray the entire breviary each day. As we know, both Christians and Muslims inherited this tradition from our Abrahamic forebears.} from the Ramadhan fast (the Muslim “Bi-
ble month” when families read the Qur’an while fasting during the
day and celebrating as family at night); from the amal bakti/almmsgiv-
ing: not just caritas but justice. In short we need to return to the
declaration Nostra Aetate of the Vatican Council and walk in part-
nership with Muslims. Neither “quietism” (religious as personal and
family ritual) nor extremism (responding to violence with violence) is
part of Gospel evangelism. The more violent the extreme minority
become, the more tolerant we need to grow: “Love is always patient
and kind; love is never jealous; love is not boastful or conceited; it is
never rude and never seeks its own advantage; it does not take offence
or store up grievances. Love does not rejoice at wrongdoing, but finds
its joy in the truth. It is always ready to make allowances, to trust, to
hope and to endure whatever comes.” (1 Cor 13:4-7)

This calls for a Spirituality of Dialogue and Engagement. A bibli-
cal spirituality grows from social involvement, a spirituality of the
Reign of God “on earth as in heaven” (Mt 6:10) in which we encounter
Allah as source of life (abba) who accompanies humanity on its earth-
ly pilgrimage (dhabar), inspiring us with new ardour (ruah). Our
reading of the scriptures will then make us more and more sensitive
to social and inter-faith issues. While maintaining our clear identity
as a Christian faith community, we do not exclude “the other.” “Any-
one who is not against us is for us” (Mk 9:40). Mission does not put us
into a relationship of competition with Muslims let alone violence. As
we learn from Nostra Aetate (par. 3) we have more in common than
we have in conflict. And in this time of rapid change we share many
of the same fears and doubts and insecurities. We are called to em-
brace “the other,” lay aside thoughts of competition, victory and dom-
inance. When we embrace our faith-filled humanity and that of the
Muslim we are buoyed up by a sturdy self-acceptance as we experi-
ce the loving embrace of Allah present in our common humanity, a
loving embrace that changes everything. With a spirituality of dia-
logue we welcome our own vulnerability with courage as we embrace
the other, regardless of their belonging to the majority community,
regardless of their Islâmic affiliation or our tragic history of mutual
intolerance.

Together we “worship God who is one, living and subsistent, mer-
ciful and almighty, the creator of the heavens and the earth who has
spoken to humanity” (Nostra Aetate par. 3) and so are embraced in an
overwhelming sense of belonging. Muslims are no longer competitors,

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14 We might recall the saying of Helder Camera: “When I give money to the
poor they call me a saint; when I ask why they are poor they call me a com-
munist.” Bartimeus asked not for spare change to feed him for a day, but for
eyesight so that he could look after himself (Mk 10:51).
let alone enemies, but fellow pilgrims gifting us opportunities for connection. Anger and violence give way to compassion, feelings of affection and affiliation.

What, then, is “new”? More is needed than traditional tolerance, mutual respect and a formal acceptance of others. As rapid change uproots and unsettles, so inter-faith networks need to work assiduously towards a deeper mutual understanding and acknowledgement, what voices in the Federation of Asian Bishops’ Conferences (FABC) have termed “mutual conversion.”

The more impervious religious boundaries become and the more our religious identity is politicised and instrumentalised, the more we need to embrace the conciliar vision of a living faith in an on-going living dialogue. For 45 years the FABC has called our dialogue with living faith-traditions, a dialogue of life and faith, of witness and work.

New in Methods

In the context of the fragmentation of local communities (cultures and peoples) and the ever greater concentration of power in the global forces of capitalism, predictably demagogy has risen both in politics and among extremists in religion. It is becoming harder to identify leaders who stand for the common good, the whole pluralistic society, and the health of the wounded earth. The majority of Asia’s Christians are now migrants, or the descendants of migrants, living in another’s culture in the city. The uprooted are prey to demagogy and extremism.

