



PONTIFICIUM CONSILIUM
DE IUSTITIA ET PACE

Prot.N.: 335.F/07

8 April 2008

Dear Dr. Kartasmita,

Following the **Second World Congress of the Ecclesial Organizations Working for Justice and Peace**, organized by this Pontifical Council in commemoration of the 40th Anniversary of the Encyclical *Populorum Progressio* and the 20th Anniversary of the Encyclical *Sollicitudo Rei Socialis*, allow me to convey to you my sincere gratitude for your presentation on the theme: *The Challenges of Pluralism and Different Cultures: Which Dialogue?*

In your address, you affirmed Indonesia as a paradigm of a plural society that has met challenges of pluralism in its social and religious aspects, and indicated that a revitalized multicultural education could be an important and effective way to achieve a peaceful way of living together.

I am pleased to take this opportunity to forward to you a small sign of our gratitude for your contribution to the fruitfulness of our Meeting.

With renewed sentiments of esteem, I remain

Sincerely yours in Christ,

Renato Raffaele Card. Martino

President

Dr. Pius Suratman KARTASASMITA
Parahyangan Catholic University
Faculty of Social and Political Sciences
Jl. Ciumbuleuit 94

40141 Bandung INDONESIA

Pontifical Council for Justice and Peace

SECOND WORLD CONGRESS OF THE ECCLESIAL ORGANIZATIONS WORKING FOR
JUSTICE AND PEACE

PLACE: New Synod Hall (Aula Nuova del Sinodo)
00120 Città del Vaticano

LODGING: Hotel Ergife - Via Aurelia, 619 - 00165 Roma
Tel. +39/06 66441 - Web Site: www.ergifepalacehotel.com

DATE: 22-24 November 2007

Registration Form

Family Name: KARTASASMITA

Given Name: PIUS

Institution and Position: PARAHYANGAN CATHOLIC UNIVERSITY, lecturer

Address: JL.CIUMBULEUIT 94 – BANDUNG 40142 – INDONESIA

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Confirmation: Yes, I will attend No, I will not attend

Language Preferred:

(N.B. Italian will be passive) English French Spanish

LODGING

Reservation: Single Room (€105) Double Room (€125)

During the days of the Conference lunch will be provided by the sponsoring dicasteries.

Duration of Stay

Rooms at Ergife Hotel will be available to participants beginning 21 November with a departure date of 25 November.

Arrival Date: 22 NOVEMBER 2007 at 14.15 p.m. flight number EK 93

Departure Date: 25 NOVEMBER 2007 at 16.55 p.m. flight number EK 96

**Please use this form to respond to the Pontifical Council for Justice and Peace
via fax (+39.06.69 88 7205) or by e-mail (giustizia.pace@justpeace.va)**



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PONTIFICAL COUNCIL FOR
JUSTICE AND PEACE



40TH ANNIVERSARY OF "POPULORUM PROGRESSIO"

«THE DEVELOPMENT
OF THE WHOLE MAN
AND OF ALL MEN»

VATICAN CITY



PONTIFICIUM CONSILIUM
DE IUSTITIA ET PACE

Prot. N.: 335/07

8 July 2011

The Pontifical Council for Justice and Peace is honoured to send you the **Proceedings of the II World Congress on the occasion of the 40th Anniversary of *Populorum Progressio*: "The Development of the whole Man and of all Men"**, Rome, 22-24 November 2007, and take this occasion to send you best regards in Christ.



PONTIFICAL COUNCIL FOR
JUSTICE AND PEACE

40TH ANIVERSARY OF “POPULORUM PROGRESSIO”

“THE DEVELOPMENT
OF THE WHOLE MAN
AND OF ALL MEN”

SECOND WORLD CONGRESS OF THE ECCLESIAL
ORGANIZATIONS WORKING FOR JUSTICE AND PEACE

Rome, 22-24 November 2007

VATICAN CITY

PRESENTATION

Among the conclusions of the 1st World Congress of the Ecclesial Organizations working for Justice and Peace, which took place in 2004, was the request for a second meeting of the same kind.

The convening of the 2nd World Congress (Rome, 22-24 November 2007) came as a result. The theme of the second Congress, outlined here in the newly published "Acts of the meeting", was "The 40th Anniversary of *Populorum Progressio: The Development of the whole Man and of all Men*". Interventions surrounding that theme were presented by ecclesiastics, academics, politicians and the lay faithful involved in the promotion of justice and peace on all five continents.

The choice to dedicate three days to the reflection on *Populorum Progressio* (PP) was seen as a fitting way for the Pontifical Council for Justice and Peace to pay a tribute to Pope Paul VI. His Holiness had revealed that he wrote the *Encyclical Letter on the development of people* as "a basic document intended to be a guide for the reflection and action" of the new office in the Roman Curia, the newly created Pontifical Commission "*Iustitia et Pax*".

The 2nd World Congress was an occasion to carry-out a sort of "examination of conscience" regarding how have we responded during those forty years to the cry of hungry nations (PP, 3). Moreover, the more than three hundred participants at the Congress also reflected on the actual challenges of the human development, in the light of the social teaching of the Church (these are themes that can be found in *Caritas in Veritate*, the Social Encyclical of our Holy Father Pope Benedict XVI, published on 29 June 2009). Just as importantly, all the participants were able to take advantage of the opportunity to share with one another their particular experiences and challenges facing the Church, regarding development and evangelization, in every part of the world.

It is the hope of the Pontifical Council for Justice and Peace, as organizer of both Congresses, that the information found in this volume, especially during this period of deep financial and eco-

nomical crisis which has impacted both rich and poor countries, might help those who work for the promotion of justice and peace in order to “re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones” (*Caritas in Veritate*, 21) in the field of the integral human development.

