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Building Bridges of Multifaith Awareness: A Visionary Proposal from the East Java Christian Church

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Abstract

In the face of religious tensions and challenges within the Indonesian context, the East Java Christian Church grapples with the imperative question: "How can the church effectively engage with a multifaith world amidst religious and social tensions?" In response to the question, I contend that the church can build its multifaith awareness by adopting a model derived from Javanese tradition, namely *jagongan* and *patuwen*, that serves as bridges for the churches to cultivate and leverage their multifaith learning process effectively. *Jagongan* embodies communal characteristics, while *patuwen* signifies personal and private qualities. This study contends that these Javanese traditions mirror the twofold movement of Jesus—*exitus a Deo* and *exitus a se*—reflecting both exit from Father and of Himself leading to a return and entry to the Divine. The church can engage *jagongan* as an invitation for people to enter and gather in public space and employ *patuwen* to reach out and exit from the church space to embrace people's private space or house. I will demonstrate the practical implementation of *jagongan* and *patuwen* as spaces for multifaith learning and social justice awareness within the church, presented under the banner of the Festival of Faith. In conclusion, *jagongan* and *patuwen* emerge as powerful models for bridging and enriching the church's multifaith awareness, fostering greater understanding, inclusivity, and social justice in the diverse landscape of faith.

Keywords: Javanese tradition, multifaith awareness, *jagongan*, *patuwen*, Festival of Faith.

Introduction

Indonesia has been grappling with issues of religious supremacy and social hostility related to religion for a long time.¹ Although religion is not the only factor, it has often been a determining factor behind violence and discrimination. While the majority of Muslims in Indonesia are moderate, pluralist, and respectful of diversity, there are still radical intolerant Muslim groups, as well as radical Christian intolerant groups, that spread hatred, persecution, and violence.

According to the Pew Research Center, in 2010, Indonesia was ranked among the top five countries with very high levels of social hostilities involving religion, along with Iraq, India, Pakistan, and Afghanistan.² Although Indonesia's social hostility index decreased from very high to high in 2019, the government's restriction on religion remains high.³ Religious minorities in Indonesia continue to face discrimination in direct or subtle forms. For example, in the context of East Java Province, the government had enacted regulations to establish societal tolerance. However, Christians still face difficulties in obtaining official permits to build churches in Muslim-populated areas. While working on this paper, news emerged of the repudiation and persecution of a Christian minority by some Muslims in one of the East Java Christian Church branches in Desa Sumberejo, Kecamatan Gedangan, Kabupaten Malang, Jawa Timur. This fact raises the question: *How can we engage in a multifaith world? How can we be a relevant church in the context of religious and social hostility?*

In response to this research question, in early 2022, together with the executive secretary of the *Marturia* department of the East Java Christian Church, I tried to answer the question by concretely organising a program for congregations of the East Java Christian Church to appreciate the arts as a way to convey and express the substance of *Marturia* in the context of the multifaith world, namely "the Witnessing Festival," in which the project scheme available in Table 1 below.

1 Mujiburrahman has provided profound research and discussion on this issue. For further expansive reading, see Mujiburrahman, *Feeling Threatened: Muslim-Christian Relations in Indonesia's New Order* (Amsterdam: Amsterdam University Press, 2006).

2 Tom Rosentiel, "Indonesia's Place Along the Spectrum of Global Religious Restriction," Pew Research Center, last modified November 4, 2010, <https://www.pewresearch.org/2010/11/04/indonesias-place-along-the-spectrum-of-global-religious-restriction/>.

3 Samirah Majumdar dan Virginia Villa, "3. Median Index Scores for Government Restrictions, Social Hostilities Involving Religion Declined or Remained Stable in Most Regions in 2019," Pew Research Center, last modified September 30, 2021, <https://www.pewresearch.org/religion/2021/09/30/median-index-scores-for-government-restrictions-social-hostilities-involving-religion-declined-or-remained-stable-in-most-regions-in-2019/>.

