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Dialog and Evangelization According to Charles de Foucauld and the Implication for the Church of Indonesia

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Abstract

This qualitative research uses a literature review method with the aim of exploring Charles de Foucauld's thoughts on dialogue and evangelization among Muslims. The ideas of dialogue and evangelization can be traced from his life story as a Catholic priest and missionary. His spiritual life was colored by seeking the last place, as Jesus lived in Nazareth, in several Trappist monasteries, and finally chose to become a missionary priest. He became a missionary in Algeria in preparation for a mission to Morocco. He lived among the Muslims in Beni Abbs - Tuaregh and Tamanrasset. He built a house of brotherhood to build brotherhood with everyone. He testifies to a simple and ascetic life. After Foucauld's death, several groups of followers grew in Europe, namely Piccoli Fratelli and Piccole Sorelle. They form small communities that continue the spirit of dialogue and evangelization by living as a unit in society in the form of an inclusive basic community. The basic community aims to build universal brotherhood, regardless of ethnicity, religion, and race. The inclusive dialogue model is very relevant for the multicultural and multireligious Indonesian society.

Keywords:

basic community, evangelization, interreligious dialogue, spirituality.

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Introduction

Pope Francis closed the encyclical Fratelli Tutti, 2020, writing that "Blessed Charles directed his ideal of total surrender to God towards identification with the poor, abandoned in the depths of the African desert. … he expressed his desire to feel himself a brother to every human being and asked a friend to 'pray to God that I will truly be the brother of all. He wanted to be, in the end, 'the universal brother. Nevertheless, only by identifying with the least did he come at last to be the brother of all."[1] Charles de Foucauld was declared Venerable on 24 April 2001 by Pope John Paul II, then Blessed on 13 November 2005 by Pope Benedict XVI. Pope Francis canonized him as a saint on 15 May 2022 in Rome.

Charles de Foucauld is an excellent example of how he should behave toward his Muslim brothers and how the mission of evangelization should do among them. Let us learn from him so that the Christian faith is embodied in the Indonesian reality and not considered a foreign thing. Therefore, the life and spirituality of Charles de Foucauld are exciting and essential for us, especially the idea of evangelization and dialogue with Muslims. From the life and spirituality of Charles de Foucauld, we learn to follow Jesus in his hidden life in Nazareth and to evangelize the Indonesian people through the presence and witness of the Christian life.

Reasons for Research

This work is presented in the field of Spiritual Theology which reflects on the life and spirituality of the saints. The life and spirituality of Charles de Foucauld are interesting and important for the Church especially in Indonesia. He has had an extraordinary life and his spirituality is very deep.

In his letter to Marie de Bondy, June 4, 1908, Charles de Foucauld explained the desire for mission among Muslims. *"The country should be covered with nuns and good Christians who remain in the world to get in touch with all these poor Muslims, to approach them gently, to educate them, civilize them, and finally, when they are men, to make them Christians. With Muslims it is not possible to Christianize them*

[1] Pope Franciscus, Encyclical Letter Fratelli Tutti, (03 October 2020), 278.

first and then civilize them, the only possible way is the other, much slower one: first educate and civilize, then convert… "[2]

Also to Luis Massignon, he explained that being an apostle becomes a duty for all Christians, *"I don't know what God calls you to in particular, I know very well what He calls all Christians, men and women, priests and lay people, celibate and married : to be apostles, apostles through example, through goodness, through beneficial contact, through a love that requires reciprocity and that leads to God, apostle like Paul, like Priscilla and Aquila… "*[3]

Charles de Foucauld believed that evangelization among Muslims could not be done with a preaching of the Gospel directly. There is a need for another way to carry out evangelization, that is, dialogue and the example of the Christian life. Charles de Foucauld, in his spirituality to imitate the hidden life of Jesus in Nazareth, presented the model of dialogue and evangelization. His life and experience among Muslims become the concrete example of dialogue and evangelization for our life.

The Aim of the Research

The theme of this work is "Dialogue and evangelization in the life and spirituality of Charles de Foucauld and implication for the Church in Indonesia". On this theme, we want to look for the fundamental elements and forms of dialogue and evangelization in the life and spirituality of Charles de Foucauld. We analyze his life (biography) in order to know the praxis of dialogue and evangelization. We examine its spirituality in order to deepen the spiritual theological foundation of dialogue and evangelization. Charles de Foucauld is not an interreligious theologian with a theological treatise. He was a Christian, a priest and a missionary who wants to follow Jesus and His mission of salvation to the infidels.

On this theme, we follow the research in the line of life of Charles de Foucauld and the disciples. As the foundation, let's explore Charles de Foucauld's biography.dialogue and evangelization in the period of

[2] Charles de Foucauld, *Alone with God in the Company of Brothers,* Milan 2002, 383-384.

[3] Letter to Luis Massignon, May 1, 1912. Charles de Foucauld, *Alone with God in the Company of Brothers,* 405.

the trappe and the desert (the period of Beni Abbès - Tuaregh (1901-1906) and the period of Tamanrasset (1907-1916).