RENATO RAFFAELE Cardinal MARTINO
*President of the Pontifical Council
for Justice and Peace*

INTRODUCTION TO THE CONGRESS

RENATO RAFFAELE Card. MARTINO*

I am delighted to welcome you all, on my own behalf and that of the entire Pontifical Council for Justice and Peace, and thank you for having accepted our invitation to attend this *Second World Congress of Ecclesial Organisations Working for Justice and Peace*. To a certain extent, we really had no choice regarding the theme of this Congress: it had to be dedicated to *Populorum Progressio*. But not purely as an external ritual of recalling anniversaries. Your commitment and ours to justice and peace places a debt of gratitude on us towards Paul VI and towards the Encyclical *Populorum Progressio*, and gives us a duty of faithfulness and – if I may be allowed to say so – an obligation to examine our consciences. The Encyclical spoke of the “urgency” of the task, asking everyone to play their part at once, before it was too late, in a commitment on behalf of the “hungry nations”. It was a heartfelt, alarmed appeal. Have we consciously borne in mind this “urgency”?

Let us not forget that *Populorum Progressio* is a prophetic Encyclical, but it is also normative. Normative precisely because it is prophetic. Prophetic, not only in the sense that it looked ahead into the future, seeing new problems that were emerging on the horizon, seizing on the new needs of humanity. *Populorum Progressio* was prophetic in both the biblical and the theological sense, by its capacity to reawaken in us the demands of the Kingdom, the demands of justice and peace. And I would also add that it was a prophetic Encyclical because it invited us to wake up and to place ourselves at the disposal of the Kingdom of God which is to come, just as the Prophets reawakened Israel when its faith was weakening or, worse, when it strayed off the straight and narrow path indicated by the Lord. But from this prophetic character stems a normative value. From it derive duties towards our fellow men and women who are still living in poverty, not only out of paternalism

* President of the Pontifical Council for Justice and Peace.

or some vague philanthropic sentiment, but because of our faith in Jesus Christ and our response to the call of the Kingdom. We are duty-bound, not in a moralistic or legalistic sense, but as duties accepted out of love. And it is in terms of these *duties* that we have to ask ourselves if we have done the whole of our *duty*.

I am convinced that by opening up our hearts in that way we also open up our minds. By asking ourselves about our responsibility – falling short or failing to meet up to it – in relation to everything that *Populorum Progressio* demanded and still demands of us, we shall more easily appreciate the topical relevance of the Encyclical today, that is to say, we shall understand what it says to us about today and what it is asking us to do today. And we shall also be better able to understand the features of the culture and practice of solidarity and reconciliation that it contains. And if we analyse it with our hearts, from within our own lives as men and women of faith committed to justice and peace, it will also be enlightening for our minds. Rereading a text written 40 years ago we can find in it the spiritual and practical strength to take on the challenges of today. The Gospel is young, and it was from the Gospel that *Populorum Progressio* took its inspiration to shed divine light on the problem of development. *Populorum Progressio* is topical and relevant precisely because of this light, without which our commitment to justice and peace would dry up. Without the truth and the love that comes from God, there can be no true peace and no true justice.

All of you come from different places and from different backgrounds, and you are bringing here so many aspects of the needs of humanity today. This is wonderful, because it shows that faith in Christ enlightens and drives people to work for good, everywhere and in every place. But let us not forget that authentic human needs remain the same at every latitude and that human nature does not change between East and West, between South and North. People are unhappy or alienated whenever they feel unloved, whenever they feel lonely and abandoned, whenever they lack material bread, but also when they lack spiritual food, when they have not yet succeeded in satisfying their most elementary needs to be able to devote themselves to seeking the truth, and

when the search for truth becomes insignificant because they are cosseted by too many material goods and comforts, and when they can no longer see the presence of God in their lives.

While the problems of justice and peace are gradually becoming more complex, and while this complexity is often a source of bewilderment to us, let us remember that this complexity is at all events due to the fundamental needs of men and women, the thirst for truth and love which lives incorruptibly in the human soul. The truth about man revealed by Christ through the gift of Himself, and the love to which He gave witness by dying on the cross, are the benchmarks to be followed in everything we do on behalf of justice and peace. Although we work in widely differing and distant environments, we shall therefore know how to act “together”, in a spirit of unity, and with one single light which directs us. I pray for the assistance of the Spirit of our Lord Jesus in the work of this Congress, and for all of you: may He nurture the love in our hearts and the true wisdom of discerning the signs of the times in our own age, making us capable of acting generously for the development of the whole Man and all men and women of our age, capable of being the prophets and the interpreters of a comprehensive, solidarity-based humanism.

WELCOME ADDRESS

TARCISIO Card. BERTONE*

I am particularly happy to greet the delegates to the *Second World Congress of Ecclesial Organisations Working for Justice and Peace*, convened by the Pontifical Council for Justice and Peace. I would like to thank the President of the Pontifical Council, His Eminence Renato Cardinal Martino, and the Secretary, Msgr. Giampaolo Crepaldi, for having organised this important Congress, which is now in its second edition, and above all for having dedicated it to a reflection on *Populorum Progressio* on its 40th anniversary. "The fulfilment of the whole man and of every man" (*Populorum Progressio*, 42), to quote the beautiful words that Paul VI wrote 40 years ago to define what has always been the primary concern of the Church, who is called to serve Man, as her main "way", according to the plan of love and truth of the Holy Trinity.

I should also like to thank all of you who are attending this Congress, representing, with your faces, the many people and the many organisations that are working worldwide with a commitment to bringing the light, the words and the hand of Christ to places where justice and peace are imperilled. And in addressing you, I am also thinking of "the fruitful activity of many millions of people, who, spurred on by the social Magisterium, have sought to make that teaching the inspiration for their involvement in the world" (*Centessimus Annus*, 3) in defence of the human person, and to build up a more just and peaceful society.