Table 1 Witnessing Festival

Background	<ol style="list-style-type: none"> 1. Indonesia is a multi-ethnic and multifaith country. There are 1300 ethnic groups, and it officially recognises six religions. The majority population in Indonesia is Sunni Muslims who reside on Java Island, where East Java Christian Church is located and served.⁴ 2. Throughout the history of Indonesia, religion has been caused by violence and discrimination. Even though the majority of Muslims in Indonesia are moderate, pluralist, supportive, and respectful of diversity, we still have radical Muslim groups spreading hatred, violence, and intolerance. 3. The minority should face discrimination in a direct or subtle form, such as having difficulty gaining an official permit to build churches in most Muslim-populated areas. 4. Within the East Java Christian Church’s context—we have a <i>marturia</i> department. One of its essential missions is developing congregants’ awareness to live as Christ (<i>imitation Christo</i>).⁵ It means spreading Christ’s love and embracing the margin without being trapped into a kind of religious conversion tendency as a way to foster harmonious interfaith relations.
Opportunity	<ol style="list-style-type: none"> 1. The East Java Christian Church celebrates Marturia’s month every year. 2. <i>The Marturia</i> department wants to employ arts appreciation to convey witnessing month in June 2022. 3. The language of arts that is evocative, mythical, and suggestive rather than descriptive and discursive is an excellent opportunity to deliver the essence of the Gospel.
Assumption	<ol style="list-style-type: none"> 1. Embracing beauty (<i>pulchrum</i>) while walking to share the truth (<i>verum</i>) and good (<i>bonum</i>) is needed. 2. The language of arts, which is evocative and suggestive rather than descriptive and discursive, would be a better way to convey <i>Marturia’s</i> message. 3. Amidst multifaith challenges and multi-ethnic contexts, giving space for arts to lead us into the depth of sacrificial love, compassion, and hospitality as the essence of Jesus’ teaching is much more relevant. 4. In that way, congregants may uphold hospitality rather than hostility and foster pro-existential life rather than merely co-exist.
Aim	<p>Raise congregants’ awareness and enable them to live as Christ’s witness who embraces the marginalised people in their everyday lives.</p>

⁴ “Religion in Indonesia,” Indonesia Investments, <https://www.indonesia-investments.com/culture/religion/item69>.

⁵ Majelis Agung GKJW, *Tata Pranata Greja Kristen Jawi Wetan dan Peraturan Majelis Agung Tentang Badan-badan Pembantu Majelis*, (Malang: Majelis Agung GKJW, 1996). https://drive.google.com/file/d/1R9rf34Ksgp_PxZo3HdC7GVChmWkXgXGI/view.

<p>Details of the Project</p>	<p>Name: Witnessing Festival</p> <p>Theme: Embracing the Margin</p> <p>Sub-Theme: Based on church order books, there are several of <i>Marturia</i>'s key concepts to guide the artwork sub-theme:</p> <p>(a) Following God saving the world (Mathew 4: 19-20);</p> <p>(b) The relevance of <i>Triduum</i>: death of Jesus-Good Friday, stay at hades-Holy Saturday, and Resurrection-Easter, in the modern context (1 Corinthians 15: 3,4, Acts 2: 25-32);</p> <p>(c) Showing fruits of the new life (John 5: 35-36, Mark 1: 44);</p> <p>(d) Strengthening truth and faith in everyday life (Luke 4: 22);</p> <p>(e) Live in a peacemaker style (Rome 5: 1-11).</p> <p>Attendance: Representation of 177 congregations</p> <p>Methods: <i>Kapita Seleкта</i>. It consists of four art forms and forums where attendees can choose what suits them. It goes on in four weeks: a short movie festival, a writing story/fairy tale festival, a writing <i>ludruk</i> script festival, and a poetry musical.</p>
<p>Week#1: Short Movie Festival</p>	<p>Why short movies?</p> <p>First, we must watch and witness the Spirit of God everywhere and within everything. We should discern and learn in silence. We need to actively encounter God and others that take place outside the church and scripture.</p> <p>Second. Short movies are low-budget. The result will end up on the church's official YouTube and/or Vimeo, and the average YouTuber is between the ages of 14-17. So, it is vital to reach out to youth.</p> <ul style="list-style-type: none"> • The announcement starts in February 2022. Requirements: <ol style="list-style-type: none"> (1) Concise. The length or duration is no more than 10 minutes. (2) Compatible with theme and sub-theme. (3) Novelty. (4) Relevant for youth. • Curation in May-June 2022 • Celebration and reflection on Friday, 3rd June 2022, via online/Zoom and YouTube live streaming. Run down: <ol style="list-style-type: none"> (1) Opening. (2) First movie + silence + reflection lead by Reverend. (3) Second movie + silence + reflection by Artist. (4) Third movie + spontaneous reflection from the audience. (5) Closing contemplation. • Resources: <ol style="list-style-type: none"> 1. Nina Simon. <i>The Art of Relevance</i>. Santa Cruz, CA: Museum 2.0., 2016 2. Robert K. Johnston. Meeting God at the movies. <i>The Christian Century</i>, 131 no 17 Aug 2014, p 24-27. 3. Rose Pacatte. Holy Moment: Faith and Values in the Movie. <i>New Theology Review</i>, 24 no 3 Aug 2011, p 6-16. 4. https://www.sheffielddav.com/education/short-films-vs-feature-length-films.

