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Modernity, Globalization, Religious Fundamentalism and Interfaith Dialogue an Indonesian Perspective

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Modernity has caused a dramatic change in human life. Among many things that are associated with the phenomenon of modernity, one is related to the development of science and technology, as well as to the revolution of telecommunication, digital computers, audiovisual media, internet and the like. On the one hand, it has produced some new prospects and opportunities, but on the other hand it has also created some new risks and threats. A development in medical science, for example, can lead to an increase in life expectancy and yet it can also degrade human body by reducing it to *a mere* collection of things. A revolution in media, telecommunication and information technology can make what is far become near, but at the same time what is near can become far. In sum, despite leading to various developments and innovations, *modernity does not always* overcome ambivalence. Very often it even creates certain paradoxes. Modernity has also affected Indonesia.[1] For example, *Facebook* has revealed that it has 64 million users in Indonesia who actively access their accounts on a monthly basis; and this number puts the country in the social networking site's top five largest markets.[2]

At a first glance, we could say that, in the territory of the Indonesian archipelago with 1,919,440 square kilometers or 741,050 square miles, the progress of modernity has been uneven. It still remains a big challenge for many Indonesians living in the remote areas and islands. At a deeper

level, one will realize that modernity in Indonesia has not yet been fully synthesized or integrated with cultural tradition and local wisdom. It has brought various local cultures and traditions into a closer contact, but at the same time it has also led to the impression that one's own culture and tradition are under threat. It has paved the way for a new birth of freedom and a release from closure, but it has also opened it to a change that gives potentially negative impacts in the political, economic, social, cultural and religious arenas.

Modernity, Globalization and Its Impacts

In an era shaped by modernity that has undergone dramatic changes, one could say that the world with its complexities and dynamics is becoming – to borrow McLuhan's words – a global village.[3] Modernity thus gives prominence to the process of globalization. As such, the terminology 'global village' is problematic because a village is usually characterized by a high degree of homogeneity, whereas the world is so heterogeneous; and yet one has been made aware that through various technologies, space and time have been compressed. It is the term 'compression' that is then used by Robertson to come to the definition of globalization. According to him, globalization is 'the compression of the world'.[4] Of course, what is indicated by globalization here cannot be understood narrowly in terms of economy; in fact it will cover all aspects of human life.

As such, globalization is not a new phenomenon. Its idea is not without history either. The process of globalization that has had a great *impact in a sociological, anthropological and psychological sense has, in turn, given rise to what we can call 'relativization'.* Robertson argued that relativization 'is a central – perhaps the central – sociological and anthropological phenomenon of the globalization process'.[5] Relativization is different from relativism. Relativism is a conviction that several viewpoints on a certain issue are so different that there is nothing right or wrong; whereas relativization points to a consciousness in which one recognizes that there are some alternatives to his/her viewpoint which call it into question. In the

process of relativization, a certain viewpoint that has been taken-for-granted is now regarded as just one among a number of competing viewpoints. *In confrontation with a view point* that often appears very different and perhaps antagonistic, *relativization will then produce a feeling of insecurity; and this feeling will, in turn, produce its derivative feelings, such as: perplexity, disorientation, distrust,* anxiety, *frustration and fear.* It is in this kind of dynamics that 'fundamentalism' comes up. In fact, relativization has been largely responsible for what has come to be called fundamentalism.[6] As one of the symptoms of moral insecurity, fundamentalism can be characterized by communality in its various forms; it can occur for a religious, ethnic, xenophobic or any other motive. For those who support any movement related to fundamentalism, history is perceived to have gone off track and an effort must be made to make history right again. On this point, one can remember what Ostow called 'apocalyptic thinking', in the sense that 'the world as we know it will be destroyed, but a remnant of humanity will be saved to repopulate the world as a new era of perfection, happiness ….'[7] Religious fundamentalism then reflects a desire to go back to truth; and so it can be understood as a defense mechanism against any religious error or compromise.

In the context of Islam, religious fundamentalism must be understood by calling to mind the reality that Islam developed during a golden age in which its followers grew rapidly in numbers, its territory spread out enormously, and its cultural and religious civilization developed tremendously. Through *Bayt al-Hikma* (the House of Wisdom), as the center of learning, where books on various fields and works were collected and translated into Arabic, new knowledge had developed. Thus, we hear names such as: Al-Kindî (d. 873), Al-Fârâbî (d. 950), Ibn Sînâ (d. 1037) and Ibn Rushd (d. 1198) who combined Aristotelianism and Neoplatonism with other ideas introduced through Islam, or Al-Khwârizmî (d. 850), Abû Bakr al-Râzî (d. 925) and Ibn Al-Haytham (d. 1040) who gave a big contribution to mathematics and science, or Al-Jahiz (d. 868) and Ibn Tufayl (d. 1185) in the field of literature, or Al-Baqillânî (d. 1013), 'Abd al-Jabbâr (1025), Al-Ghazâlî (d. 1111) and Fakhr al-Dîn al-Râzî (d. 1209) in theology (*'ilm al-kalâm*).

After achieving its glory in its first five centuries, however, the crisis occurred, especially with the Western hegemony over Muslim societies.[8] Sayyid Qutb (d. 1966), for example, believed that the decline of Islam wasdue to the loss of the Qur'an as the sole source of guidance and basis for all action.[9] According to him, it is necessary for Muslims to re-create the existential seclusion and to rely only on the Qur'an.[10] It follows that everything non-Islamic must be rejected. Some observers describe the al-Qaeda 'holy war' against America and its allies as representing an existential struggle against non-Islamic societies and values.[11] The acts of cruel treatment and sectarian violence that have been carried out by certain militant groups, like the Taliban, the Islamic State (ISIS), Boko Haram and al-Shabab seem to go in a similar direction.