Populorum Progressio sent out a vibrant call to open up our horizons and to address the worldwide dimension of the social question, or better still, to view the social question as a worldwide issue. The Encyclical also very clearly set out the contribution which the Church can make to resolve the problem of development, which by then had become a global problem. She can offer

* Secretary of State of His Holiness Benedict XVI.

two basic things: a global vision of man, and the commandment of love. The first gift which the Church makes to the world belongs to the realm of truth: "Sharing the noblest aspirations of men and suffering when she sees these aspirations not satisfied, she wishes to help them attain their full realisation. So she offers man her distinctive contribution: a global perspective on man and human realities" (*Populorum Progressio*, 13).

This is a vision of reason, but also of faith, and indeed the Church sees the whole process of development as being directed towards God Himself, or, as *Populorum Progressio* puts it, towards enabling man to "acknowledge the highest values and God Himself, their author and end" (*Populorum Progressio*, 21). John Paul II wrote that, "no authentic progress is possible without respect for the natural and fundamental right to know the truth and live according to that truth" (*Centessimus Annus*, 29). The second gift belongs to the realm of charity: "our loving unity in Christ, who calls all men to share God's life as sons of the living God, the Father of all men" (*Populorum Progressio*, 21). Together with the truth about Man and the destiny of humanity, love is the main driving force of development, because, "it is the person who is motivated by genuine love, more than anyone else, who pits his intelligence against the problems of poverty, trying to uncover the causes and looking for effective ways of combating and overcoming them" (*Populorum Progressio*, 75). Truth and love spring from one single reality, as Benedict XVI has taught us, in his Encyclical *Deus Caritas Est*: God is Love and Truth.

When we look at the state of the world as we are asked to by *Populorum Progressio*, looking at the truths *about* Humanity and love *for* Humanity, we should never separate the attention we show to *this* individual man or woman standing before us, and to *this* specific state of suffering and need, from the attention we must show to the broader international and structural dynamics taking place around us. Humanity, which is the way of the Church, is not "Man" in the abstract, but each and every "concrete", "historical", individual (cf. *Centessimus Annus*, 53). But at the same time they are linked to all the other men and women, their brothers and their sisters, as the Church shows by gathering together all her chil-

dren into the one single Body of Christ. One area of ever-increasing commitment by Christians in the world, the sphere in which this twofold – particular and universal – dimension is very evident, is reconciliation. Reconciliation between ethnic and tribal groups, for conflicts in frontier regions, or for the exploitation of natural resources; reconciliation between human groups, spiralling in number, living on the fringes of large towns and cities; and reconciliation between countries at war. Christians are committed on this front: some are involved in specific programmes, setting up cooperation and development structures to resolve the acute problems that are dividing individuals and factions, and creating standoffs between them; others are acting in the broader sphere of international relations, through the work of the international organisations and even governments. Reconciliation is often necessary because of the underlying problems of development, and those who are working for development also work for reconciliation.

Populorum Progressio also launched a powerful appeal for cooperation. It called for an “individual and group effort” (*Populorum Progressio*, 13) in the ethical sense of the term, as an expression of solidarity and also in a socio-economic sense, as the capacity to work all together for a productive or commercial purpose. This is yet another major indication in the Encyclical which is absolutely topical and relevant today, in relation both to concrete and particular situations and at the broader level of international relations. The capacity to cooperate is a powerful factor of development. In some areas, particularly in Africa, backwardness is also due to the difficulties faced by the indigenous populations when seeking to cooperate among themselves in economic and productive ventures. At the other end of the scale, populations whose culture opens them up more widely to cooperation, and hence to the reduction of corporate risk, and economies of scale, manage to develop more easily. Reconciliation is one good reason for pursuing development, because it fosters cooperation. One can easily see this in individual concrete situations; it is also evident in the international macro-relations between peoples, nations and governments. International cooperation is not only a matter of the developed countries helping the less developed ones. It also means

cooperation between the developing countries themselves, or South-South cooperation as it is sometimes called. It also means multilateralism, which is the result of the capacity and the patience to jointly build up a network of agreed rules to make growth and justice possible; it also means bringing together the economic and production capabilities of the civil societies of countries which are not waiting for the “green light” from their governments in order to start building together, but are already moving ahead independently. *Populorum Progressio* sent out a powerful invitation to cooperate in this multiple sense. Cooperation is another important factor of Justice and Peace.

Development, reconciliation and cooperation. In addition to these lofty messages, the Encyclical offers yet another one that I would like to draw to your attention, because I know that it is very much to the fore in your work at the service of Justice and Peace. *Populorum Progressio* teaches us that development is not only something that has to do with material aspects (cf. *Populorum Progressio*, 14), and that culture, education, knowledge, technology, and to an even greater extent, the vision of Man and the community, also have to be considered to be factors of primary development. Cultural indifferentism does not help development, because it does not foster real dialogue between cultures. Development can be a valid terrain for dialogue, but this cannot take place if differences are concealed under a generic agreement to ignore them. It is very important that the work for justice and peace performed by organisations should not be merely about doing things, but should be nurtured by the Christian faith, Christian prayer, and Christian theology, and by a culture which takes its inspiration from the teachings of Jesus Christ.

PLURALISM, RELIGIOUS CONFLICT AND MULTICULTURAL EDUCATION: CHALLENGES FOR CATHOLIC INSTITUTIONS

PIUS SURATMAN KARTASASMITA*

INTRODUCTION

It is a great honour to be invited in such important moment and prestigious forum like this. So please, first of all, allow me to delightedly extend my sincere thanks to His Eminence Cardinal Renato Raffaele Martino, President of the Pontifical Council for Justice and Peace, for giving me the opportunity and trust to make this presentation possible.