In his disciples we also look for the theme of dialogue and evangelization. The form and content of dialogue and evangelization is the same as that of Father de Foucauld. They do not preach the word of God but evangelize through Christian presence and witness. Finally, we do not want only to reflect on dialogue and evangelization, we also want to identify how they can be put into practice in our country, Indonesia.

Research Method

Charles de Foucauld did not leave the theological treatise on interreligious dialogue. He does not intend to write a treatise theology mission of evangelization. However, he wrote many meditations on Sacred Scripture, the letters, the diary, and the rules. From these various written documents and biographies, we discover the concept of dialogue and evangelization. In reality, Charles de Foucauld did not speak an interreligious dialogue in itself. Dialogue with Muslims is a consequence of God's mission of salvation to infidels (Muslims). Therefore, the first place for him is not interreligious dialogue but the imitation of Jesus hidden for a mission to the infidels (Muslims).

For this, we have used the analytical method - synthetic as it is more suitable for our work. As a novelty of our research, we have endeavored to present the integrality between dialogue and evangelization in the spiritual journey of Charles de Foucauld. We analyzed his spiritual path from his biography, letters, meditation, and rules to understand the thread of his spirituality and mission. His spirituality is aimed at the search for the hidden life of Jesus in Nazareth, while his mission is directed to the salvation work of the infidels (Muslims) of the desert. We gave the same analysis to his heirs Little Brothers and Little Sisters of Jesus, to examine the continuity of his spirituality and mission. Our search for the elements of dialogue and evangelization in the life and spirituality of Charles de Foucauld would have implications for the Church in Indonesia. We examined these implications by looking for elements that might be similar. We take his life and spirituality as a model of dialogue and

evangelization for the Church in Indonesia, in which he would have the same task of having a dialogue with Muslims.

Research Contribution

Our research would have contributed a lot to the Church, particularly the mission of the Church in Asia, where she must behave amid the other great religions. On the one hand, the mission of evangelization sent by Jesus cannot be excluded. On the other hand, we must respect other religions. At this point, the Church in Asia, especially in Indonesia, should have a particular mission form in which those two aspects harmonize. The spirituality of the hidden life of Nazareth and the mission of evangelization among Muslims in the desert, such as that of Charles de Foucauld, would have contributed a lot.

For the Church in Indonesia, the life and the spirituality of Charles de Foucauld contribute a lot. The spirituality and mission of the sheltered life could bring Nazareth as a foundation for the Church in Indonesia, where it is multiplying the entire Christian community and the primary human community. The community and fraternity conceived by Charles de Foucauld would be the most proper orientation. Thus, the Church draws near to Jesus and to all people from different religions to carry out the mission of salvation.

Research Results

1. A Complex and Integral Life

The biography of Charles de Foucauld shows the complexity of his spiritual and material research. The life of Jesus in Nazareth is the key to understanding his research and his spiritual journey. He sought the spirituality of the hidden life of Nazareth. Starting from Don Huvelin's homily, he always sought the last place in the spiritual and material sense that no one wanted. Jesus of Nazareth was the only teacher from whom he learned spiritual and material things.

Charles de Foucauld began his journey with a pilgrimage to the Holy Land. For a few years, he lived in Nazareth. His presence and his life in Nazareth were occasions to materially touch the place of Jesus, to know materially and spiritually the elements of Nazareth.

His meditations on the word of God were aimed at deepening the spirituality of the hidden life of Jesus in Nazareth. Unfortunately, he did not find in the Holy Land the ideal of life and mission according to the spirituality of Nazareth. He then left for the desert of Algeria after having received priestly ordination. He was a missionary priest who wanted to enter Morocco to evangelize him. While waiting for the right moment to enter Morocco, he built the Fraternity in Beni Abbès. Morocco was permanently closed, and he then moved to Tamanrasset, staying there among the Muslims as a "missionary monk"[4]. That was the life he dreamed of, not that of the convent but Nazareth. The mission he wanted to accomplish was not to preach but to testify. Thus the complexity of Charles de Foucauld's spiritual journey deeply inspired the mission of dialogue and evangelization. From his spiritual journey, we can not learn some fundamental and practical elements for the mission of dialogue and evangelization. Dialogue and evangelization need both theory and practice, both of which blend integrally.

Three fundamental elements for dialogue and evangelization are found in the life and spirituality of Charles de Foucauld. These elements are the development of dialogue with God, the development of dialogue with one's neighbor, and the development of dialogue between a Christian community and another religious community. Dialogue with God is the foundation of the development of dialogue with one's neighbor. Charles de Foucauld dwelt on the first and second commandments, that is, on love with God and love with neighbor[5]. The two commandments are the root and basis of dialogue and evangelization, according to Charles de Foucauld.