<p>Week#2: Writing Story & Fairy Tale festival</p>	<p>Why write a story? We need to remember and imagine. Our memories shape our identity. We need myths and stories to foster love and strengthen our commitment so we can live in radical hospitality.</p> <ul style="list-style-type: none"> • The announcement starts in February 2022. Requirements: <ol style="list-style-type: none"> (1) Send only the script and synopsis. (2) The length of the script is no more than 2000 words. (3) Compatible with theme and sub-theme. (4) Novelty and child friendly. (5) The story must be inclusive/non-discriminative. • Curation, collection, and compilation May-June 2022. • Celebration and reflection on Friday, 10th June 2022, online (Zoom and YouTube live streaming). Run down: <ol style="list-style-type: none"> (1) Opening. (2) Storytelling#1 + Reflection by Reverend. (3) Music performance. (4) Storytelling#2 + spontaneous reflection from the audience. (5) Storytelling #3 + closing meditation by “<i>kori menga</i>” retreat facilitator. • Resources: <ol style="list-style-type: none"> 1. https://www.masterclass.com/articles/how-to-write-a-great-short-story-writing-tips-and-exercises-for-story-ideas. 2. Susan Beaumont. Shaping Institutional Memory in <i>How to Lead When You Don't Know Where You're Going</i>. Lanham, Maryland: Rowman & Littlefield. 2019. Chapter 5. Page 93-110.
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<p>Week#3: Traditional theatre or ludruk script festival</p>	<p>Why traditional theatre script?</p> <p>First, as witnesses, we need to pay attention to the events and witness the truth so the radiance of the truth enables us to speak out for the sake of good and the beauty of creation. Second, we need to retrieve “<i>ludruk</i>”/traditional theatre plays as leaders in spreading eudaimonia.</p> <ul style="list-style-type: none"> • The announcement starts in February 2022. Requirements: <ol style="list-style-type: none"> (1) Send only the script and synopsis. (2) The length of the script is no more than 3500 words. (3) Compatible with theme and sub-theme. (4) Novelty and applicable. (5) The script should be inclusive and give enough space for women, old, kid/intergenerational, disabled, and marginal communities. (6) Consider using Augusto Boal’s theatre of the oppressed methodology. • Celebration and reflection on Friday, 17th, 2022, via Zoom and YouTube live streaming. Run down: <ol style="list-style-type: none"> (1) Opening meditation. (2) Theatre of the Oppressed play, based on the best script. (3) Reflection/contemplation. (4) Closing: silence and body prayer. • Resources: <ol style="list-style-type: none"> 1. John P Falcone. Body and spirit together: theatre of the oppressed, pragmatist semiotics, and practical theological method. <i>ARTS</i>, 30 no 1 2018, p. 57-71. 2. https://www.ucanews.com/news/indonesian-pastor-turns-ex-child-soldiers-to-peace/84226#. 3. Augusto Boal: What is Theatre of the Oppressed, https://www.youtube.com/watch?v=PxQ6SsfhiCw. 4. The Theatre of the Oppressed: Forum for social change: https://www.youtube.com/watch?v=qTA1b4rITXI. 5. Theatre as a Medium of Social Change Amy Fritsche TEDxKentState, https://www.youtube.com/watch?v=Eu2qkf3f6bE.
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<p>Week#4: Musical Poetry</p>	<p>Why Musical Poetry? First, our visuals are limited. We can't see multiple objects at the same time. Our voice is little, too. We can't hear voices at the same time unless we want noise. But it is different with music. We can sing together and create a harmonious sound. Second, we need to retrieve the abundance of the wisdom of the old Javanese poetry song created by one of GKJW's founding fathers to strengthen our commitment to doing mission from the margin.</p> <ul style="list-style-type: none"> • Host by each district on Friday, 24th June 2022. • Facilitated by retreat facilitators/Reverend from 13 districts leads <i>lectio divina</i>, appreciative inquiry/Liz Lerman's critical response, and centering prayer. • Basically, the process is simply receiving poetry. Instead of using poetry musicalisation as a tool, we must embody it to peer spiritual direction. • Materials will be taken from the compilation of the Serat Rasa Sejati song by Paulus Tosari. • Run down: <ol style="list-style-type: none"> (1) Silence meditation. (2) Poetry musicalisation. (3) <i>Lectio/visio divina</i>. (4) Sharing & Appreciation. (5) Closing contemplation. • Resources: <ol style="list-style-type: none"> 1. Christine Valters Paintner, <i>The Artist's Rule</i>. Notre Dame: Sorin Books, 2011. 2. Introduction to Critical Respons Thinking by Liz Lerman: https://www.youtube.com/watch?v=nFugLSJX_Nc. 3. Introduction to Appreciative Inquiry: https://positivepsychology.com/appreciative-inquiry/. 4. Jeremy S. Begbie. <i>A Peculiar Orthodoxy: Re lections on Theology and the Arts</i>. Grand Rapids: Baker Academic, 2020.
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Source: GKJW Witnessing Festival Guidelines, page 60-62. It can be accessed via: https://drive.google.com/file/d/10WYsDmNMyBdHFES9NJ2CveWbp_urmEKx/view. See also: <https://youtube.com/playlist?list=PLWE8M7NUGMtwVm5aLYwrctriM8sDJyvaX>.