Secondly, the official theme of this session is "The Challenges of Pluralism and Different Cultures: Which Dialogue?"¹ Consequently, it is justifiably expected that this presentation, to some extent, should be "*willing to discuss the implication of development on a continental scale and relevant challenges on global level, with the goal of identifying new direction for a pastoral commitment of the Church*".² However, I will take the liberty to do this presentation under the following heading: "Pluralism, Religious Conflict and Multicultural Education: Challenges for Catholic Institutions".

Accordingly, this presentation will be divided into three main sub-themes, *pluralism*, *religious conflict* and *multicultural education*. Each discussion will basically consist of five elements: general notion of the concept, related issues, empirical illustration, critical challenges and personal reflection.

* Senior Lecturer and Former Rector of Parahyangan Catholic University, Bandung, Indonesia.

¹ See the Programme of the Congress.

² It is noted in the invitation letter to the speaker.

I. ABOUT PLURALISM

The simple way of explaining *pluralism*, if I may, is a *non-uni-oriented way of life* (thinking, feeling and doing things, including to define pluralism itself). In the shade of this definition, one might tend to think, feel and do something in connection with something else, never to stand alone. Democracy is one of the most productive political concepts that enable us to realize our political rights in conjunction with the political rights of our neighbours, including the right of the rightless, the power of the powerless and the voice of the voiceless. In this light, it is always possible to find the case of someone who lives solitarily, yet he/she is a pluralist, and the other way around. It is not the intention of this presentation to stimulate academic discussion on the notion of pluralism, but just to draw attention to the fact that the nature of the human being is self-interested, that finally the human person is trapped in his/her own rationality.

Indonesia is a perfect example of a society that fails to feel, to think and to act in a pluralistic way. Geographically, Indonesia is the biggest archipelagic country in the world that consists of more than 13, 000, 000 islands and is rich in natural resources both on its land as well as under the sea. Demographically, Indonesia has more than 220 million inhabitants, speaks more than 550 local languages and each of these has its own variation. It is certain that statistics alone will not suffice to describe the pluralistic character of Indonesia. The late and former Bishop of Bogor, Mgr. N. J. C. Geise, OFM, who was an anthropologist and originally from Belgium, once said joking: "God created Indonesia while He was smiling, I cannot explain more but I love this country, especially Parahyangan". Unfortunately, Indonesia is currently known mainly as the country with the largest Islamic population, the most corrupted country in Asia, and a country where communal conflicts abound. Members of the Church in Indonesia are called to be 100% Catholic and 100% Indonesian.

II. ABOUT RELIGIOUS CONFLICT

a) *The Perspective*

Taking religious conflict into challenging account is not entirely and arbitrarily subjective in nature. Empirically, it is undeniable that most people might perceive conflict only from its negative side, since they are witnessing or even victims of various wars and violence. Wars among nations across time were memorized in our collective mind as the ugliest and the most destructive expression of human conflicts. In addition, we are now blatantly witnessing the dramatic changes, not only in the form and substance of social conflicts, but in the number and profile of the victims as well. Wars among nations have transformed becoming wars within the nations, and vertical political conflict has changed into horizontal communal conflict among various social groups within our society. As an illustration, it was once reported that during World War I, the civilian victims are accounted for only 5%, then dramatically raised up to 50% in World War II, and continued to go up until 80% in the 1990s.

Social conflict has existed as long as human society itself and will always be there till the end of human society. Logically, then, why should we always deny the undeniable reality instead of trying to skilfully understand and manage it? Social theorists like Marx and Weber give their radical thought by noting that conflict is innate in every human interaction, since it is rooted in the essence of human interest. Conventional *domination theory*, for example, reminds us that when either individual persons or groups of people interact with each other, the most real thing one can observe is the interaction between two or more interests. Only the powerful will survive and the powerless will be submerged. So, even in the most peaceful situation, conflict always exists, at least latently. Moreover, Ralph Dahrendorf, an American sociologist, not only agreed about the natural nature of social conflict, he even more highlighted the positive function of conflict for society.

In this regard, Indonesian society is not an exception to the global realities. One can easily identify violence and conflict across

the country, it spreads out from Aceh to Papua and covers various issues, not only geographical, social, political and economic ones, but ironically harsh religious issues as well. This is particularly true since the downfall of the military authoritarian regime. The decentralization process is also identified as being responsible for the flourishing of communal conflict at the local level. Global religious fundamentalism resulted in many deadly bombings. Learning from Indonesia and elsewhere today, therefore, it is understandable if one finally claims that the main enemies of humanity in the developing nations like Indonesia are not only the repressive political regimes and greedy capitalists, but also fundamentalist and abusive religion practices, in addition to the mismanagement of pluralism.

b) *The Challenging Case of Cigugur*

Cigugur was a small village located at the foot of *Ciremai* mountain (3, 078 m), the highest sleeping volcano in West Java. Administratively, this village belongs to the district (*kabupaten*) of Kuningan, one among 412 districts in Indonesia. Geographically, Cigugur is located around 35 kilometres from Cirebon to the south, or 168 kilometres from the capital city of West Java province, Bandung, or 200 km from the State capital, Jakarta. Its altitude is 700 above sea level with an average temperature of around 26°C and 26.80 mm of rain. This village covered 511.120 hectares of land consisting of 105.680 ha dwelling area, 116.120 ha rice fields, 279.975 ha animal husbandry, 2.860 ha fishery ground and some other 180 ha for infrastructures including roads, irrigations and cemeteries.³

Nowadays, Cigugur has changed and will become a more and more urbanized area. Its administrative status has officially been upgraded to a *kelurahan* (urban village) and even more to a *kecamatan* (urban sub-district). It is strongly believed, that along this line current land used and ownership have also been significantly and structurally transformed. Such a transformation, however,