2. A Search for the Last Place: Dialogue with God - the Priestly Vocation

The first stage of Charles de Foucauld's dialogue and evangelization mission began in Trappe's life. It was an opportunity to deepen the relationship or dialogue with God. The personal and continuous relationship with God is a critical foundation of the mission of

[4] In Tamanrasset, villagers called Foucauld a marabout (or a holy man). Minlib Dallh, *Exploration in Mysticism and Religious Encounter: The Case of Charles de Foucauld (1858–1916),* The Downside Review, 2020, Vol. 138 (4), 140.

[5] Cf. Mt 22, 37-39.

evangelization. In this stage, Charles de Foucauld made an essential journey for the preparation of evangelization: on the one hand, he began the path to evangelizing himself; on the other hand, he decided on his priestly vocation. That is to say; he began to seek his identity before God. He was preparing to become a Christian, a priest, or a missionary, ready for the mission of dialogue and evangelization. In a dialogue, the identity of a representative is critical because he communicates it to others. The first stage in the life of Charles de Foucauld was the period of identification as a Christian; he decided to take a religious identity, that is, he began his priestly life.

The path of dialogue with God began when he decided to enter the trap to seek the last place. He believed that the best place to search for God at that time was in the Trappa: his way of life and schedule could have contributed more to the dialogue with God. A monk's status could have ensured this relationship with God. the ideal of the spiritual life in which time elapsed between prayer and manual labor. However, one thing he felt lacking was poverty. He did not find radical poverty there as when he was on a hidden pilgrimage in Morocco. He then went to the east in the poorest Trappe at Akbes in Syria. Two characteristics of the Akbes monastery were poverty and closeness to Muslims. Subsequently, poverty will become a characteristic of the Church in order to be able to engage in dialogue. In contrast, closeness and dialogue with Muslims will become an excellent task for the Church.

During his stay in Akbes, confronting the internal problem of the convent, that is, the lack of poverty, and seeking answers to the external problem, that is, the obstacles posed by fundamentalist Muslims, Charles de Foucauld wished to found a religious congregation. Two characteristics of the new congregation were to be: "to reproduce as faithfully as possible the life of Our Lord Jesus Christ in Nazareth" and "to lead this life in Muslim or other unfaithful countries ››[6]. These two elements are the keys to understanding the spirituality and mission of Charles de Foucauld: on the one hand, following the life of Jesus hidden in Nazareth, and on the other hand, being a missionary by settling in Muslim countries.

[6] See CHARLES DE FOUCAULD, *Règlements et Directoire,* Montrouge 1995, 25.

During the period of Nazareth and Jerusalem, Charles de Foucauld deepened the elements of the spirituality of the hidden life of Nazareth and the mission to Muslims. He meditated and contemplated a lot of the passages of Sacred Scripture. He had chosen and deeply reflected on the passage of the annunciation, the birth and life of Jesus in Nazareth as a foundation of the spirituality and mission of Nazareth. For the mission to the infidels, he reflected on the incarnation of Jesus by taking the passage from the visitation. The incarnation of Jesus in the womb of Mary is already an act of the mission of sanctification. It is a mission of salvation in silence, hidden and without a word, not even preaching. Thus, Charles de Foucauld's mission to Muslims referred to the mission of Mary's visitation to Elizabeth.

> *"… Among the unfaithful peoples doing what Jesus makes Mary do here! She lets herself be carried by her in the midst of those she wants to sanctify, makes her remain among them, surrounding her, having in her and living in this family a life perfumed with all the evangelical virtues.*[7]

At that time, although in the shadow of the convent and had not yet touched the actual condition of the mission land, Charles de Foucauld had already understood and formulated well the purpose and form of the mission to Muslims. This is how he set out his mission:

> *"Here I say to other souls, to all those who possess me and who live hidden, who possess me but who have not received the mission to preach, I tell them, to sanctify souls by bringing me among them in silence: to the souls of silence, of hidden life, who live far from the world in solitude [I give here their mission and their rule, and] I tell them: all, all, work for the sanctification of the world, work like my mother: without a word, in silence, go to establish your pious retreats in the midst of those who ignore me: bring me among them by establishing an altar, a tabernacle, and bring the Gospel to you, not preaching it with your mouth but preaching it by example, not announcing it but living it: sanctify the world, bring me to the world, pious souls, souls hidden and in silence, as Mary brought me to John [inspiring her visitation, I give you all the inspiration that must push you, giving her mission, I give you all yours".*[8]

[7] CHARLES DE FOUCAULD, *La bonté de Dieu. Méditations sur les Saints èvangiles,* Paris 1996, 212.

[8] Charles de Foucauld, In *the last place,* Rome 1974, 20-21.

Charles de Foucauld declared that his form of the mission was not preaching by word but by example. While the others preached and baptized, he chose another form, settling among the Muslims and giving them the Christian witness. According to him, the form of a complete Christian witness was the hidden life of Nazareth; even it was the mission of salvation, based on silence and without preaching to Muslims.