While the Witnessing Festival process was successful, some important takeaways made me realise and rethink meaningful findings that we had not cultivated yet. So, throughout this research, I will discuss two critical things: *jagongan* and *patuwen*. I propose them as the fundamental principles for the complementary program, namely the Festival of Faith.

Through the Festival of Faith, I argue that the church can build their multifaith awareness by adopting a model derived from Javanese tradition, namely *jagongan* and *patuwen* that serve as bridges for the churches to cultivate and leverage their multifaith learning process effectively.

To support this argument, I will first explain Jesus' twofold movement of exit and enter and demonstrate how it aligns with the characteristics of *jagongan* and *patuwen*. Then, I will use this to construct the content of *jagongan* and *patuwen*. By doing so, I hope to demonstrate that both *jagongan* and *patuwen* have great potential to serve as a bridge for building the multifaith awareness of the churches.

Research Methodology

Answering the research question above, I will utilize a Model of Ministry as an interpretive design incorporating action research. Action research is particularly suitable for my needs as it is context-based and allows me to actively engage in the process of gathering knowledge about specific issues. Through action research, I can plan, arrange, execute, act, evaluate, refine, and learn from experiences as the convener of the church program who simultaneously takes care and responsibility for the implementation.

Literature Review

The Witnessing Festival project in the East Java Christian Church has finished, and I find it needs to build a bridge to more robustly build its multifaith awareness. In doing so, I propose employing *jagongan* and *patuwen* as a substance of the Festival of Faith that serves the multifaith learning process within the church.

Terminologically speaking, *jagongan* is a traditional Javanese word that means hanging out, having conversations with others, spending time relaxing together or socialising informally. *Patuwen*, also a Javanese word, refers to the attempt of the deacon, presbyter, minister, or reverend to reach out or visit congregants or church members' houses, door to door. *Jagongan* is communal in its characteristics, while *Patuwen's* character is more personal or private.