In the beginning of the 20th century, a Turkish Muslim scholar and Sufi named Said Nursi (1877-1960) addressed a big crowd of about 10,000 Muslims to encourage Christian-Muslim relations at the Umayyad Mosque in Damascus, Syria. About 90 years later, in May 5, 2001, at the same location, the St. John Paul II also said:

Today, in a world that is increasingly complex and interdependent, there is a need for a new spirit of dialogue and cooperation between Christians and Muslims. Together we acknowledge the one indivisible God, the Creator of all that exist. Together we must proclaim to the world that the name of the one God is 'a name of peace and a summons to peace'![12]

Tragically, Syria is now very far from being in a peaceful situation. A dilemma has then come up within the Church. The statement by Archbishop Silvano M. Tomasi in July 1, 2015, for example, says that 'the answer to terrorism cannot be a military response',[13] and yet a message written by Cardinal Louis Sako, in October 22, 2015, affirms that 'an international coalition must be formed with Arab and Muslim countries under a UN Mandate to take serious military action aimed at liberating the areas occupied by terrorist groups and restoring political and economic stability, security, and good neighbourly relations'.[14]

Religious Resurgence and Fundamentalism in Indonesia

Indonesia is recognized as a home to the world's largest Muslim population. In general, Indonesian Muslims follow the Asharite school of theology and the Shafi'ite school of law (*mazhab*). Regarding its historical evidence, some argue that Muslims entered into Indonesia from Gujarat (Cambay) India, or from Persia, through cosmopolitan traders in the late 13th century. Some others argue that Islam came to Indonesia directly from Arabia in the 7th century. Certain scholars even argue that, among many agents who are involved in the spreading of Islam in Indonesia, one cannot disregard the role of Chinese Muslims.[15] It is not difficult to figure out the reasons why there are some theories about this, because it is related to the conviction whether Islam in Indonesia is 'an orthodox Islam' coming from the 'original source' or not. Some would tend to carry on the banner of preserving a puritan Islam, and some others will be on the side of an 'inculturated' Islam.

Despite the different opinions on the time of the coming of Islam to the Indonesian archipelago, it is clear that in those periods, Hinduism and Buddhism had been embraced by some Indonesians. Hindu influences had reached the Indonesian archipelago as early as the first century, whereas Buddhism had arrived around the second century. Some people in the archipelago adopted both Hindu and Buddhist beliefs by fusing them with pre-existing native folk religion and animist worldviews. The process of the conversion of the Indonesians to Islam itself has been explained in various theories, one of which is related to the role of the Sufis especially through the works of the Nine Muslim *wali*-s in Java. Among Javanese people, Islam was easily embraced because it corresponds to the Javanese cosmological-mystical doctrine.

As such, the Javanese Islam shows 'a nuance of un-orthodoxy', particularly in the teaching that is based on the mystical doctrine of 'non-duality'. What is meant here is the belief that 'the reality in creation is not different from the creator'. The term that is usually used to designate

this belief is called 'pantheism' and/or 'monism'.[16] In fact it has its roots in the Hindu-Buddhist tradition. In Hinduism, the idea of pantheism or monism is found for example in the characteristic tenets of the Vedas and the Upanisads, for Brahman as a reality of a higher order is believed to be one with the world; Brahman as the 'world soul' is considered as living in everything. Whereas in Buddhism, due to the belief that the goal of life is 'a state of the individual rather than a relation' – and thus 'oneness' – in a certain sense, it then corresponds to the idea of pantheism or monism.

Yet, Javanese Islam is not the only inculturated Islam that shows 'a nuance of un-orthodoxy'. It should be noted that Islam in Indonesia has many faces. In the West Lesser Sunda islands, in an island called Lombok, for example, we hear about *Islam Wetu Telu*. The word '*telu*' means three. Regarding '*wetu*', there are some different interpretations, one of which is 'time to pray'. One of its teachings that 'a new-born baby inherits the sins of his/her parents in the past'[17] is certainly incompatible with the orthodox teaching of Islam that 'every human being is born in a pure state without sin'. We also hear about Minangkabau Islam, in which women are put in a strong position in matters of inheritance. One could elaborate further the nuance of un-orthodox Islam as found through Achenese Islam, Sundanese Islam, Maduranese Islam, Buginese Islam, Banjarnese Islam, etc. Overall, according to MirzaTirtaKusuma, Indonesian Islam is certainly not monolithic.[18]

Clifford Geertz divided Indonesian Muslims into three categories: *santri*, *priyayi* and *abangan*. *Priyayi* represents the nobility whose faith is built upon very deep-seeded Javanese-Hindu culture and mysticism. *Santri* represents the middle class with a more Salafist Islam, whereas *Abangan* represents the lower class whose faith is also tied to pre-Islamic cultures and beliefs. Some Muslim scholars introduce other categories like: the rationalists, the neo-modernists, the formalists, the substantivists, the indigenists, and the fundamentalists.[19] Regarding the last group mentioned, one will realize that the growth of fundamentalist movements in Indonesia has been provoked by a group of Muslims who support a

passionate concern to return to the foundations of Islam combined with a struggle against any modern secular culture.

The growth of fundamentalism is inseparable from the socio-economic and political context of a society. In many Third World countries, including Indonesia, the resurgence of the religious politics that leads to fundamentalism is caused by certain reasons.[20] Firstly, religion in Third World societies often serves as a vehicle of political opposition. This is due mainly to the failure of state-promoted development plans. Secondly, the growth of religio-political movements is frequently influenced by external events through globalization of radical ideas. Very often religio-political movements are accompanied by violence.

The incidents that took place in Indonesia due to a number of violent confrontations between the indigenous (Christian) people in East Timor, Flores, and Borneo against the Muslim migrants, including the tragedy of Ambon in Moluccas and Poso in Central Celebes at the end of the New Order regime in 2000-s and the terrorist attacks in Bali (2002 and 2005) and around Jakarta (2003 and 2004), clearly show us a feeling of insecurity because some adherents of a religious community have to go through a struggle in the midst of the surrounding cultures for rescuing and maintaining the founding principles of their religious identity. Basically, fundamentalism in Indonesia emerges among those who want to de-legitimate an unjust circumstance, but at the same time do not have necessary capacity to bring about changes and to create a counter-culture. It is important to note that fundamentalismin Indonesia is usually supported by young people who are pious and energetic but fail to understand the complexity in a rational way. They tend to see themselves as victims and look at their surroundings as either black or white.