Thus he formulated the purpose of the mission clearly and in detail. To achieve this, he accepted the priesthood because this vocation did not contradict the way of life in Nazareth. He had meditated deeply on the decision to be a priest by examining the 15 virtues of the rosary. He decided to be a priest sent to the mission land, in the desert of Algeria and Morocco, among the Muslims. ‹‹ *Where it is most perfect. […] To the infidels (Mohammedans and pagans) of Morocco and the neighboring regions of North Africa.*[9] He also chose the last place for the direction of the mission: Morocco was, in fact, the most abandoned mission land. After the ordination, he left for Algeria to then be able to enter Morocco. Before starting his work of dialogue and evangelization, Charles de Foucauld had prepared himself well and evangelized himself on the path of the priesthood. For him, the priesthood would perfectly manifest his Christian identity.

3. A Servant of God and Neighbor: Dialogue with Neighbor - the Seeds of Interreligious Dialogue Through Love for Others - the Vocation and Mission of the Little Brothers

We have seen that the period of the Trappe was, for Charles de Foucauld, the time to prepare and evangelize. He found the Christian identity in the priesthood and was ready to go as a missionary to the mission land. The desert period was when he tried all his ideas and forms of mission. According to the spirituality of the hidden life in Nazareth, a mission idea with the witness of life in silence met the reality of the mission land in the desert. In other words, the desert period was the time to "continue the hidden life of Jesus in Nazareth"[10] in the real sense. After having evangelized, the time has come to dialogue with others.

[9] Charles de Foucauld, *Solitude with God,* Rome 1975, 75.

[10] CH. DE FOUCAULD, *Alone with God in the company of brothers,* Milan 2002, 245.

With the identity of a priest, Charles de Foucauld came into contact with his neighbor. The first step of the dialogue with the neighbor was in Beni Abbès. The characteristic of this period is the richness of his projects in the mission. He brought his mission form to Morocco and the Tuareg tribe. He founded a house called the Fraternity. He lived alone but always sought contact with others. According to Charles de Foucauld, the next are all the men in the desert. All are brothers, especially the most abandoned. Fraternity is the first aim of the mission of evangelization. He thought of creating a religious community by preparing the rule of the Little Brothers of the Sacred Heart and the Little Sisters of the Sacred Heart of Jesus, but he never managed to realize it and was left alone without disciples. The Beni Abbès period was the time to explore and try all the ideas of the evangelization mission to the infidels again.

Alone he had begun to carry out his mission plan. As a priest, his first task was the sacramental and pastoral service to French Catholic soldiers, but his mission was not limited to Catholics. The purpose of the mission was aimed at infidels, especially Muslims. First, as preparation for evangelization, he sought contact with the natives. He wanted to enter Morocco, but he failed. In the meantime, he settled in Beni Abbès, doing the greatest possible good for Muslim populations. There he prepared his mission, first in Morocco and then with the Tuareg tribes.

There are significant works done in Beni Abbès that could be the foundation of evangelization. He founded the Fraternity where everyone could meet as a brother to each other. The heart of the Fraternity was the second commandment: love of neighbor. Charles de Foucauld's first task in Beni Abbès was to be a brother to his neighbor and to love him. The Fraternity is the proof of brotherhood and his love for them. It is the place created for everyone to meet, both Muslims and Christians, French and indigenous, rich and poor. The Fraternity is the instrument of contact and dialogue with one's neighbor. It is a place open for all people to create a trusting friendship. In the Fraternity, universal fraternity is manifested, and it is a preparation of the land of the Gospel.

Being their brother was, therefore his form of mission among Muslims. For this, he needed to live among them, to be embodied in their culture. Charles de Foucauld became one of them who knew

their problems and faced them together. With them, he fought the injustice of Muslim leaders regarding slavery. Without exception, he also criticized the French colonizer who contributed to the mechanism of the sale of enslaved people. Thus, an aspect of being their brother was already manifested in the collaboration to combat injustice.

In his plan to penetrate Morocco, his form of evangelization among Muslims is highlighted. There are three critical points: to penetrate as a silent monk and to found a community; not to preach but to evangelize through the presence of the Blessed Sacrament; giving fraternal hospitality as preparation for evangelization[11]. It was a project of evangelization through dialogue, friendship, and at the same time, through the witness of the Christian life. Dialogue meant talking a lot with them, creating contact and friendship. There was no need to preach or talk about religion, or else he would have met with rejection. The first act was to witness the Christian life; to do so; he needed quality of Christian life. Christian holiness was essential. He viewed all of this as preparing the ground for the gospel. Fraternity, hospitality, and witness were in the first place, rather than catechism and baptism.

In his plan to penetrate the Tuareg tribe, he noted the details of preparing the ground for the gospel. He had to do two things: learn the Tuareg language for gospel translation and build closer relationships by traveling the region. In a meditation done in Beni Abbès, he said that he wanted a life centered on the spirituality of Nazareth, "as Jesus did in Nazareth "[12]. In his diary, he noted:

> *"Silently, secretly, like Jesus in Nazareth, obscurely, like him" passing unknown on earth, like a traveler in the night ", " aquae Salvatoris vadunt cum silentio ", poorly, laboriously, humbly, sweetly, with kindness like him "transiens benefaciendo"; disarmed and dumb in the face of injustice like him, leaving me like the divine Lamb, shearing and sacrificing without resisting or speaking, imitating Jesus in everything in Nazareth and Jesus on the cross.*[13]

[11] See CH. DE FOUCAULD, *Letters to Madame de Bondy (30-03-1903),* Rome 1966, 96.