Jagongan and *Patuwen* represent two movements: enter and exit, *exitus* and *reditus*, *catabatic* and *anabatic*. *Jagongan* is a public construction in that the church invites people to enter and gather in the church space. Meanwhile, *patuwen* is an act of reaching out, exiting from the church spaces to embrace people's personal and private space. Before elaborating on the content of *jagongan* and *patuwen*, I will use Bruno Forte's perspective, which is a bedrock of how the church should perceive and follow Jesus.

In his book “The Essence of Christianity,” Bruno Forte explained that Father the Godhead is the Divine Mystery who resides in a silent place. Father is the womb from which we move and have our being. Father is the original silence and our last home. Against his own divine silence, Jesus, the Word of God, comes in the flesh, offers himself as a light in the darkness, reveals God’s eternal love, and opens the way to the divine Mystery. Jesus is the Word who comes from silence. In Forte’s words, Jesus is the “*altissima silentia Dei*,” or God who mediates his own silence.⁶ Then the silence becomes sound, just as the Word. Because of the Spoken Word (*Dabar*), there is creation. God in Jesus, coming from his very self, out of love for us, leaves himself and is made flesh to open the way for us into the abyss of the mystery of the divine Trinity. Thus, following St. Augustine, Bruno Forte concluded that Jesus is the *exitus a Deo*, an exit from God.⁷

Forte pointed out that the Word is only truly welcomed by someone who listens to the silence. The Word is received only when it is obeyed. Obedient derives from the Latin word “*oboedientia*,” rooted in “*ob*” (in the direction of) and *audire* (hear). We could receive the Word of God when listening to what lies beyond, behind, and beneath the Word. The Spirit, as the ecstatic love of God, also comes from silence, speaks in the Word, and guides believers to the whole truth (John 16:13).⁸ Forte also said that God of revelation is God who, in the very act of his self-giving, also conceals himself from our gaze and draws us into the depth of silence and peace. Thus, it becomes a duty for the believers to never chant Jesus as the Word of God without walking long in the paths of silence first.⁹

Jesus, as the Word of God, is the *exitus a se* or exit from himself. Forte said that Jesus’ exodus from himself is the journey of his freedom. Jesus is well aware that death, mysterious and bitter, awaits him. Forte underlined that Jesus’ freedom is a freedom of love. It is the freedom of one who finds his life by losing it (Mark 8: 35) and can risk everything for love.

Forte contends that the death of Jesus is not just one more of history’s unjust executions, with an innocent person crying out in the face of the world’s injustice. Instead, Jesus chooses to hand over himself to his Father so that he can take upon himself the burden of the world’s past, present, and future suffering and sin; he journeys to the frontiers of the furthest exile from God, to make his own the exile of sinners, in the self-offering and reconciliation of Easter.¹⁰ At the cross, Father also experiences silent suffering. God suffers on the cross as Father who offers—as well as Son—his very self to death with us. God does not offer the divine impassibility theory. God is not outside the world’s pain. God is not a passive spectator in unalterable perfection. Instead, the living God makes his own and lives the suffering of his creatures in the most intense way, in active suffering. God is present in the story of human suffering. In Jesus, God shares with us the immense value of suffering.¹¹

6 Bruno Forte, *The Essence of Christianity* (Grand Rapids: Wm. B. Eerdmans Publishing Co, 2003), 26.

7 Forte, *The Essence of Christianity*, 26-27.

8 Forte, 27-28.

9 Forte, 29-30.

10 Forte, 36.

11 Forte, 37.

Jesus the *exitus a Deo* and *exitus a se*, who exit from Father and himself, also experience *reditus ad Deum* or return and enter to Father. In the Resurrection event, the Father gives the Spirit to the Son and takes up the world with him and in him into infinite divine communion.¹² The story of Son, Father, and the cross is also the story of the Spirit. It is with the eternal Spirit that Christ offered himself without stain to God (Hebrew 9: 14). On the cross, Christ gave up to the Father the very Spirit the Father had first given him. Spirit also makes possible the otherness of the Son from the Father in solidarity with the sinners. On the cross, God makes himself in Jesus close to us and allows those far off to walk an open road with Jesus, from exile back home to the Trinitarian communion. Forte boldly said, "On the cross, the home goes into exile, so that exile may go home."¹³