³ <http://www.kuningan.go.id/>

does not put Cigugur as an exceptional case neither along urbanization story nor conventional economic development reign. This village has become extremely challenging, both for academics as well as all men of good will, who sincerely and dedicatedly wish to understand and deal with the concept of *communal* and *religious conflict*. In 1848, Cigugur was known as home for a locally-born religion called *Agama Djawa Sunda* (ADS) or later known as *madraisme* which was named after its founder *Pangeran Madrais Alibasa Widjaja Ningrat*. He was believed to be a son of *Sultan Gebang Pangeran Alibasa I* from his unofficial marriage. According to *Pangeran Djatikusumah*, his grandson who is now still alive and currently resides in Cigugur, the name of *Madrais* is shortened from *Muhammad Rais*, an Islamic and Arabic cultural trait.⁴

In his early age, *Pangeran Madrais* was educated in one of the Islamic boarding schools (*pesantren*), although it has not been clearly identified which one and where it was situated. It is also soundly noted that he intentionally decided to drop his classes and moved from one boarding school to another as a spiritual pilgrim across the province of West Java.⁵ This stage of story is critical as the foundation of *Madrais'* teaching which, according to many scholars, is a mixture between Islamic *tasawuf* and Javanese mysticism that was elegantly framed by *Sundanese* cultural traits. From Cigugur this local belief was rapidly spread to other places across the province such as Indramayu, Majalengka, Ciamis, Tasikmalaya, Garut, Bandung, Padalarang, Bogor, Purwakarta, even to the capital city of Indonesia, Jakarta. It was claimed that once the number of believers across the province reached the highest hit of 100 thousand people. Yet, the convincing evidence reaches far less below the figure, it was about 25 thousand believers.⁶

During the Dutch colonial era, *Pangeran Madrais* and his followers were considered as a dangerous rebellion and radical community. He was sentenced to jail twice in Kuningan and Tasikmalaya, although he was finally released. From 1901 to 1908

⁴ *Tempo Magazine*, 29 January 1983.

⁵ W. STRAATHOF, *Sadjarah Ngadegna Agama Djawa Sunda (ADS)*, Garut, 1970, p. 1.

⁶ ADS' Book of census.

Pangeran Madrais was exiled to Meraoke, West Papua.⁷ He was charged as a political rebel to the government and as an economic robber to his followers.⁸ As he returned from jail, Pangeran Madrais was back to his followers for teaching, resulted in a more radical movement of his community. He was once again sentenced not to jail but to a lunatic house in Bogor, in which he raised stronger solidarity and fighting spirit of his followers in order to gain their independence of practicing their beliefs. While in the lunatic house, he kept teaching, and yet this time his pupils were all psychos. His action was actually becoming the only reason for the Dutch authority to let him free although with greater suspicion and scrutiny. In 1926 the Dutch government withdrew all its officials from Cigugur and ADS was entering the calm part of its history. In 1927 ADS' marital rites were legally accommodated and accepted by the Dutch authority.

On one side, this period of time should be considered as a glorious victory within ADS' history. On the other, it was actually just the new beginning of harsh social and political hardship. Firstly, Pangeran Madrais and his followers were suspected by the independent movement fighters and their Islamic community as collaborators, even as the right arm of the colonial regime.⁹ Secondly, ADS had to deal with a leadership succession from *Pangeran Madrais* to

⁷ With regard to the place where Pangeran Madrais was exiled, A.M. Basuki Nursana Ningrat, the writer of *Umat Katolik Cigugur* who married one of the family members, noted *Boven Digul* as the place. However, Dr. Lance Castle who served as the chair of the thesis committee was convinced that not until the 1920s Boven Digul became a place for rebellions and political exiles. This information was actually confirmed by many respondents who were previous followers of ADS, who consistently mentioned *Maroke* instead of Digul.

⁸ It is understood later that the first charge is related to Pangeran Madrais' teaching that the existence of people and nation should really be based on independence both physically and spiritually. While the second charge was proved by interpreting the fact that Pangeran Madrais and his family economically lived on people's offerings as a token of their worship and loyalty.

⁹ It is critical to know the official attitude of the Dutch, especially that of *Van der Plas* who was in charge for *Cirebon*, so that the relationship between Pangeran Madrais, the Dutch and the Islamic community could be clarified.

his son *Pangeran Tedjabuana Alibasa Kusuma Widjaja Ningrat*. The founder of ADS died in 1940.¹⁰

When Japanese troops arrived in Cigugur, the new leader of ADS, *Pangeran Tedjabuana*, was forced to sign the dissolution letter of his religious movement and abandon its activities entirely. He left his followers in Cigugur and moved to Bandung and Tasikmalaya afterwards. However, his followers asked him to keep fighting for their survival which was finally agreed. They brought their leader back to Cigugur and encountered two social and political hardships at the same time: unfavourable Japanese political strategy and the suspicious Islamic local community.¹¹

In 1947, two years after Soekarno and Hatta declared the independence of Indonesia, the Dutch returned to Cigugur and applied the earlier Dutch policy towards ADS: let them exist with strong alert. This was applied till they really left due to the acceptance of the freedom of Indonesia by the Dutch. However, on 21 December 1954, the residence of the ADS leader which was also the activity center of the ADS community, was attacked and burnt by the Islamic troops DI/TII. Although there was no serious destruction caused by the attack, the ADS community was very much threatened both psychologically and socially. From that time on, Pangeran Tedjabuana and his family moved out from Cigugur and led the ADS community to Cirebon for safety. In 1955 ADS was officially registered as a member of *Badan Konggres Kebatinan Indonesia* (Indonesian Spiritual Congress Council) known as BKKI. It was the time when the ADS community was officially

¹⁰ There was a strong dispute regarding the age of Pangeran Madrais when he died. Professor Kamil Kartapradja noted that he was 65 years old, while the well-known national magazine *Tempo* mentioned that his life time was from 1833 to 1939, which means he was 106 years old. The calculation by Fr. W. Straathof was closer to the latter, 105 years, considering that Pangeran Madrais' journeys across West Java took place from 1845 to 1849 and he was 13 by that time.