[12] CH. DE FOUCAULD, *Carnet de Beni Abbès,* Paris 1993, 102.

[13] CH. DE FOUCAULD, *Carnet de Beni Abbès,* Paris 1993, 103-104.

Charles de Foucauld inspired his entire mission to the hidden life of Nazareth. All the elements of dialogue and evangelization are derived from this life. The way is that of Jesus in Nazareth: a life lived silently, secretly, obscurely, poorly, and laboriously to the point of sacrificing himself as the divine Lamb. Here, then, the form of evangelization is kenosis, lowering like the life of Jesus in Nazareth, like the death of Jesus on the cross for the world's salvation. The life of Nazareth becomes the reference for dialogue and evangelization, the dialogue of life found in daily contacts or collaborations. His life in Beni Abbès was a form of Christian witness, a life dedicated to prayer and manual work amid society.

Meeting, dialogue, and contact with all people were essential steps in the preparation. The form of the meeting was flexible; it depended on the people he met. It could be a pastoral service when he met the Catholic soldiers; it could be a charitable help when he met the poor; it could be an "interreligious dialogue" when he met the leader of the Muslims. The purpose of the meeting was to create the closest contact to increase fraternity and trust. In order to do all this, he considered the need to study the language, culture, history, and religion. Charles de Foucauld alone began this mission, but then he felt the need for companions who could continue it. That is why he thought of the rules as a guide to the hidden life of Nazareth and its form of mission. During the Beni Abbès period, Charles de Foucauld rewrote the rule of the Little Brothers of the Sacred Heart of Jesus and the Little Sisters of the Sacred Heart of Jesus.

Thus, Charles de Foucauld alone began the mission, doing the greatest possible good for Muslim populations. The activities of the mission were varied: from pastoral service to hospitality in the Fraternity; from dwelling among them to the struggle to free them from injustice; from the project of the mission in Morocco to the project of the mission by the Tuareg; from the encounters with the different persons in the Fraternity to the meeting during the journeys; from the meeting with the leader of the Muslims to the meeting with the Muslims; from the project of "interreligious dialogue" to the project of evangelization.

During the Tamanrasset period, he carried out the mission through his presence as a missionary monk. Therefore, he wanted to live his life seriously according to the rule of the Little Brothers of

the Sacred Heart of Jesus, presenting himself as a faithful Christian who dedicated his life to the mission. The characteristics of life in Tamanrasset are the imitation of the hidden Jesus. He preaches nothing but introduces himself, the adoration of the Blessed Sacrament, the residence amid unfaithful peoples, and the dedication of one's life for conversion. Charles de Foucauld wants to return to the spirituality of Nazareth, to the incarnation of Jesus for man's salvation through prayer and manual work. The most important things to do for the mission in Tamanrasset are learning the language and creating a closer relationship with the indigenous people, preparing for evangelization, not by preaching but by conversing, translating the holy Gospel, and keeping as much as possible a friendly relationship.

He was a missionary who worked alone, but the idea of evangelization was not limited to personal work. He thought of the possibility of collaborating with the laity for evangelization. His thoughts on the lay apostolate were written in *the Association Directory of the brothers and sisters of the Sacred Heart of Jesus*. The lay apostolate responded to the lack of missionaries. However, Charles de Foucauld wanted to show that evangelization is the task of all Christians, both missionaries and lay people. In this directory, he indicated the tasks of the laity for the mission of evangelization. It was a mission through prayer (Eucharist and adoration of the Blessed Sacrament), holiness and sacrifice, witness and goodness, and contact and presence. This concept was ideal for the laity's mission, organized under a superior's guidance and accompanied by a spiritual director.

In Tamanrasset, Charles de Foucauld concluded his search for the missionary spirituality of Nazareth by meditating again on the passages of the visitation, birth, and childhood of Jesus. He concluded that imitating Jesus meant participating in the mission of the salvation of Jesus, the Savior. It was a duty for all of Jesus' disciples, both missionaries and lay people, to participate in the mission of salvation through presence, good example, brotherly love, and goodness, as Jesus did in Nazareth.

Evangelization is the active movement on the part of the Trinitarian God. The project is in the hands of God the Father. The manifestation is in Jesus, who became incarnate among men for salvation. The Holy Spirit continues in the Christian peoples (Church) for all centuries.

Thus, evangelization is the task of all Christians through baptism; it is an active movement to lower oneself or become incarnate like Jesus in Nazareth; it is the manifestation of the missionary spirituality of Nazareth, especially among people who do not yet know Jesus. Evangelization must begin with contact or dialogue by creating a closer relationship and building trusting friendships. In other words, it must begin with universal brotherhood. For Charles de Foucauld, all this had to be done not only on particular occasions as the missionaries did but in everyday life as Jesus did in Nazareth.