New Evangelisation: Simply we need gracefully to return to the Vatican Council’s way of doing things: the conciliar, synodal, participatory method. Shared, servant leadership in a community church. John Paul II once stated that the whole of the conciliar corpus can be summed up in the one word “dialogue,” while Francisco Claver saw

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15 See, Jonathan Yun-ka Tan, Missio Inter-Gentes: Towards a New Paradigm in the Mission Theology of the Federation of Asian Bishops’ Conferences (FABC Papers No. 109), Hong Kong 2004. Also, Matteo Rebecchi, Globalisation and Religions: Indonesia, in: Tiziano Tesolini (ed.), Mission and Globalisation, Osaka: Asian Study Centre 2009. Interestingly, the first ever seminar on faith and secularism to be organized by the FABC over its 40-year history took place only recently, in September 2011.

the key insight of the Council as participation.¹⁷ Thus three terms shape our methods of evangelisation: dialogue, participation and co-responsibility.

A Communion of Equals: In baptism, confirmation and the Eucharist we are a community of equals: “Since everyone of you that has been baptised has been clothed in Christ. There can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male and female for you are all one in Christ Jesus.” (Gal 3:28; cf. Col 3:11)

A Communion of Communities: Actually, Islam is a very decentralised faith community rooted in the ‘umma of the local mosque. Meanwhile the FABC Churches have committed themselves to a “new way of being Church,” primarily via basic ecclesial communities (BECs). If along the way our BECs have become absorbed by a pre-Vatican II clerical, pyramidal church structure (small communities as little more than devotional and administrative sub-units in a parish), then we need to return to the church as a “communion of communities” guided by servant team leadership, where evangelisation is dialogic, participatory and co-responsible. Any sense of enforcement, or clericalism has to give way (kenosis) to a Gospel-inspired humility.

Shared, Servant Leadership: We need community, intimate communities guided by shared, servant leadership, in order to be delivered out of bondage into the freedom of the Promised Land: from loneliness into companionship, from poverty into sufficiency, from sorrow into joy, from obscurity into acknowledgement, from dependency and submission into empowerment.

The Wounded Healer: Henri Nouwen once wrote, “The great illusion of leadership is to think that someone can be led out of the desert by someone who has never been there.”¹⁸ As leaders, our only real authority is our intimate knowledge of the bondage itself and the ways we were delivered into freedom. When we lead, our authority is our experience of the freedom-journey. How could a person who has never experienced the slavery of his own heart efficiently lead a motley bunch of slaves to the Promised Land? As leaders we must first walk the lonely journey into the substance of our own soul. We must discover the place of bondage in our own heart—the loneliness, restlessness, frustration, emptiness, loss, helpless dependency, or what-

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¹⁷ Originally in an East Asian Pastoral Review article, more recently in Claver’s final written testament, The Making of a Local Church, Quezon City: Claretian Publications 2009, 107ff.

ever. And we must trust that our most personal experience is also universal (cf. 1 Cor 9:19-23; Heb 4:15; 5:2).

People we love and lead have the same conflict in their hearts, and they yearn for leaders who know the experience and are prepared to lead them out of it. We must feel the place of bondage in our own heart, rather than avoiding it. And so the method and mode of leadership is that we become intimately familiar with the place we want to leave. This is the way to truly understand those I am called to lead. Authority is respected when we understand the others.

Having experienced slavery, we will learn how to walk out of it into the freedom of the Promised Land. Having walked the walk, those who look to us for leadership will trust the authenticity of our calling. And they will feel real hope. In igniting the joy of the Gospel—evangellii gaudium—we shall rediscover the “Gaudium et Spes Church” of the council.

Our calling as leader is to communicate clearly the nature of the journey to freedom, healing, wholeness, salvation in Christ. We are called to spread a message of hope and point the way towards the Promised Land. In vulnerability is strength, though wounded we heal (cf. 2 Cor 12:10).