For me, Bruno Forte's elaboration could be employed as the bedrock for the *jagongan* and *patuwen* as two core values of the festival faith project that become the crux of this paper. Bruno Forte's beautiful theological construction has shown us Jesus' movement that consists of exiting from God, exiting himself, and entering or returning to God. Those movements happened since God has so much been loving the world. Hence, the church must obediently listen to Jesus, the Word of God, and follow him, embracing the world. It means surrendering to the Spirit's guidance that enables the church to exit from its comfort zone (*patuwen*) and invite others to enter the church's hospitable space and beloved community realm (*jagongan*).

Result

Even though we only implemented the short movie and writing story at the end of the Witnessing Festival project, overall, we have measured that the result of the Witnessing Festival is relevant for the East Java Christian Church. The Witnessing Festival gave a proper space for arts to lead congregants into the depth of sacrificial love, compassion, and hospitality as the essence of Jesus' teaching. In that way, congregants may uphold hospitality rather than hostility and foster pro-existential life rather than merely co-exist.

On the other hand, as an evaluation, I found out that there is a weakness in it, especially in the relational part. Indeed, the Witnessing Festival has encouraged churches and congregants' participation within the East Java Christian Church in a way that they can engage arts about witnessing the Gospel profoundly. But introspectively, a lack of welcoming intention opens a vast space and invites others to join the joy of the festival. Thus, as a way to complement and complete the Witnessing Festival, I formulate and propose the Festival of Faith project that emphasises the *jagongan* and *patuwen*, as can be seen in Table 2 and Table 3 below:

¹² Forte, 36.

¹³ Forte, 38-39.

Table 2. Jagongan

No	Format:	JAGONGAN <i>Character: enter, gathering</i>
1.	Aim:	Bridging and developing the multifaith learning process.
2.	Methods:	<ul style="list-style-type: none"> - Symposium. - Advance catechism. - Focus group discussions.
3.	Venue:	The church's compound (<i>in the Javanese setting, it is called Bale Pamitran or Joglo</i>).
4.	Content:	Employing 1 st language "Dialogue Within"
5.	Why?	<ul style="list-style-type: none"> - If we want to reach out, we must go deep. - The "dialogue within" engages Christian's uniqueness. - Christian faith must say, "I am open because I am a Christian", and it is in and through the depths of our religious tradition that we can open and welcome others.
6.	How?	<p><i>Jagongan</i> should address Christian uniqueness topics like</p> <ul style="list-style-type: none"> - Trinity, - Salvation, - Soteriology, - Missiology in the context of the multifaith world, - Spiritual fluidity and contextual case studies like prayer for the dead in ritual, - Apply inward-looking questions regarding Allan Race's Tripolar approaches: (1) Whether the church has been doing mission in a way that the <i>exclusive-repudiation</i> position does, (2) the <i>Inclusivist-Toleration</i> position, or (3) The <i>Pluralist-Acceptance</i> position, which offers revelatory insight into mutual regard?
7.	Content:	Employing 2 nd language "Dialogue of Understanding"
8.	Why?	<ul style="list-style-type: none"> - Religious identity interlocks relationships between social identities of race, ethnicity, economics, ecology, politics, and culture. We must understand religions' vital role in interweaving various social issues and not isolate them from the complex web of social relations. - Dialogue is needed to make participants have a proper understanding of the distinction between religious tradition/teachings and/or ethnic customs. - <i>Jagongan</i> is a space to practice humility, articulate other religious traditions on their terms, and not view other religious doctrines and customs on our terms. In doing so, <i>jagongan</i> should expand empathy to <i>interpathy</i> as a way of understanding ourselves by having the eyes to see ourselves through the eyes of others.