4. *A Community of His Disciples: Dialogue with One's Neighbor at the Community Level - Creation of a Universal Fraternity.*

Charles de Foucauld died without any disciples. However, he had left many written documents, and a few years after his death, some groups were formed that wanted to live following his spirituality and mission. His disciples, with their groups, introduced a new aspect of dialogue and evangelization: the dialogue and evangelization practiced by a Christian community. Dialogue and evangelization are done by both a Christian person and a Christian community. Charles de Foucauld had already prepared the tools to create a Christian community. He had proposed a form of monastic life; however, without walls, he lived instead in the world among the people. We have chosen as an example the life of the Little Brothers of Jesus and the Little Sisters of Jesus, two religious "congregations" who wanted to continue the life and mission of Charles de Foucauld by drawing inspiration from him and practicing his rule. The mission of dialogue and evangelization to the whole world was manifested through their life and presence.

Charles de Foucauld had thought of a small community of Jesus' disciples and had given rules for creating a Fraternity, and we can say a small Christian community. The first step for dialogue and evangelization is creating the Christian community or a Church. The general characteristics of this community imitating Jesus in Nazareth, the adoration of the Blessed Sacrament, life in a small group, and the dedication of life to the mission to the infidels. The rule says:

> *"The Little Brothers of the Sacred Heart of Jesus have the particular vocation of imitating the hidden life of Our Lord in*

> *Nazareth, of adoring the Blessed Sacrament perpetually exposed night and day, and of living in mission countries"*[14].

> *"The Little Sisters of the Sacred Heart of Jesus have the particular vocation of imitating the hidden life of Our Lord in Nazareth, of adoring the Blessed Sacrament perpetually exposed night and day, and of living in mission countries"*[15].

The first Little Brothers and Sisters continued Charles de Foucauld's mission in the Sahara Desert. The particularity of their mission was the Fraternity, a Christian community that followed the hidden life of Jesus in Nazareth. Charles de Foucauld dreamed of a new congregation, but he never managed to find it in his life.

The Little Brothers and the Little Sisters are the manifestations of the Christian community, as we can say of the Church, which carries out dialogue and evangelization. Thus, in their mission, the mission of the Church is manifested. Thus dialogue and evangelization are the task of all Christians, individually as Father de Foucauld and commonly as his disciples do. Their form of dialogue and evangelization is also based on the witness of the Christian life. Always in the line of life hidden in Nazareth, they choose the poorest and most abandoned and carry out evangelization in everyday life through contact with them, helping them, becoming their friends, adapting and living with them, and liking them.

Another novelty introduced by the Little Brothers and the Little Sisters is the mission in the whole world and at all levels of life. In 1945, René Voillaume examined new orientations of the Little Brothers of Jesus's mission and thought about the workplace mission. Evangelization is needed, but it cannot yet be achieved.

> *"The new reflections on the importance of work as a form of poverty and a means of subsistence for the brothers did not yet lead us to consider the working class world as an environment of integration for fraternity"*[16].

Meanwhile Magdeleine of Jesus and the Little Sisters continue the mission among Muslims, first in the desert and then spreading

[14] CH. DE FOUCAULD, *Règlements and directoire,* Montrouge 1995, 77.

[15] CH. DE FOUCAULD, *Règlements and directoire,* 337.

[16] R. VOILLAUME, *Charles de Foucauld and his disciples,* Milan 2001, 362.

it to the whole world. "The purpose of this religious institute is to procure the Glory of God through the sanctification of its members and through the apostolate in the practice of vows which consecrate the religious to the conversion of Islam in the spirit of Father de Foucauld. They take the form of Father de Foucauld's mission. They consecrate Muslims through the practice of goodness and holiness during the daily encounter with them. We can define it as a mission of Christian presence and witness. At this point they create contact and dialogue with Muslims until they become their friends Meanwhile, Magdeleine of Jesus and the Little Sisters continue the mission among Muslims, first in the desert and then spreading it to the whole world. "The purpose of this religious institute is to procure the Glory of God through sanctification of its members and apostolate in the practice of vows which consecrate the religious to the conversion of Islam in the spirit of Father de Foucauld"[17]. They take the form of Father de Foucauld's mission. They consecrate Muslims through the practice of goodness and holiness during their daily encounters. We can define it as a mission of Christian presence and witness. At this point, they create contact and dialogue with Muslims until they become their friends and become one of them.

Like Father de Foucauld's mission, they prepare the ground for the Gospel through the Christian presence and the practice of the evangelical virtues. We must have particular attitudes towards Muslims, that is, as Magdeleine says, respect and friendship. Respect is critical, especially towards their religion; otherwise, they reject us. Refusal would be the failure of dialogue and the possibility of evangelizing them. Friendship is the purpose of the relationship with Muslims.

The disciples of Charles de Foucauld bring his spirituality to all aspects of life and all places throughout the world. There are some changes, but basically, the mission is always based on the spirituality of the hidden life of Jesus in Nazareth by Charles de Foucauld. His disciples encounter very different situations, not only the Sahara desert but the "city desert." They contact people who work in economics, politics, culture, and other religions to be present and to give them fraternity.