An Incarnate Spirituality: We share our experience of our faith in Jesus the Word of God. In sharing insights on the Word of God we bring the whole of creation into our evangelising, for our proclamation is holistic. As Islâm is a creation-centred faith community, so we integrate creation spirituality with salvation/liberation spirituality, the creation with the cross. Our witness is positive: “God so loved the world that God gave his only Son so that everyone who believes in him may not perish but may have eternal life. For God sent his Son into the world not to judge the world, but so that through him the world might be saved.” (Jn 3:16-17)

The Reality: What do we see in our local Churches in Asia? Is authoritarian leadership making a comeback, or are we slowly but surely advancing towards a dialogal, participatory and co-responsible church? Is clericalism making a comeback or are we holding on to the Gospel vision of a community of equals, sisters and brothers of Jesus the Nazarene, daughters and sons of the one, living God, alive in the Spirit? One reason why Pentecostal churches are attractive to our migrant Catholics in the cities is that each member is valued for her/his special charism, each has an active role, each is known by name and accepted into a warm community. Since the Bandung Assembly of 1990 the FABC has been inspiring us with “a new way of being church,” this is our vision of faith for the church in Asia. Small
communities among the uprooted in our cities, when inspired by dialogic, participatory and co-responsible leadership, constitute warm, welcoming communities that encourage and strengthen.

**New in Expression**

How, then, are we to express our Christian faith in a Muslim society, in a pluralistic and secular State? Clearly we need a common language in which we can work towards ever increasing common values. On 13th October 2007 *A Common Word between Us and You* was published, a statement initially signed by 138 Islâm scholars from all main traditions of Islâm. This universal declaration has triggered a new era of mutual listening between Christian churches and Islâm. In Indonesia itself a number of influential Islâmic associations speak the language of human dignity, rights and duties. When we respond in kind, we find ourselves expressing our faith in understandable, acceptable terms.

**New Evangelisation:** Religion joins the discourse in the public domain as a dialogal partner when its moral and ethical values are translated into universal values in a common tongue. In open debate there is mutual enrichment, and this non-structural power of open communication is a democratic mechanism of control through achieving a renewed consensus, as long as “universal values” is not code for Western, or any other, global hegemony, but rather lasting transcendental values at the core of what it is to be human. This is why the locus of much Christian contextual theology is found in quality broadsheets such as *Kompas* (quality morning daily paper, Catholic) and *Suara Pembaruan* (afternoon quality paper, Protestant). We freely, and I trust accurately, translate our key values, our key faith convictions, into language understandable to the majority Muslim community.

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19 *A Common Word between Us and You*, Jordan 2007. Initially including just one Indonesian, namely Nasaruddin Umar, Secretary General of the Nahdhatul Ulama Consultative Council, and Lecturer at the State Islâmic University Syarif Hidayatullah in Jakarta. For on-going dialogue see website www.acommonword.com

20 One thinks of the Wajid Institute, as well as the largest, mass Islâmic organization, Nahdhatul Ulama (with over 40 million members).

21 One is reminded of Habermas who states that creating a consensus through open dialogue in a common language is “the tribune of public opinion that is dialogical and emancipatory” when justice is one of its constitutive elements. See, Andrew Edgar, *Habermas: The Key Concepts*, New York: Routledge 2006, 3-4, 23.
Hopefully, public media are not speaking in one tongue (universal values) while seminaries and theological institutes speak in another (exclusivist, encapsulating “in-speak”), for clearly all our faith expressions must avoid exclusivity. For any clash is not so much between Christian faith and Muslim faith, but rather between faith expressions that are “euphorically infallible” (exclusive) and those which are “inclusively-pluralistic” (open to a greater Truth). A modern pluralistic society like Indonesia does not demand the removal of religion from the public sphere, nor its marginalisation or privatisation as is possibly the case in parts of the “West.” A healthy pluralistic society does, however, deny any place to expressions of dogmatic absolutism.

Inclusive-pluralistic expressions of our Christian faith will shape a reforming paradigm. Muslims and Christians together embark on the road to social justice, equality and harmony among Indonesia’s multi-cultural and multi-religious communities. Inclusive-pluralistic expressions of our Christian faith gain us the necessary freedom to grow fruitfully without distorting interventions from the State due to pressure from fearful minorities among the majority. Our expressions should be as open as those of Jesus who spoke in aphorisms, paradox and parables, free of the encapsulating dogma, rigid orthodoxy and fear of change dominant among the Judean temple authorities.