9.	How?	<ol style="list-style-type: none"> 1. Invite interreligious speakers to engage and be involved in the <i>jagongan</i>. 2. Admitting the religious bias and recognise our worst religious and historical belonging through inward questions/introspective questions. 3. Discuss Allan Race's threefold, exclusive-inclusive-pluralist-particularist position and connect them to the doctrinal part (i.e., salvation, soteriology, missiology). 4. Consider using Kujawa-Holbrook's principle of compassionate action and her elaboration on the golden rule and the world's religion. 5. Employ discernment and multifaith reflection, meditation, and silence. 6. Celebrate diversity, which is done through art appreciation by the community. 7. Follow up <i>jagongan</i> with <i>patuwen</i>.
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Source: elaborated by the author

Table 3. Patuwen

No	Format	PATUWEN <i>Character: exit, reach out</i>
1.	Aim:	Developing the dialogue of life and dialogue of doing.
2.	Participant:	Church: Congregants, Youth, Reverend, Presbyter, Deacon.
3.	Content:	Dialogue of Doing and Dialogue of Life.
4.	Why?	<p>Dialogue of doing and dialogue of life is a way to</p> <ul style="list-style-type: none"> - Strengthen multifaith literacy; - Learn to be part of the whole and develop a sense of belonging; - Learn to see others not as something but as someone (<i>Raimon Pannikar</i>). Perceives the others as subjects, as our hermeneutic companions, and helps us see the wider world and ourselves better; - Multifaith literacy relates to feeling at home in the other's house; - Multifaith literacy is learning from other religious traditions and daily encounters with the flesh-and-blood believers of various faiths (<i>Robert Hunt</i>). In that way, we could respect diversity and celebrate differences.

5.	How?	<ol style="list-style-type: none"> 1. <i>Live in.</i> Arrange Christian participants to live in religious sacred places, i.e., <i>pondok pesantren</i>/Muslim boarding school, Sangha, Vihara, Sanggar, or the other's religious compound. 2. <i>Visitation.</i> Visit congregants, especially those who have had religious trauma or are experiencing religious hostility. 3. Visiting other faith leaders like Muslim <i>ulama</i>, <i>Bikhu</i>, <i>Pandhita</i> 4. <i>Study exposure.</i> Visit the Muslim Shiah community, Mosque, Vihara, Church, Pagoda, and Sanggar Kebatinan. 5. <i>Fundraising and Campaign.</i> Campaign and fundraising. e.g., renovating a poor widow's improper house, ecological awareness like cleaning plastic at Pulau Sempu or Balekambang beach in Malang, East Java, or criticising illegal mining.
6.	Guidelines	<ol style="list-style-type: none"> 1. Acknowledge religious bias. 2. Provide space to retell religious wounds/past traumatise religious narratives. 3. Multivalency dialogue. Search for the roots of the religious conflict. 4. Interdisciplinary. 5. Learn about the other's life via live-in, study exposure, or interreligious visitation. 6. Maintain the interreligious network via social media and monthly/semester-scheduled meetings.

Source: elaborated by the author.

Furthermore, the explanation and elaboration of Table 2 and Table 3 will be served in the part of the discussion.

Discussion

Naturally, the *jagongan*—as can be seen in the East Java Christian Church habitual practice—is located in the church's compound or complex, in a place called *bale pamitran*¹⁴ or *joglo* that is separate from the church building. As I mentioned, *jagongan* is a kind of public forum, a public space. In the *jagongan*, Javanese people, or congregants, could hang out, have coffee, engage in dialogue in a relaxed ambience, and socialize informally.

Unfortunately, the East Java Christian Church has not yet constructed a *jagongan* to promote multifaith awareness. Currently, the *jagongan* is mainly used for internal church affairs, such as liturgical meetings, discussions on church maintenance, fellowship, singing, Bible reading, games, and quizzes. I believe the *jagongan* should not be used as a facade

¹⁴ *Bale pamitran* (Javanese word) means house (*bale*) of friendship (*pamitran*). This kind of meeting hall is common in the East Java Christian Church ministerial setting.

to pretend everything is all right. We cannot ignore the issues of religious intolerance, discrimination against women, children, the disabled, the poor, corruption, economic injustice, ecological problems, and other relevant issues that exist around churches. The *jagongan* should be viewed and utilized as a space that seriously addresses these issues. In short, the church should constructively create *jagongan* as a public space that critically responds to multifaith issues.