Nonetheless, the danger of fundamentalism can be found in any religion. Lionel Caplan said that 'an adequate understanding of fundamentalism requires us to acknowledge its potential in every movement or cause…; we are all of us, to some degree and in some senses, fundamentalists'.[21] The history of oppression of one religion by another dominant one has

produced animosities and prejudices which add fuel to fundamentalism. We thus hear some movements, like Gush Emunim – meaning the Block of Faithful – within the context of religious Zionism, or Sinhala-Buddhist in Buddhism or Rashtriya Swayamsevak Sangh in Hinduism. Christianity itself is not generally considered to be a humble religion.[22] In his address to the Representatives of the Christian Churches and Ecclesial Communities and of the World Religions, in October 27, 1986, St. John Paul II even said:

> I humbly repeat here my own conviction: peace bears the name of Jesus Christ. But, at the same time and in the same breath, I am ready to acknowledge that Catholics have not always been faithful to this affirmation of faith. We have not been always peacemakers.[23]

In fact, a fundamentalist attitude could be also found among Christians in Indonesia. Several aggressive evangelical Christian organizations in Bekasi, a suburb of Jakarta, either funded internationally or purely home-grown, are committed to converting and proselytizing in Muslim strongholds. A group called Mahanaim, for example, is particularly loathed by the Islamist community because of its programs targeting the Muslim poor. Another group, Bethmidrash Talmiddin, run by a Muslim convert to Christianity, uses Arabic calligraphy on the cover of its booklets, suggesting that they are Islamic in content, and requires every student at its school as a graduation requirement to convert five people.[24] Just recently an incident occurred in Tolikara, Papua, when a group of people believed to be members of a Christian group belonging to the denomination of the Evangelical Church in Indonesia attacked Muslims who were performing ʿÎd al-Fitr prayer at the end of Ramazân, on Friday, July 17, 2015.

What is more problematical for us Indonesians is well described in the result of the survey conducted in 2008 by the Center for Islamic Studies at the State Islamic University of Syarif Hidayatullah, Jakarta. The survey involving 500 teachers of Islamic religious education throughout Java shows that most teachers in the public and private schools in Java oppose pluralism. They tend toward fundamentalism and conservatism.[25] The

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survey reveals that 68.6 percent of the respondents are opposed to non-Muslims becoming their school principal, and 33.8 percent are opposed to having non-Muslim teachers at their schools. Some 73.1 percent of the teachers do not want the followers of other religions to build their houses of worship in their neighborhoods. Some 85.6 percent of the teachers prohibit their students from celebrating big events perceived as Western traditions, whereas 87 percent tell their students not to learn about other religions. Some 48 percent of the teachers would prefer female and male students to be separated in different classrooms. The survey also shows that 75.4 percent of the respondents ask their students to call on non-Muslim teachers to convert to Islam, while 61.1 percent reject a new Islamic sect. In line with their strict beliefs, 67.4 percent say that they feel more Muslim than Indonesian. Thus the director of the survey commented:

> You can't say now that conservatism and fundamentalism only develop on the streets though the campaigns by the Islamic Defenders Front (hardliners); rather they are deep within the education (system)... Only 3 percent of the teachers said that they felt it was their duty to produce tolerant students... The two moderate organizations had failed to establish their values at the grassroots. Moderation and pluralism are only embraced by their elites. I am afraid that this kind of phenomenon has contributed to increasing fundamentalism and even terrorism in our country![26]

The survey also indicates that citizenship has been overshadowed by religious identity. Indonesians seem to be ready to live in coexistence with others from a different culture or ethnicity, but have difficulty to associate with others from a different religious background. Unfortunately, for Indonesians, ethnicity and religion often go hand in hand. The problem becomes more complicated due to the fact that some Indonesian people coming from the same community of believers can now struggle against each other. Religious differences have become problematic because, although coming from the same community of believers, some think that their religious doctrines are more 'pure' or 'orthodox' than their brethren's. The attempt to build up tolerance is therefore caught between 'purity' and 'hybridity'.[27] Some believers want to live out their faith by accommodating

it to the value of local wisdom, but some others do not want to take this into account.

Some Challenges and Opportunities in Promoting Interfaith Dialogue in Indonesia

The relationship between Muslims and Non-Muslims in Indonesia, especially with Christians, is somehow very complex. On the one hand, some Muslims and Christians can fight one another, but on the other hand, many of them can also make joint efforts by collecting humanitarian aid for both sides. The relationship is sometimes colored with social and economic interests. It is sometimes also connected with religious and political interests.

No one denies that Christian missionaries came to Indonesia in the time of colonialism, sent to take care of the religious needs of the Spanish, the Portuguese and the Dutch. Accordingly, Christianity is stigmatized as a colonial product. One should remember, however, that during the struggle for independence, Indonesian Christians and Muslims cooperated with one another. This also took place during the Japanese occupation. The leaders of the Islamic and Christian communities, along with the Indonesia's founding fathers, worked together to shape the nation and to keep Indonesia as the common house for all people living in the archipelago.

The struggle is largely supported by the goal of making *Pancasila* as a platform for Indonesia. *Pancasila* - meaning 'Five Core Principles', namely: Belief in the one supreme God, Just and civilized humanity, the Unity of Indonesia, Democracy guided by inner wisdom, and Social justice for the whole people of Indonesia – has been chosen as the basis for the Constitution. The first principle recognizes the role of religion in public life, but it does not mean that the state recognizes a certain religion – even Islam, the religion of the majority of the Indonesians – to be the state religion. The freedom of every citizen to practice his/her faith is ensured in the Indonesian constitution, in which the article 29 says: 'The state guarantees all persons the freedom of worship, each according to his/her religion or belief'.

A response to the urgent call for giving priority to an apostolate related to Islam is admitted by the Catholic Church of Indonesia. The Church has been aware of the need to speak with integrity of what God has revealed to human beings in a more humble yet creative way. In *The Pastoral Letter of Easter 2001*, for example, the leaders of the Catholic Church of Indonesia proudly stated:

> The death of a young Muslim,[28] while protecting the parishioners of a church in East Java, last Christmas (i.e. 2000), is a proof and memory as well as strength that can encourage us to keep building harmony among all believers. As such, the manifestation of the Catholic faith will include the willingness to nurture true brotherhood and sisterhood, as a way to build a true way of proceeding, mutual support and attention for those who come from various groups, including those who have a different religious background. This is, indeed, the manifestation of our Catholic trust in Jesus' teaching on love, namely to make a pilgrimage together with our Muslim fellows on the way to God![29]

"An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides," Pope Francis wrote in *Evangelii Gaudium* (art. 250). Without disregarding the problems encountered in some areas, such as the idea to complete gradually the process of Shari'a application, the Catholic Church of Indonesia continues to follow the spirit of *Nostra Aetate* by promoting and fostering a constructive dialogue with Muslims. It can be seen clearly at the level of dioceses and parishes with an increase in interfaith forums and initiatives to support a religious as well as a cross-cultural encounter. Numerous Catholics now try to develop their faith not only by deepening their own religious tradition but also by studying the texts of other religions, including Islam. It also resonates among the religious orders. There are several religious orders or congregations in Indonesia that just held or will hold a general meeting at the level of Asia for giving a special attention to interfaith dialogue.