Faith expressions may well be ambivalent. They may convey our conviction as a moral force for public and personal ethics in a Muslim-majority society, but they may also communicate our presence as a sectarian force.

Religion is apparently “bi-polar.” Any Christian expression worthy of the title “new evangelisation” will surely be a force for peace and reconciliation.

The sectarian face of religion expresses itself in mono-linguistic, fundamentalist language. May I dare to suggest that the current Latinisation of our vernacular liturgy is in line with the mono-linguis-

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23 In Indonesia inter-communal violence is known as “horizontal violence” to distinguish it from “vertical violence,” that is, between (groups of) citizens and the State.

24 The term used by Redem Kono, see Kiprah Politis Agama di Indonesia: *Vox* 55/01 (2011) 14-50.

25 Each and every inter-communal conflict has eventually been brought to an end by credible members of each faith tradition.
tic, sectarian language of fundamentalist groups?26 We do not need a “Taliban Catholicism”!27 Faith is primarily a matter of authentic relationships with oneself, another, the earth and God’s Self. Our faith-relationship with the Christ is expressed in the language and culture of the people. We are all too aware that one of the burdens of colonial history is to be classified as “foreign,” “western,” debris left over by the colonial age. Evangelisation becomes “new” when the poor, the previously inarticulate, express their living faith in their own way. I have found that bible sharing in basic communities of the marginalised is a prime site where “new” expressions of faith emerge as resource for living anew.28

And, indeed, for 45 years the FABC has urged us to undergo a continuous dialogue with culture. In the Asian cultures of the poor and the marginalised, in the popular cultures of the masses, we express our clear Christian identity, express our unambiguous Gospel values.

To Conclude

We can live out Francis’ exhortation in renewing our ardour by embracing “the other” in our common humanity and in a common calling to work for a justly-compassionate society rooted in our living faith traditions, Christian and Muslim; in renewing our methods by returning to church communities at every level that are increasingly dialogic, participatory and co-responsible, and in renewing our expressions as we accompany people on their spiritual quests moving forward to communicate our faith convictions in the language of the majority community, while listening to the poor as they articulate their faith.

26 According to press reports, Archbishop Ignasius Suharto of Jakarta caused the biggest laugh of the October 2012 Synod when he explained how the literal (formal correspondent) translation of “Et cum spiritu tuo” insisted upon by Rome comes out as “Dan bersama rohku,” meaning “and with your (evil) spirit”! In day-to-day parlance “roh” is the spirit of the dead!

27 This is an expression sometimes used on the island of Flores, eastern Indonesia, when certain Catholic youth react violently to the violent acts of extremists from the majority community.

In the 2012 synod Cardinal Luis Antonio (Chito) Tagle of Manila reminded us that for the church to be a place where people meet God, it needs to learn from the example of Jesus: humility, respect for others, and “the power of silence.” He said, “Confronted with the sorrows, doubts and uncertainties of people, she cannot pretend to give easy solutions. In Jesus, silence becomes the way of attentive listening, compassion and prayer. It is the way to truth.” In brief, the “New evangelisation” is asking us to go deep inside ourselves and examine our keenest instincts, our yearnings for the empowering presence of the God of life.

Actually, none of this is particularly “new,” but rather a call to rediscover the faith vision conveyed in the documents and statements of the FABC which, for over four decades, has endeavoured to translate the vision, spirit, joy and creativity of the Second Vatican Council into our multiple Asian contexts.

The final message of the 2012 synod invites us back to a contemplative frame, to a “deep reading” of our relationships with ourselves, others, the world and God. This attitude opens up the possibility of rediscovering the face of Christ in the poor. For me, then, new evangelisation is a call to be courageously joyful witnesses of the Gospel and so rediscover the “Gaudium et Spes Church” of the council, a council called by John XXIII to be a “new daybreak,” a “new Pentecost.”