¹¹ Harry J. BENDA (1980) noted that the Japanese were in favour of using Islamic communities and political leaders as their basic strategy to win the war in Asia. This kind of strategy that was applied in Aceh was also confirmed in Cigugur.

acknowledged and lived and practiced their beliefs without significant hardships.

Until on 21 September 1964, when Indonesia was politically independent from any foreign colonialism, Pangeran Tedjabuana as the leader of the ADS community had to once again dissolve ADS as one of the local religious communities. In his legally written statement he mentioned that he and his family had converted to the Catholic faith. In addition to his testimonial document, he also urged his followers not to continue ADS as a religious organization, both individually and collectively.

Such an action was the only logical, legal and political consequence, and yet indirectly, of the official document issued by the local committee on community beliefs named *Panitia Aliran Kepercayaan Masyarakat (PAKEM)* of *Kabupaten Kuningan*. This lower level official document No. 01/SKPTS/BK.PAKEM/K.p./VI/64, dated 18 June 1964, declared the ADS marriage, which had long been accepted customarily, illegal and against the official law which enforces only five official religions, i.e. Islam, Catholicism, Protestantism, Hinduism and Buddhism. At this point, the ADS community was faced with a new kind of challenges: law suit for the parents and the problem of civil rights for the children. As 'follow the leader' was the only game in the village, almost 99% (precise number should be verified) of the ADS community members across West Java and Jakarta converted to Catholicism collectively brought along their beliefs, symbols, rituals, customs and of course their community leaders. That was the milestone of the Catholic Church in West Java, homeland of the *Sundanese* ethnic community that is naturally a pious Islamic community.

Strikingly 16 years later, in 1981, after the hard work and services of dedicated missionaries represented by some Holy Cross Fathers and Sisters from Carolus Boromeus, around 2, 000 families resigned from the Church and converted back to the new established local religious group named PACKU, *Paguyuban Adat Cara Karuhun Urang*, meaning *community for our ancestor tradition*. This new religious movement was established by *Pangeran Djatikusumah*, the son of Pangeran Tedjabuana or the grandson of the late ADS' founder. The religious conversion part two in

Cigugur, if one might call it thus, was of course politically acceptable and legally correct, because it was amenable by the State guideline *Garis Besar Haluan Negara (GBHN)* 1978. However, it caused inevitable conflict among different religious believers, religious leaders and government officials, and even among members of the nuclear families. One year later, in 1982, the State considered PACKU was new-ADS. Therefore, it was officially prohibited through a decree of the local prosecutor: Kep.44/K.2.3/8/82. One of our churches was burnt down.

As far as the story goes, the 2, 000 families were stranded religiously. Most of the families were uneasily converted back to the Catholic Church; some of them were converted to Islam; numbers of them converted to Protestantism, a new participant in the village, and the rest were lingering around the Pangeran Djatikusumah circle, which is still now struggling to establish a heavenly religious local community in a harsh modern and globalized society.

The 1986 survey about Catholics who converted from the ADS community concluded that:

a) *The level of religiosity is high*, measured by participation in daily and Sunday mass and other regular basic rites. They consider that their participation in such activities is the main characteristic of being Catholic.

b) The high level of religiosity is positively correlated with how intensive someone attends the initiation process.

c) The level of religiosity is independent of either the amount of economic aid or the level of modernity represented by their formal education.

d) The level of religious intensity in the past (as a member of the ADS community) is negatively correlated with the involvement in the initiation process and someone's modernity.

e) The level of religious intensity in the past (as a member of the ADS community) is positively correlated with the amount of economic aid.

It is generally concluded that the experiential factor is more dominant than the economic factor in explaining whether someone

is committed to religious activities. It is also clear from the case under study that improper intervention will not only fail to establish a peaceful multi-cultural and multi-religious kind of society (as many widely claim), but, on the contrary, shows that the State plays a very negative role in the respective matter.

c) *Challenging questions*

Given the case under study, one might ask questions from different angles. For me there are at least four critical questions for our reflection.

- *Firstly*, how should religion be conceptualised? Should we consider the ADS community as our brothers and sisters in Christ? Since it is clearly noted that officially the ADS community has never been accepted or even recognized as a religion by the Indonesian government, in practice it is accommodated as a cultural heritage from the past.

- *Secondly*, to what extent social, political, legal and economic factors should be utilized as means of evangelisation? Are there any moderating variables that work in explaining evangelisation effectively?

- *Thirdly*, would it be possible for us to develop a kind of support group that focuses on religious community development, for the prevention of conflict, instead of post conflict recovery?

- *Finally*, what is the possibility in revitalizing education and community services in order to build a heavenly community in this fragile world?

III. CONCLUDING NOTES: REVITALIZING MULTICULTURAL EDUCATION

As a concluding note, this presentation will propose a radical reform of all Catholic educational institutions under clerical domain. It is not easy to find a counterargument for the following familiar statement, saying that *the failure of the nation is the failure*

of its people that is rooted in their education system. This sounds right to most Indonesians and others who work in the field of education. The challenging and burning question, at this point, is not only how to revitalize the education system in a country like Indonesia, or how to establish multicultural education that helps young generations to acquire peaceful living, but the most critical problem is: *where is the standing point of Catholic educational institutions?* Can the Church currently turn to them for solutions, or are they part of the existing problem?

In the past, our Catholic educational institutions were highly respected by both the public and government for quality, discipline and non-discriminative attitudes, politically, socially and financially. That was the case for almost all school levels up to the 1970s. Things have gradually changed since then, especially when missionary financial support was abandoned by the Minister of Religion. Consequently, fund raising has become an important key word in business. Now the situation is more challenging than before. Education, especially at tertiary level, is regarded by law as a tradable service through ratification of the WTO Free Trade Agreement. Four capital cities in Indonesia, Jakarta, Bandung, Surabaya and Medan are now open to foreign universities with the collaboration of local actors.