The level of interest in interfaith dialogue among the Catholics in Indonesia is varied. Those who live in the western parts of Indonesia are minorities. I live in the western part, in Java; so my neighbours and even some members of my extended family are Muslims. As for those living in the eastern parts, they are majorities. Thus in accompanying the seminary students coming from the eastern parts of Indonesia in the Interreligious Studies class, I occasionally hear some questions raised in the first lectures: "We live in a Christian environment, why must we study other religious traditions? What is the use of studying different religions?" It seems that those who live in a non-monoculture society as minorities are more ready to face plurality. The real tension for them is how to take a balance between being committed to their personal faith and at the same time being open to the faith of the other. As such, the courage to enter into the tension between being 'committed' and being 'open' is stressed by Dupuis:

> While the sincerity and the honesty of interreligious dialogue with members of other religious traditions presuppose that one enters into the experience of an interreligious dialogue with the integrity of one's personal faith, it also requires openness to the faith of the other in its difference.[30]

A similar emphasis is given by Jean Cardinal Tauran. What he said during his visit to Indonesia some years ago is indeed important; and it corresponds to his remarks at the opening of the academic year at the Pontifical Theological Department of Southern Italy in Naples:

> In interreligious dialogue I take a risk. I accept, obviously, not to renounce my faith, but to allow myself to be questioned by the convictions of others. I accept to take into account arguments different from my own or from those of my community. The idea is to get to know each other, to view another's religion with kindness and to allow oneself to be enriched by the positive aspects of his religion ... It can lead to deepen my faith and bear witness to my faith ... [The risk] becomes relative if, as I said before, each believer that

is dialoguing exercises his reason and under its light is encouraged to deepen his own faith.[31]

Now, what challenges does the Catholic Church of Indonesia face today in interfaith dialogue? Perhaps we can identify some areas here.

The first is in the area of theological reflection. Our encounter with our sisters and brothers coming from another faith will stimulate us to build a reflection of faith that corresponds to the process and actual dynamism in accordance with the context we live in. What has developed in Indonesian Islam offers some lessons to learn. In my opinion, Islam has spread out widely in Indonesia because of certain reasons, one of which is related to the fact that the Islamic mystical way corresponds to the world-view of Indonesia. This can be clearly seen in the attempts of the Muslim *wali*-s in Java who taught Islam by taking into consideration local wisdoms.

The Church of Latin America, within her context, has developed a Liberation Theology. The context of Indonesia is characterized by religious plurality. Is it possible then for the Church of Indonesia to take religious plurality as a *locus theologicus* for building a contextual Theology? We have to be aware that – to borrow the words of Gillis – 'no religious or theological articulation of the absolute is absolute'.[32] According to him, this does not mean to imply that there is no absolute, only that the absolute is always referred to in linguistically, historically and politically conditioned ways. Thus we are challenged to reflect on our faith and articulate it as well as formulate it in accordance with the context. It also corresponds to the message of FABC:

> Therefore we commit ourselves to take every opportunity to make Jesus Christ and his message known in a way that is acceptable to Asians, presenting him to them with an Asian face using Asian cultural concepts, terms and symbols![33]

In addition, contextual theology can be also understood as an attempt to develop a new way of interpreting the messages as written in the sacred texts. One should be aware that within the various manifestations

of religious fundamentalism, sacred texts are considered as the source from which religious authorities and moral norms are deduced. It can be so extreme that a strict and literal adherence to the sacred texts is then professed. The struggle to formulate a proper approach to the sacred texts reveals a problem of reconciling the divine and human realms. "God is in heaven, and thou art on earth!" Karl Barth (d. 1968) wrote in the second edition of *Epistle to the Romans*. "If humanity is itself God, the appearance of the idol is inevitable; and whenever the idol is honored, it is inevitable that human beings feeling themselves to be the true God should also feel that they have themselves to be the true God".[34] Before God who is so ultimate and great, one cannot make a claim that he/she will be able to truly know about His Divine Reality.[35] The risk here is related to what can be called auto-theism, or feeling oneself to be the true God. Barth's idea also resonates in Aref Nayed's line of reasoning.[36] According to Nayed, one who makes a judgment in the name of God, on the basis of His Words as attested in the sacred texts, will actually indicate that he/she wants to stop being responsible for his/her action; he/she wants to wash his/her hands and to absolve himself/herself of future blame.[37]

The second is in the area of spirituality and *sapiential* knowledge. Religious pluralism must be viewed not merely as a part of factual reality. It is indeed part of God's divine grace for us. We are all pilgrims setting out to find God in human hearts. Interfaith dialogue as a pilgrimage across religious boundaries, including Christian-Muslim relations, can be part of our journey to find the presence of God. The narrative story as written in the Gospel of Matthew 25: 31-46 shows us that His presence can be found among those who are hungry, thirsty, naked, sick, mistreated and the like.[38] He is thus present among any person, regardless of his/her circumstances, including his/her religious background. "God's word teaches that our brothers and sisters are the prolongation of the incarnation for each of us," Pope Francis wrote in *Evangelii Gaudium* (art. 179). Our Muslim sisters and brothers we encounter in our daily life can therefore serve as a means for God to address something to us, as well as a means for us to encounter Him.

The lives of Charles de Foucauld (1858-1916) and Louis Massignon (1883-1962) give us testimony that their faiths came to life again after their encounter with the people coming from other religious traditions. They had courage to witness how their faith 'had risen from the death' through their encounter with a number of Muslims. Indeed, their witness of life shows us a spirituality of *kenosis*, about which FABC stated:

> In close dialogue with the religious cultures of Asia, the Church would be able to rediscover its pristine dynamism which demands a radical emptying (*kenosis*) in its thought patterns, ritual forms and community structures.[39]

In nurturing the spirituality of *kenosis* one can hold the belief that the Church respects everything that has been brought about by the Holy Spirit which 'blows where it wills' (John 3: 8). It is in fact through the work of the Holy Spirit that Jesus' disciples experienced transformational changes. We remember for example a passage about Peter who was so convinced that he finally could say, "I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right" (Acts 10: 34-35).