**Abstracts**

tern und Brüdern Jesu von Nazaret, Töchtern und Söhnen des einen, leben-
den Gottes, lebendig im Geist hoch? Und zur Erneuerung unserer Glaubens-
ausdrücke: Wir brauchen eine gemeinsame Sprache mit Muslimen, mit der
wir auf immer wichtiger werdende gemeinsame Werte hinarbeiten können.

Después de una breve mirada a la historia del término “nueva evangeliza-
ción” este artículo se ocupa de temas actuales de Indonesia, mayoritaria-
mente musulmana. Lo hace a través del pensamiento y la práctica de la Fe-
deración de las Conferencias Episcopales de Asia (FABC) y parte del lema de
Juan Pablo II: “nueva en su ardor, en sus métodos y expresiones”. Indonesia
es un estado secular donde el islam resurge. Mientras el islam y el cristianis-
mo mantienen un papel público en cada esfera de la vida en Indonesia, la
religión es cada vez menos presente en un número creciente de sectores. Lo
que se refiere al ardor renovador: de cara a valores de consumismo y materia-
limo tenemos que retornar a los valores del evangelio, a las bienaventu-
ranzas, a la pobreza voluntaria, al mismo tiempo de trabajar hacia la erradi-
cación de la precariedad forzada e injusta. Esto clama por una espiritualidad
de diálogo y compromiso. Una espiritualidad bíblica surge de la participación
en la sociedad, una espiritualidad del Reino de Dios en la que encontramos a
Alá como fuente de la vida (abba) quien acompaña a la humanidad en su
peregrinación terrena (dhabar) y nos inspira con nuevo ardor (ruah). Lo que
se refiere a los métodos renovadores: ¿estamos avanzando poco a poco, pero a
paso firme hacia una iglesia dialogal, participativa y corresponsable? ¿Nos
orientamos en la visión evangélica de una comunidad de iguales, hermanas y
hermanos de Jesús de Nazaret, hijas e hijos del único Dios vivo, vivificados
por el Espíritu? Y en cuanto a la renovación de nuestras expresiones de fe:
nos hace falta un lenguaje compartido con los musulmanes en el que podamos
trabajar hacia siempre más valores compartidos.

Après un bref regard sur l’histoire du terme « nouvelle évangélisation »,
cet article traite des défis contemporains dans l’Indonésie à majorité musul-
mane à travers la pensée et la pratique de la Fédération des Conférences
épiscopales d’Asie (FABC), en prenant pour cadre l’injonction de Jean-Paul
II : « nouvelle par son ardeur, ses méthodes et son expression ». L’Indonésie
est un état laïc où l’islam reprend de la vigueur. Alors que l’islam et le chris-
tianisme gardent un rôle public dans chacune des sphères de la vie indonés-
ienne, la religion est de moins en moins présente dans un nombre croissant
de secteurs. En ce qui concerne le renouvellement de l’ardeur : face aux va-
leurs consuméristes et matérialistes, il nous faut revenir aux valeurs de
l’Évangile, aux Béatitudes, à la pauvreté choisie, tout en travaillant à éradi-
quer la misère forcée et injuste. Cela demande une spiritualité du dialogue et
de l’engagement. Une spiritualité biblique germe de l’engagement social, une
spiritualité du Règne de Dieu dans laquelle nous rencontrons Allah comme
source de vie (abba) qui accompagne l’humanité dans son pèlerinage terrestre
(dhabar), nous inspirant d’une nouvelle ardeur (ruah). Quant aux méthodes
renouvelées : avançons-nous lentement mais sûrement vers une Église de
dialogue, de participation et de coresponsabilité ? Est-ce que nous tenons à la
vision évangélique d’une communauté d’égaux, sœurs et frères de Jésus de
Nazareth, fils et filles du Dieu vivant, l’unique, ardents au souffle de
l’Esprit ? Et pour renouveler nos expressions de foi : nous avons besoin d’un
langage commun avec les musulmans pour pouvoir œuvrer de plus en plus à
des valeurs communes.