As an illustration, Indonesia currently has 62 public universities, 2,700 private universities (only 17 among them are Catholic). Together with other Catholic education institutions at a lower level, they are mostly staggering for survival, to face harsh competition, fund rising and unfavourable inconsistent government policies. The very final question would be whether Catholic educational institutions should be revitalized as our pillar of evangelisation as it used to be, but, of course, with greater challenges.

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Da domani in Vaticano la plenaria del Pontificio Consiglio Giustizia e Pace

Cardinali, presuli ed esperti, membri del Pontificio Consiglio della Giustizia e della Pace, con gli ufficiali e i consultori del dicastero, si riuniscono domani e dopodomani in Vaticano per valutare collegialmente le attività intraprese dall'ultima Plenaria di tre anni fa e mettere in cantiere le nuove iniziative del biennio futuro. L'occasione e lo sfondo dottrinale della riflessione sono offerti dal 40.mo anniversario della storica enciclica di Paolo VI *Populorum Progressio* sullo sviluppo integrale dell'uomo e dei popoli, alla cui doverosa e degna commemorazione è dedicato anche il II Congresso mondiale degli organismi ecclesiali operanti per la giustizia e la pace, che si terrà in Roma all'Hotel Ergife, subito dopo la Plenaria, dal 22 al 24 novembre prossimi. Verranno proposti tra l'altro almeno quattro grandi convegni internazionali su temi di grande rilievo per la giustizia e la pace mondiali, come: Politica, democrazia e valori; Disarmo degli arsenali e degli animi; Laici e Dottrina sociale e della Chiesa; Etica e Fisco. Saranno inoltre annunciate pubblicazioni riguardanti: Povertà e globalizzazione; Giustizia penale e rieducazione del reo; La lotta contro la corruzione oggi.

Tra i relatori figurano, oltre al cardinale Renato Martino e al vescovo Giampaolo Crepaldi, rispettivamente presidente e segretario di Giustizia e Pace, il cardinale honduregno Oscar Rodriguez Maradiaga, l'economista italiano Stefano Zamagni, l'arcivescovo congolese Laurent Monswengo Pasinya, presidente di Pax Christi, e il giurista belga Silvio Marcus-Helmons. Ai partecipanti sarà data inoltre comunicazione dello stato di avanzamento della causa di Beatificazione del cardinale François-Xavier Nguyễn Van Thuân, presidente del Dicastero fino al 2002.

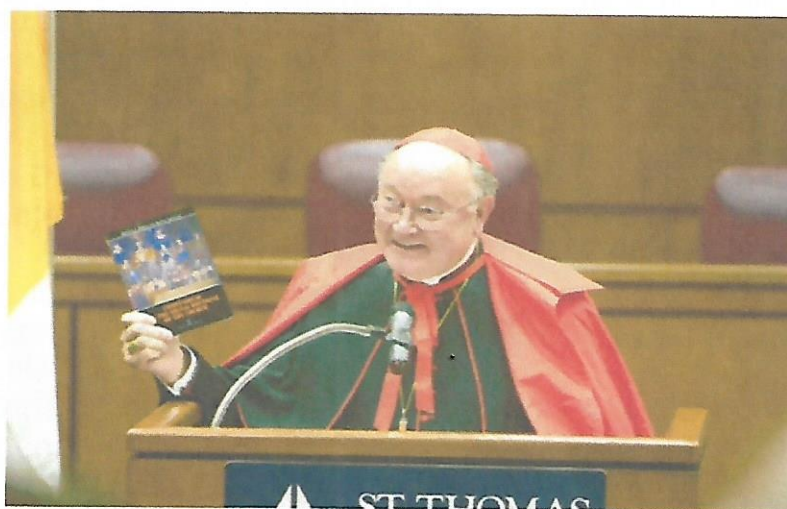
Alla Plenaria, come accennato, seguirà il II Congresso mondiale degli organismi ecclesiali operanti per la giustizia e la pace, dal 22 al 24 novembre, sul tema: "40.mo anniversario della *Populorum Progressio*: lo sviluppo di tutto l'uomo, lo sviluppo di tutti gli uomini". La discussione approfondirà i nuovi scenari mondiali creatisi dopo lo storico documento papale e le sfide attuali dello sviluppo alla luce della Dottrina sociale della Chiesa, in particolare quelle dell'ecologia umana, del pluralismo e del dialogo interculturale, nonché della nuova governance nell'ambito della globalizzazione. Non mancheranno un'attenzione speciale e un approfondimento al riguardo dell'impegno pastorale della Chiesa per lo sviluppo integrale e solidale oggi nel mondo. Tra gli interventi di maggior rilievo, oltre a quelli dei cardinali Tarcisio Bertone, segretario di Stato, Renato Martino e dell'indiano Telesphore Toppo, si segnalano le relazioni del preside della Facoltà Teologica dell'Italia Settentrionale, mons. Franco Brambilla, nuovo vescovo ausiliare di Milano, del politologo indonesiano **Pius Suratman Kartasasmita**, dell'internazionalista canadese Louis Sabourin, della filosofa argentina Maria Celestina Donadio e dell'economista congolese Evariste Mabi Mulumba.

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CARDENAL MARTINO: NO HAY DESARROLLO HUMANO SIN DIOS

Al inaugurar la Plenaria del Consejo Pontificio Justicia y Paz

CIUDAD DEL VATICANO, miércoles, 21 noviembre 2007.- «No hay verdadero desarrollo sin vocación y no hay vocación sin Dios»: lo dijo el cardenal Renato R. Martino, presidente del Consejo Pontificio Justicia y Paz, al inaugurar este martes, en Roma, la Asamblea Plenaria de su Discasterio en el 40º aniversario de la «Populorum Progressio» de Pablo VI.