The third is in the area of the way of proceeding. People meet not primarily as religious communities but as individual human beings, as citizens of a particular society. Dialogue of life and dialogue of action flourish as people get to know and appreciate their neighbors. The postcolonial context is characterized by pluralism with solidarity or coincidence of responsibilities. Believers are invited to 'evaluate' their faith not only from the understanding of the doctrinal teachings and belief systems, or from the observance of the rules and rituals, but also from the implementation of social work services. We face today some problems related to poverty, environmental devastation, corruption, arms trading, terrorism, human rights violations, etc. No one denies that violence in the name of religion cannot be separated from injustice, and thus from poverty and socio-economic difference. None will disagree that a war involving different religious communities can give rise to the arms trade;

and it can be a trigger for corruption. Interfaith dialogue has to deal with a way to address such issues, however complex and tiring they may be, in a collaborative and civil manner.

During my participation in the assembly of AMAN (Asian Muslim Action Network) in Kuala Lumpur last June 2015, and also in some other workshops or conferences, I heard myself from my Muslim fellows that they suffer a lot due to 'terrorism', because it directly or indirectly has affected the 'credibility' of Islam. They invite anyone who has good will to make collaboration for combating violence in the name of religion. We also need to pay attention to intra-religious dialogue. It is very important because some problems in Christian-Muslim relation can be started from Christian communities, as found in the case of West Java and Papua, Indonesia. Intra-religious dialogue itself can be a hard process, because dealing with the narrow-minded fellows from the same religious background can be more difficult than dealing with the tolerant fellows from a different religious background.

So far, we tend to start conducting something with our own effort, and then offer it for those who are in need of it. The challenge now is how we can work to involve the other in the process of helping each other. We need to work together with anyone who has good will in the promotion of common human and spiritual values, such as: freedom, justice, peace, love and service. In the field of education, for example, an effort has been made by some institutions of higher learning in Yogyakarta, Indonesia, where a joint academic center for interfaith dialogue – under the name 'Indonesian Consortium for Religious Studies' (ICRS) – was founded in 2000 as a consortium of three universities, namely the State University of Gadjah Mada, the Islamic University of Sunan Kalijaga and the Christian University of Duta Wacana.

We could map out the process of interfaith encounter into some stages: (1) 'conflict' (2) 'toleration' (3) 'dialogue' (4) 'collaboration'. In general, we are perhaps still in the stages between 'toleration' and 'dialogue', but we have to move in the direction to 'collaboration'. In a plural society with

Christian and Muslim elements like in Indonesia, it is very sensitive to do social work services without collaboration. The accusation of practicing a hidden agenda labeled as 'Christianization' or 'Islamization' is very common among the people. Here is an example. The community where I live called 'Ignatius House of Studies' has an institution of social work services for the homeless and the street children. It is run by our scholastics as a part of their extra-curricular activity. One of the programs they have set up is a class for the kids. We noticed that, for a long time, when the class was conducted only by the scholastics, accompanied by some Christian university students, in some way the parents hardly gave permission for their kids to attend the class. But after the parents saw that, among those conducting the class, there were some Muslim university students wearing a veil, the situation changed. Since then, the number of the kids attending the class has multiplied.

Moreover, interfaith dialogue can be developed to be integrated with local wisdom on the path to 'conflict resolution'or'peace building'. So far, it has been successfully applied in Ambon, Indonesia, with a cultural value of *Pela Gandong*.[40] Modernity does not necessarily weaken our local wisdom, as the practice of *Pela Gandong* tradition. But seemingly, it is now becoming a big question for the young generations. In addition, the spirit of local wisdom should be adjusted to modernity due to the fact that the people now living in the society where a local wisdom is practiced can consist of the locals and the migrants. Not all the migrants would know well the local wisdom of the society in which they live.

To summarize, in an increasingly globalized world with multi-religious communities becoming more usual, it will become increasingly clear to us that a feeling of self-sufficiency among the communities of believers is no longer a viable option. All believers, regardless of their religious backgrounds, are encouraged to collaborate with one another in dealing with various social, economic, cultural and political problems for a common good (*bonum commune*). A question can be raised here: should we try to approach the hardliners? We sometimes forget that our desire to

approach the hardliners can be just counter-productive. Due to it, we can lose our good relationship with the moderate groups. Perhaps, we need to accept the limit of our efforts and always be aware of the consequences related to the decision we make.

A Way Out through Theological Education

Interfaith dialogue should be built in a way that covers a curative approach and a preventive one. For this, a communication forum and a program for preparing the activists - especially the young generations - to enter into interfaith dialogue play a significant role as well.

In dealing with the point last mentioned, we try to develop a theological education through a learning process in the framework of the 'Ignatian Pedagogy' along with its five elements, namely: context, experience, reflection, action and evaluation. It is developed by taking into consideration some factors, namely 'theological-spiritual bases'[41], 'systematic reflection' and 'experience'. These three factors must be taken into account in balance. Dupuis argued:

> To know the religion of another is more than being cognisant of the facts of the other's religious tradition. It involves getting inside the skin of the other, it involves walking in the other's shoes, it involves seeing the world in some sense as the other sees it, it involves asking the other's questions, it involves getting inside the other's sense of 'being a Hindu, Muslim, Jew, Buddhist, or whatever'.[42]

On this point, we can call to mind Dunbar's argument as well. According to him, an interfaith dialogue requires four criteria: (1) interpersonal communication, (2) different religious commitments, (3) a mutual attitude of respect and open-mindedness implying a willingness to learn and grow from the other, and (4) significant religious content in, or implied by, the conversation.[43] He emphasized that the learning process in the direction of interfaith dialogue should not only be 'descriptive' or 'prescriptive', but also 'experiential'. Dunbar argued,

Suffice it to say, interreligious dialogue is first and foremost an interpersonal activity, not an 'arm-chair exercise'…. The best way … to learn about interreligious dialogue, if he or she is religious, is to spend time directly in dialogue and write about it from personal experience.[44]

In an intra-curricular program, it is clear that such a kind of learning process must be developed inside the classroom through a class session and outside the classroom. Realization comes through an immersion or live-in or exposure program involving a community of other believers. The main point here is that we make any effort to grasp the experience of the others from within. In fact, it corresponds to the expectation of the Thirty-Fourth General Congregation of the Society of Jesus:

A closer acquaintance with the beliefs and practices of other religions must be given through special courses and actual involvement in a pluralistic milieu… and initiate common projects for the building of a just social order…' and 'training programs are organized in view of a wider involvement in dialogue'.[45]