[17] F. DE LELLIS, *Magdeleine of Jesus and the Little Sisters in the world of Islam,* Bologna 2006, 75.

The Little Brothers and Little Sisters of Jesus participate in the mission of dialogue and evangelization through the silent witness of the Christian life, prayer for souls, charity service, contact, hospitality, and Fraternity. They create the Fraternities as the place of encounter between God and men, between Christians, and between Christians and men of different religions. In the Fraternity, the charity, hospitality, and Fraternity of Jesus reign. Thus they show all men the fire that Jesus bore, and they begin to burn the hearts of the people they meet in Fraternity, in the house of God. Fraternity, then, becomes a contact of friendship and a dialogue of brotherhood in which evangelization is carried out without preaching what the love of God and the love of neighbor are but by practicing both of them.

In his disciples, especially the Little Brothers and the Little Sisters, we find all the elements of the dialogue and evangelization that the Church must carry out. Dialogue and evangelization are based on the experience of God, that is, on dialogue with God in the Eucharist, in the adoration of the Blessed Sacrament, and prayer and meditation. Dialogue with God is a stage of personal preparation for evangelization; we can say the stage of evangelizing oneself to be a saint. Dialogue with God leads man to his human identity as a believer, as a Christian, as a little brother, or as a little sister. Man cannot live alone; he needs to dialogue with others. Dialogue between Christians creates the Christian community; we can say a Church. The Church needs to dialogue and present itself before other religious groups, so in the fraternities of her disciples, her mission of salvation is fulfilled through the Christian presence and witness for all men worldwide.

5. The Implication for the Church in Indonesia: a Dialogue with One's Neighbor in the Basic Human Community Founded on Universal Brotherhood

The life and spirituality of Charles de Foucauld and his disciples are very relevant to inspire the mission of the Church in Asia, especially in Indonesia. The Church in Asia needs a particular form for its mission. In the face of other great religions, conversion cannot be explicitly preached. The mission of dialogue and evangelization should find the most compatible forms. Both dialogue and evangelization should be the necessary tools for the mission of salvation in Indonesia.

Indonesia is a large country with various cultures, languages, and religions. From history, we know that the country's founders wanted one country, Indonesia. They had taken the vision for the country: *Bhineka Tunggal Ika* had founded the country with the *Pancasila* and *Undang-Undang Dasar 1945*, which guaranteed the plurality of culture and religious freedom.

The Indonesian Church, a small but independent community, should contribute to this change in Indonesian society. It cannot hide but should present itself and dialogue with other religions. The majority of the population is Muslim, almost 88%. Setara Institute concluded their report on religious freedom: Throughout 2020, there were 180 events with 424 acts violating religious freedom/belief. 2020 saw a decrease in events from as many as 200 events compared to the previous year. However, it experienced a spike from 327 actions[18]. In this context, the mission of dialogue and evangelization would be vital for the Church in Indonesia.

Following the example of Charles de Foucauld's life and spirituality, the Indonesian Church should carry out the mission of dialogue and evangelization. It is a question of a mission built and centered on the mystery of the incarnation of the Word of God and the hidden life of Jesus in Nazareth. It is a form of mission that places Christian presence and witness before preaching and catechism. One should participate in the mission of salvation through the witness of the Christian life with prayer, the Eucharist, charity, contact, and friendship. Moreover, creating a universal brotherhood. The practice of the evangelical virtues would be the actual work to prepare the ground for the Gospel.

We note some aspects of the mission of dialogue and evangelization inspired by Charles de Foucauld for the Church in Indonesia. There are two keywords: witness and dialogue. The Indonesian Church should be a witness of Christ Jesus, our Savior. To be a witness of Jesus is first necessary to know him. It would be necessary to start a process to evangelize, purify and clarify oneself as a Christian or a disciple of Jesus. This process of identity is critical because one should 'preach' with life, not with the word, and witness Christian

[18] Kidung Asmara Sigit and Ismail Hasani, *Intoleransi Semasa Pandemi: Laporan Kebebasan Beragama dan Berkeyakinan* 2020, Jakarta, November 2021, 123.

life to other religions. Charles de Foucauld indicates the principle: of being a disciple in the imitation of Jesus and continuous conversion.

This stage should be done within the Church; in Indonesia, there is talk of a fundamental Christian community. They are all Christians and should be invited to evangelize themselves before being evangelized; they would be invited to purify themselves before being witnesses of holiness and goodness. At this point, the continuous conversion of Christians would be indispensable. In the Indonesian context, the conversion of Christians, that is, the passage from the old Indonesia to the new Indonesia would follow the reform process of the Indonesian nation. Thus, the essential Christian community's presence would contribute to the situation's change.