Al tomar la palabra, el purpurado subrayó la actualidad de la encíclica del Papa Montini, frente a los desafíos de la verdad sobre el hombre, del diálogo y de la globalización.

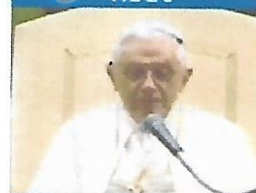
En este sentido, destacó algunos temas de la «Populorum Progressio»: la visión del desarrollo integral, el llamamiento a la voluntad de todos los hombres para afrontar y resolver la plaga del hambre, la señalación de la urgencia de una movilización coral de la comunidad internacional.

Según el cardenal Martino, del documento papal se deriva, para el Consejo Pontificio, la triple tarea de promover: «un humanismo abierto hacia lo Absoluto», ya que, sin Dios, a la humanidad entera le cuesta trabajo descubrir su vocación de ser una única familia; «un pensamiento nuevo sobre la acción humana», que

Encíclica Spe Salvi



VIDEO



Audiencia General 26 Enero 2008

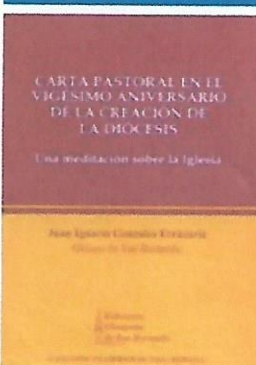
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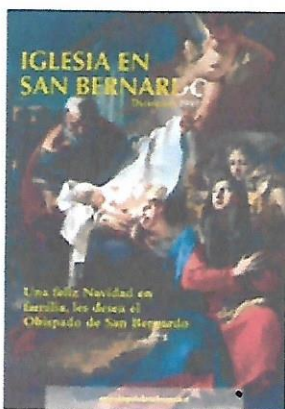
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Carta Pastoral



Benedicto XVI



Mes de

Diciembre 2007

supere la preeminencia técnica del hacer sobre el recibir y del producir sobre el acoger; «la fraternidad entre los hombres», para liberar el desarrollo de una interpretación materialista.

Citando el párrafo 15 de la «Populorum Progressio», el presidente del dicasterio vaticano explicó que «no hay desarrollo sin un proyecto sobre nosotros y sin nosotros como proyecto»; y que por esto el desarrollo no es «algo facultativo sino un deber a asumir».

Según el cardenal Martino, la encíclica es «la invitación a asumir la responsabilidad de la propia vocación de hombres, según el plan de Dios».

«Sin Dios --añadió el purpurado-- al hombre le cuesta trabajo leer en la propia naturaleza una vocación; sin Dios, a los pueblos les cuesta detectar en su historia y en su cultura, una vocación; sin Dios, a la humanidad entera le cuesta descubrir la vocación de ser una única familia».

Recordó a su predecesor en la guía del dicasterio, el cardenal vietnamita François Xavier Nguyễn Van Thuân (1928-2002), cuya causa de beatificación fue iniciada el pasado 16 de septiembre, a los cinco años exactos de su muerte, por iniciativa del Consejo Pontificio Justicia y Paz, y con la aprobación y el aliento del Santo Padre.

Más tarde el cardenal Martino presentó el programa de los trabajos y anunció el II Congreso Mundial de los organismos eclesiales que actúan por la justicia y la paz, que se celebrará en Roma, en el Hotel Ergife, tras la Plenaria, del 22 al 24 de noviembre sobre el tema: «40 Aniversario de la 'Populorum Progressio': el desarrollo de todo el hombre, el desarrollo de todos los hombres».

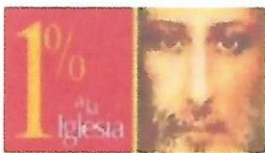
El congreso afrontará los desafíos actuales del desarrollo a la luz de la Doctrina Social de la Iglesia, en especial las de la ecología humana, del pluralismo y del diálogo intercultural, así como de la nueva gobernalidad en el ámbito de la globalización. Se profundizará también en el compromiso pastoral de la Iglesia por el desarrollo integral y solidario en el mundo.



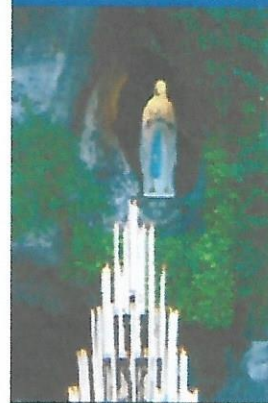
20° Aniversario



Campaña CALI



Mensaje Jornada Mundial del enfermo



Temas de Actualidad



SEDOC
Servicio de Documentación



Líneas Pastorales 2006-2007



Seminario Mayor San Pedro Apostol

Entre las intervenciones de mayor relieve, además de las de los cardenales Tarcisio Bertone --secretario de Estado--, Renato Martino y del indio Telesphore Toppo, se contará con las ponencias del presidente de la Teológica de la Italia Septentrional, monseñor Franco Brambilla --nuevo obispo auxiliar de Milán--, del politólogo indonesio **Pius Suratman Kartasasmita**, del internacionalista canadiense Louis Sabourin, de la filósofa argentina María Celestina Donadio y del economista congoleño Evariste Mabi Mulumba.

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THE PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

is pleased to present

The *Iustitia et Pax* Medallion

to **Pius Suratman Kartasasmita**

in recognition of the outstanding contribution given to the promotion of Justice and Peace

In witness thereof we have hereunto subscribed our names, this 20th day of January 2008

From the Vatican

+ Pius Suratman Kartasasmita
Secretary



Luigi Bommarito

President

Nº 50