Next, regarding an extra-curricular program, we try to organize training courses on interfaith dialogue with different scopes. We set up a program periodically for a group of seminarians or scholastics, religious sisters or brothers, laymen, and university students. In addition, we also offer a program for some university students called APTEP (Asia-Pacific Theological Encounter Program) – namely a one-month training with an immersion in a Muslim community. With this, what we try to build is a theological education that seeks to be ourselves by learning from the others. To borrow Merrigan's idea, it can be called a theological education in the sense of *e pluribus unum*, namely 'a very particular one among the many'.[46] It is based on the conviction that, in an open-ended dialogue, the partners to the dialogue should become more and more themselves. Of course, 'becoming ourselves' would mean – among other things – 'learning to live with our limitations'.[47]

In reflecting on the experience of the students or the participants of a training program in entering into the process of interfaith dialogue, we notice that they go through some stages:

1. One enters into the process with certain prejudices. It seems clear that, as found in any case, there is no blank slate (*tabula rasa*) here.

2. The absence of *tabula rasa* is accompanied with the presence of a double-standard attitude. One finds a tendency to see the things in Christianity from the perspective of 'what ought to be' and to judge what are found in another faith from the perspective of 'what is'.

3. Next, one discovers that the world-view, forms of thought, theological language, symbols and rituals of another faith are somehow different from what he/she has in mind. One experiences a mixture of fascination and repulsion.

4. One is then brought to deal with an internal tension; he/she has to face a tension between 'total rejection' and 'willingness to learn more about another faith'.

5. In the following process, one becomes aware that new knowledge of another faith can make his/her horizon wider; it can also bring him/her to the new values of which he/she might not have been aware before.

6. At the end, one realizes that the dynamics of encounter with another faith has challenged him/her to deepen his/her own faith. Through a process of 'passing over' and 'returning'[48], it leads to mutual enrichment and transformation.

Closing Remarks

A pilgrimage across religious boundaries through interfaith dialogue in the presence of the challenges related to modernity, globalization and religious fundamentalism can be a part of the invitation to go to the frontiers. We are called to be courageous to go beyond our comfort zone in the process of 'passing over' and 'returning'.

We have come now to finally agree with an understanding about 'to be religious is to be interreligious', as stated in the document of the Thirty-Fourth General Congregation of the Society of Jesus.[49] Our struggle to be religious by being interreligious in a pilgrimage across religious boundaries will not be without benefits, because it can enrich us with new insights in such a manner that we experience a deeper conversion to our own faith.[50] On this point, as the last words, we could take note of what Henri Le Saux and Jacques Dupuis said:

> Each partner in dialogue must try to make his own, as far as possible, the intuition and experience of the other, to personalize in his own depth, beyond his own ideas and even beyond those through which the other attempts to express and communicate them with the help of the signs available in his tradition. For a fruitful dialogue, it is necessary that I reach, as it were, in the very depth of myself to the experience of my brother, freeing my own experience from all accretions, so that my brother can recognize in me his own experience of his own depth.[51]

Neither on one side nor on the other does it tend to the conversion of one partner to one's own religion. Rather it tends toward a deeper conversion of each to God. The same God speaks in the heart of both partners; the same spirit is at work in both. It is the same God who calls and challenges the partners through one another, by means of their mutual witness. Thus, they become, as it were, for each other and reciprocally, a sign leading to God. The proper end of the interreligious dialogue is ultimately the common conversion of Christians and the members of other religious traditions to the same God.[52]

Endnotes

[1] As one of the largest archipelagos located between Asia and Australia, the Pacific and the Indian Ocean, Indonesia is recognized as the world's 15th largest country in terms of land area, or the world's 7th largest country in terms of combined sea and land area. With a population estimated at 257 million individuals in 2015 – among whom 88.22 % identify themselves as Muslims, 8.92 % as Christians, and the rest as Hindus, Buddhists and others – Indonesia becomes *the 4th* largest country with regard to *population* size. In addition, Indonesia has more than 300 distinct ethnic and linguistic groups, although the largest and

most dominant are still the Javanese. With this, Indonesia is probably one of the most ethnically and culturally heterogeneous of the world's larger nations. Cf. Intan, B. Fleming, *"Public Religion" and the Pancasila-Based State in Indonesia*, New York: Peter Lang, 2006, p. 31. The national motto that is used to represent and describe Indonesia is *Bhinneka Tunggal Ika*, meaning 'diverse but united' or 'various yet one', in the sense that it is one nation consisting of various manifestations in terms of ethnicity, language and religion.

[2] http://m.thejakartapost.com/news/2013/06/18/facebook-has-64m-active-indonesian-users.html#sthash. hR3jqvbh. dpuf

[3] "Global Village" is a term closely associated with Marshall McLuhan, popularized in his books: *The Gutenberg Galaxy: The Making of Typographic Man* (1962) and *Understanding Media* (1964). He described how the globe has contracted into a village by electric technology and the instantaneous movement of information from every quarter to every point at the same time. Cf., McLuhan, *Understanding Media*, New York: McGraw-Hill, 1964, p. 103.

[4] Robertson, "Globalization and the Future of 'Traditional Religion'" in Stackhouse & Paris (eds.), *God and Globalization: Religion and the Powers of the Common Life*, New York: Trinity Press International, 2007, p. 53

[5] *Ibid*, p. 61.

[6] *Ibid*, p. 60. As such, the term fundamentalism must be understood in a broader sense; it is very widely applied to denote a variety of movements worldwide both in religious and religio-politico realms. One cannot deny that it now has a pejorative meaning, as Barr said, "Fundamentalism is a bad word: the people to whom it is applied do not like to be so called. It is often felt to be a hostile and opprobrious term, suggesting narrowness, bigotry, obscurantism and sectarianism." Cf. Pinnock, "Defining American Fundamentalism: A Response", in Cohen, Norman J. (ed.), *The Fundamentalist Phenomeno*n: *A View from Within, A Response from Without*, Michigan: Eerdmans Pub Co, 1990, p. 40.