On the other hand, dialogue for the Church in Indonesia is indispensable. In line with the mission of the Church in Asia and the mission of Charles de Foucauld, the Indonesian Church should dialogue with the cultures, poverty, and religions found in Indonesia. Charles de Foucauld's example of dialogue with the culture of Muslims in the Sahara should inspire the Indonesian Church[19]. Thus, the Church should confront and dialogue with the culture in Indonesia. The model of dialogue with culture is the mystery of the incarnation of Jesus and His hidden life in Nazareth. Just as Jesus was fully incarnated in Jewish culture, even though he sometimes criticized it, the Church should incarnate in the culture in Indonesia to purify it. An openness to contact and study of Indonesian culture would be necessary to be able to carry out inculturation.

The other task is a dialogue with poverty. A problem in Indonesian society is poverty. In order to be able to dialogue and witness the poor, the Church should be poor. The radical poverty of Charles de Foucauld and his disciples in the line of the spirituality of the hidden life in Nazareth would be the most convenient form. It would be a small Christian community (the Fraternity), poor, simple, and open to help all people. Maskulak said about the mission and dialogue of encounter: "Their lives suggest that from the Christian perspective,

[19] In the other side on European with historical experience with the problem xenophobia, Martin Dojčár illustrated the idea of dialogue as an alternative to the conflict on an example of Charles de Foucauld, a renowned Catholic proponent of the Christian-Muslim dialogue. Martin Dojčár, Dialogue As A Personal Tool Of Integration Of Migrants, Acta Missiologica, No.1, Vol. 14, 2020, 105-107.

mission and interreligious dialogue are based first and foremost on an integral living of the gospel way of life, which includes a willingness to encounter the other as a neighbor in a spirit of love and openness"[20].

The other important task is interreligious dialogue. Interreligious dialogue is not the work of evangelization properly, but it contributes to the work of evangelization. "Interreligious dialogue and proclamation, on different levels, are authentic elements of the Church's evangelizing mission. They are both legitimate and necessary"[21]. Dialogue and evangelization are two vital missions that have contributed to the mission of God's salvation in the Church. "Both interreligious dialogue and the proclamation of God's saving work through our Lord Jesus Christ is a component of the Church's mission. There is no question of choosing one while ignoring or neglecting the other"[22].

There is a form of interreligious dialogue and evangelization that the Church in Indonesia could do. Charles de Foucauld and the Church in Asia provided the indications. Indeed some have come from the values of the culture in Indonesia. The interreligious dialogue that could be developed in Indonesia is the dialogue of life, work, experts, and the exchange of faith experience. Among these forms of interreligious dialogue, the most necessary to be implemented is the dialogue of life and work. Why? They are two forms that immediately touch the reality of everyday life. Both are inspired by the spirituality of the hidden life of Nazareth. The purpose of the dialogue of life is a universal fraternity, a fraternity that would open all doors at every level.

In Indonesia, for example, this form takes place at the level of the virtual human community. The foundation of fraternity is *Pancasila*, and the value of culture is called *gotong royong*. On these foundations, Indonesians (Muslims, Catholics, Protestants, Hindus, and Buddhists) can collaborate in daily life and work. In this field, Catholics are invited to give witness to the Christian life. The practice of the evangelical virtues is much more effective than preaching and

[20] Marian Maskulak, The Mission and Dialogue of Encounter, Missiology: An International Review 41 (4), 2013, 427–428.

[21] DIALOGO E ANNUNCIO, 6

[22] DIALOGO E ANNUNCIO, 77.

catechism. Collaboration to fight injustice is beneficial in preparing the ground for the Gospel.

The dialogue of experts and the exchange of the faith experience should also not be excluded. Research and dialogue on the theological level should grow continuously. Their purpose is to deepen the knowledge of other religions to have more respect and enrich our spiritual experience. There are good hopes that this type of interreligious dialogue will also grow in Indonesia. Each time the Indonesian Church invites experts from other religions to share their religion and religious experience.

The mission of dialogue and evangelization face problems and obstacles that come both from Christians themselves and other religions. The problems that come from Catholics are Christian fundamentalism, the discourse of catechism, and mission. While the problems that come from other religions, especially Muslims, are: the groups of Muslim fundamentalism in which other groups take the hand for political and economic reasons, the speech of the old missionary who came only to baptize, the desire of some groups to change the foundation of the country with Islamic sharia law and other threats from fundamentalist Muslims. From time to time, these problems have produced tension in interreligious dialogue. However, in the end, it has been realized and understood that, for example, the fundamentalists are not represented by Muslims but only provocateurs.

From the life and spirituality of Charles de Foucauld and his disciples, we can draw some fundamental attitudes to carrying out interreligious dialogue. They are a commitment to one's faith, an attitude of love for God and one's neighbor, and an attitude of openness, humility, and respect. For Christians, the purpose of all this is to create a universal brotherhood inspired by the hidden life of Jesus in Nazareth. Through these attitudes, a virtual human community could be created in which a mature interreligious dialogue can be carried out. All the representatives of the different religions should respect and practice these behaviors so that universal fraternity, conceived by Charles de Foucauld, would develop in the Indonesian society in which the Church is preparing the ground for the Gospel.

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