[7] Ostow, Mortimer, "The Fundamentalist Phenomenon: A Psychological Perspective", in Cohen, Norman J. (ed.), *The Fundamentalist Phenomeno*n: *A View from Within, A Response from Without*, pp. 104 and 124. Ostow's argument is largely compatible with Hunter's opinion, "Making history right again is, at heart, a matter of redefining the direction and meaning of history… Making history right again requires the methodical mobilization of a wide range of resources... The fundamentalist challenge very often incorporates the violence of military or para-military coercion, largely because of the special place given to the concept and reality of war in the fundamentalist cosmology." Hunter, James D. "Fundamentalism in Its Global Contours", in Cohen, Norman J. (ed.), *The Fundamentalist Phenomenon: A View from Within; A Response from Without*, pp. 63-64.

[8] Fazlur Rahmansaid, "The colonial phenomenon is not something only in the past; it appears to be continuing indefinitely. Political and military imperialism was bad enough, but more heinous is the ethical, cultural, and intellectual arrogance of the West. In the past, all ascendant civilizations have had their moments of self-righteousness, but probably no civilization before that of the modern West has felt itself to be so universally and comprehensively valid that the mere questioning of some of its values can be tantamount to barbaric backwardness." See, Rahman, Fazlur, "Roots of Islamic Neo-Fundamentalism", in Stoddard, P. et al. (eds.), *Change in the Muslim World*, New York: Syracuse University Press, 1981, p. 34.

[9] Halverson, Jeffry R., et al. (eds), *Master Narratives of Islamist Extremism*, New York: Palgrave Macmillan, 2011, p. 44.

[10] Nayed, Aref, "The Radical Qur'ânic Hermeneutics of Sayyid Qutb," in *Islamic Studies*, XXX-3 (1992), pp. 358-359.

[11] Gurule, Jimmy, *Unfunding Terror: The Legal Response to the Financing of Global Terrorism*, Massachusetts: Edward Elgar Pub, 2009, p. 52.

[12] Cf. *Novo millennioineunte*, 55. www.vatican.va/content/john-paul-ii/en/speeches/2001/may/documents/ hf_jp-i_spe_20010505_president-syria.html.

[13] www.osservatoreromano.va/en/news/tomasi-eng

[14] www.oasiscenter.eu / articles / christians-in-the-muslim-world / 2015 / 10 / 22 / against-the-culture-of-confessionalism-a-message-from-cardinal-sako

[15] A book that speaks about the role of the Chinese Moslems written by Prof. Slamet Muljana, however, was banned by the Indonesian government with the decree, No. Kep.043/DA/1971.

[16] According to Zoetmulder, a Dutch Jesuit expert in Javanese literature, the idea of pantheism or monism in Islam can be traced in the thought of al-Ghazzâlî (d. 1111), al-Hallâj (d. 922) and Ibn al-'Arabî (d. 1240). Of course it does not mean that their teaching only shows the notion of pantheism or monism. Many points of their teaching also demonstrate the orthodoxy of Islam. Zoetmulder, P. J., *Pantheism and Monism in Javanese Suluk Literature*, Leiden: KITLV Press, 1995, pp. 17-46.

[17] Erni Budiwanti, *Islam Sasak Wetu Telu versus Waktu Lima*, Yogyakarta: LKiS, 2000, p. 184.

[18] Mirza Tirta Kusumasaid, "This monolithic categorization promoted by many Western observers has led to a misunderstanding of Islam that could be attributed to their limited knowledge of the religion. While it may be true that a secular bias has contributed to the failure of many non-Muslim scholars to understand Islam, the major pitfall was in their ignorance of Islam as a religion that could be interpreted in many ways. Although Islam may appear to be monolithic, its form and expression vary from one Muslim to another and from group to group." Mirza Tirta Kusuma, "Islam is a Mosaic, Not Monolith", in *The Jakarta Post*, Jakarta, Tuesday, October 12, 2010.

[19] See, Munawar-Rachman, "From Stages of Moral to Periods of History" and Din Syamsuddin, "Islamic Political Thought and Islamic Cultural Revival in Modern Indonesia". They are papers prepared for the conference on Religion and Society in the Modern World: Islam in Southeast Asia (awaiting publication). A Muslim scholar named Al Chaidar made a distinction between the terms: 'fundamentalist', 'radicalist' and 'terrorist'. The orientation of the fundamentalists is related to religious piety with an emphasis on the propagation of Islam (*da'wa*). The radicalists do not pay too much attention to symbols. For them, the most important thing is political awareness, even though in a certain sense, they understand it pragmatically in the direction of power. As for those who hold an ideology taken from the fundamentalists and the radicalists, Al Chaidar called them 'the terrorists'. For the group last mentioned, ritualism and activism are at the same level. In understanding the meaning of the Holy Scripture, they apply a contextual and interpretative approach. They do not hesitate to use a violent approach.

[20] Sastrapratedja, "Nationalism, Religion and Globalization", in *Journal of Dharma*, Vol. XXV, No. 2, April-June 2000, p. 142.

[21] Caplan, Lionel, "Introduction", in Lionel (ed.), *Studies in Religious Fundamentalism*, Albany: Suny Press, 1987, pp. 1-24.

[22] See, the Document of the Thirty-Fourth General Congregation of the Society of Jesus, Decree 5, Number 16. Cf. Cornille, Catherine, *TheIm-Possibility of Interreligious Dialogue*, New York:Crossroad Publishing Company, 2008, p. 12.

[23] Cf. www.vatican.va / holy_father / john_paul_ii / speeches / 1986 / october / documents / hf_jp-ii_spe_19861027_ prayer-peace-assisi-final_en.html

[24] See, "Indonesia: 'Christianisation' and Intolerance", in *Asia Briefing*, No. 114, Jakarta/Brussels, 24 November 2010.

[25] Abdul Khalik, "'Moderate Muslim' Image in Doubt", in *The Jakarta Post*, November 28, 2008. www.thejakartapost.com /news/2008/11/28/%E2%80%98moderate-muslim%E2%80%99-image-doubt.html

[26] Abdul Khalik, "Most Islamic Studies Teachers Oppose Pluralism, Survey Finds" in *The Jakarta Post*, November 26, 2008. www.thejakartapost.com/news/2008/11/26/most-islamic-studies-teachers-oppose-pluralism-survey-finds.html. The two moderate Islamic organizations in Indonesia are Nahdatul Ulama and Muhammadiyah.

[27] Herry-Priyono, "Tolerance Caught between Hybridity and Purity," in *The Jakarta Post: Outlook 2014*, January 2014, pp. 22-25.

[28] His name was Riyanto. An interesting statement can be found on him in the Liturgical Calendar of a diocese in Spain: *'MÁRTIRMUSULMÁN: El gestoheroico de Riyanto, un jovenmusulmán Indonesia, quediosuvidaporsalvar la de otrosconciudadanoscatólicos, sucedió en la pequeñaaldea de Mojokerto, en la parte oriental de la isla de Java'*.

[29] Cf. *The Pastoral Letter of Easter2001*, issued by the Bishops' Conference of Indonesia.

[30] Dupuis, Jacques, "Renewal of Christianity through Interreligious Dialogue", in *Bijdragen, International Journal in Philosophy and Theology*, 65 (2004), p. 132.

[31] http: // www.ewtn.com / vnews / getstory.asp? number = 92426. Cf., Tauran, Jean-Louis, "Interreligious Dialogue – A Risk or an Opportunity", in *Pro Dialogo*, Bulletin 130, 2009/1, pp. 33-40.

[32] Gillis, Chester, "Christian Approaches to Interreligious Dialogue", in *Louvain Studies*, Vol. 22, Spring 1997, p. 22. See also, Swidler, Leonard, "Interreligious Dialogue: A Christian Necessity", in *Cross Currents*, Vol. XXXV, No. 2-3 – Summer/Fall 1985, p. 131.

[33] Cf. AMSAL I (Tagaytay): 2; ACMC (Hong Kong): 14.

[34] Cf. Hartwell, H., *The Theology of Karl Barth: an Introduction*, London: Gerald Duckworth, 1964, p. 13. Green, C. (ed.), *Karl Barth: Theologian of Freedom*, London: Collins, 1989, p. 118.

[35] Cf. Khodr, Georges, "The Greatness and Humility of God", in *Dialogue*, No. 226, 1996, pp. 1-10.

[36] According to Nayed, judging in the name of God will indicate that he/she has nothing to do with the act of judging. It is God Himself who makes judgment; he/she merely points it out. In other words, he/she castes his/her responsibility on God; and of course God is always right! It is indeed paradoxical, for the act of judging in the name of God is ultimately equal to the act of claiming that God Himself is making a judgment. Judging in the name of God involves a basic element of self-denial. The question of whether his judgment is right or wrong does not arise in the mind of the judgmental man for the simple reason that he thinks himself not to be doing any judgment at all. Nayed, Aref, "The Usurpation of God's Greatness", in *Dialogue*, No. 226, 1996, pp. 11-15.

[37] In a framework of hermeneutics, one has to take into consideration: (1) the world of the text, (2) the world behind the text, and (3) the world in front of the text. In Islamic Studies, one can learn Fazlur Rahman's approach to the Qur'an as developed in 'the Double Movement Theory' with its three steps: (1) to understand the meaning of a given statement by taking into account its historical context, such as the society, religion, customs and institutions of life in Arabia, (2) to find its general moral-social objectives, (3) to particularize the general principles in the contemporary context through a careful study and an accurate analysis about all elements of the current socio-historical situation as elaborated in the modern social sciences and humanities. Rahman, F., *Islam and Modernity*, Chicago: The University of Chicago Press, 1982, pp. 5-7.

[38] In fact, the narrative story in the Gospel of Matthew 25: 31-46 corresponds to the Islamic Prophetic Tradition as stated in the *Sahih Muslim*, Hadith 2001: No. 4661 & 1172.

[39] FEISA I (Pattaya): 7.5.1.

[40] The name *Pela-Gandong* consists of two words, namely: *pela* and *gandong*. "*Pela*" means a relationship of unity, while "*Gandong*" means brothers and sisters. As a cultural tradition of local wisdom that is practiced among the people living in the villages (*negeri*-s) in the Molucca islands, Indonesia, *Pela-Gandong* would mean 'brotherhood and sisterhood relationship'. It becomes a powerful means for fostering interfaith brotherhood and sisterhood among the Moluccans. Attamimy, "Pela-Gandong and Harmonization Life of Brotherhood (Orang Basaudara): Study case of the Relations of Islam and Christianity post Conflict in Ambon," in *Al-Ulum*, Vol. 14, No. 2, December 2014, pp. 275-294.

[41] See, the Document of the Thirty-Fourth General Congregation of the Society of Jesus, Decree 5, Number 1.

[42] Dupuis, Jacques, "Renewal of Christianity through Interreligious Dialogue", p. 132.

[43] Dunbar, S. D., "The Place of Interreligious Dialogue in the Academic Study of Religions", in *Journal of Ecumenical Studies*, 35: 3-4, 1998, p. 456.

[44] *Ibid*, p. 463.

[45] See, the Document of the Thirty-Fourth General Congregation of the Society of Jesus, Decree 5, Numbers 9.3, 9.7, and 18.

[46] Merrigan, Terrence, "*E Pluribus Unum*? Catholic Theological Education in a Pluralist Context", in *New Theology Review*, Vol. 12, Number 1, February 2000, p. 35.

[47] *Ibid*, p. 35.

[48] Dupuis said that 'passing over' means dialoguing both with the other and the religious experience which that other bears within, together with his/her *Welttanchauung*, whereas 'returning' stands for reflecting on the impact made by the faith of the other on one's own faith. Dupuis, Jacques, "Renewal of Christianity through Interreligious Dialogue", pp. 132. Dupuis' argument goes in line with Dunne's statement on 'passing over' and 'coming back'. Cf. Dunne, John S., *The Way of All the Earth*, Notre Dame, University of Notre Dame Press, 1972, pp. ix-x.

[49] See, the Document of the Thirty-Fourth General Congregation of the Society of Jesus, Decree 5, Number 130.

[50] www.vatican.va/holy_father/john_paul_ii/speeches/1992/november/documents/hf_jpii_spe_ 19921113 _dialogo-interreligioso_en.html.

The late Pope John Paul II, for example, said, "Genuine dialogue leads to inner purification and conversion, and it is only such a spiritual renewal which will save the world from further widespread sufferings." Similarly, a document of FABC also pointed out, "This dialogue will allow us to touch the expression and the reality of our peoples' deepest selves, and enable us to find authentic ways of living and expressing our own Christian faith. It will also reveal to us many riches of our own faith which we perhaps would not have perceived!" FABC I (Taipei): 16.

[51] Le Saux, Henri, "The Depth-Dimension of Religious Dialogue", in *Vidyajyoti Journal of Theological Reflection*, 45 (1981) p. 214.

[52] Dupuis, Jacques, "Renewal of Christianity through Interreligious Dialogue", p. 137.