It is crucial to engage *jagongan* as “a crossed boundaries”, as shown by Jesus, who crossed the boundaries and violated the separation of space by entering the “demonized” space of the Samaritans. Jesus rejected any notion of “exceptionalism” that may be attached to Jewish maleness. In that way, Jesus, as a “new exodus”, shows his intentional solidarity with a “crucified class” of people.¹⁵

However, the public space is always in tension. There is a contestation of ideas that want to occupy the public space because it means a display of power. Sadly, when one voice and idea colonises the public space, the one will mute and eliminate the many or the others. In that way, the demarcation line that harshly divides space between mine and yours, between us and them, between worthy and unworthy, and between *kaffir* (non-believer) and the believer is established. Richard Kearney stated, “We tend to perceive ourselves as gods and put the others as monsters.”¹⁶ We claim our standards as superior while devaluing others as inferior. At the same time, we are always in tension and suspicious of the danger of others. Thus, it is obligatory for us to embrace Jesus as the *exitus a Dei*, God who exists from himself, emptying himself, and taking the form of a servant being made in the likeness of men (Philippians 2: 7). Out of his space, Jesus chooses to exit from his Father and enters the unworthy-world space, the “demonized” space. Jesus unites and reconciles the segregated space. Jesus embraces and leads us to walk on the path of love.

Through the Holy Spirit, God navigates us so that, as his beloved community, we can enter God’s heart. Thus, the church must obediently follow Jesus’ mission, exiting from herself, reaching out to the world, and entering what Howard Thurman calls “the disinherited and crucified space.”¹⁷ In doing so, the church must rupture and disrupt its own space in a “metanoia” stance, especially when congregants are blind to injustice and misery around them and trapped in a kind of repeated internal “doing churchy business as usual” routine. In short, *jagongan* should be employed as a discerning, critical, corrective, and transformative space and place that does not serve itself egoistically but others. In this way, the church would experience transformation.

Within the East Java Christian Church’s context, 60% of congregations are in villages throughout the East Java Province. Despite our Christian villages’ inclusivity and hospitality, the massive propaganda and da’wah by Muslims have caused some of our village congregants to feel threatened and suspicious of the existence of others. Unfortunately, this tension can lead to exclusivity and hostility. Therefore, I agree with Liyakatali Takim’s

15 Kelly Brown Douglas, *Stand Your Ground: Black Bodies and the Justice of God* (New York: Orbis Books, 2015), 216-217.

16 Richard Kearney, *Strangers, Gods, and Monsters: Interpreting Otherness* (London & New York: Routledge, 2003), 43.

17 Howard Thurman, *Jesus and the Disinherited* (Boston: Beacon press, 2022).

suggestion to employ dialogue as a way to “seeing-through” or better understand the faith of others and re-examine our assumptions based on their definitions of themselves.¹⁸ As Allan Race suggests, we must cultivate our awareness that each of us has a partial perspective on the whole and embrace humility in our form of knowing and dialogue.¹⁹ Therefore, the church should construct *jagongan* as a site of dialogue.

Regarding the content of the dialogue, I am interested in Ayse Kadayifci-Orellana’s article, “Inter-Religious Dialogue and Peacebuilding,” which quotes Abu-Nimer and explains that each religion has two languages.²⁰ The primary language refers to distinctive identity or religious uniqueness values, such as the Holy Trinity, Jihad, and the Chosen People. Secondary language refers to universal values such as tolerance, peace, dialogue, and the golden rule.²¹ Thus, inspired by Orellana’s ideas, I propose fundamental principles and content for the *jagongan* that simultaneously uphold both languages, as seen in Table 2 above.

Content of the Jagongan: First Language

Indeed, religions always share common ground or similarities as their second language. However, Paul Knitter reminds us of the importance of religious differences. Knitter states, “In this kind of dialogue, differences among the religions turn out to be more important than common ground or a mystical core.”²² For Knitter, an interreligious relationship should celebrate the uniqueness and distinctiveness of each religious character rather than just encountering a middle space or common ground. That’s why the *jagongan* should address intra-faith or *orthodoxy* (correct thinking) themes, like salvation, as its first language.

However, religions always have their distinctive salvation concept, and we measure the other’s salvation with our standards. The religious identity formation at its initial phase tends to distinguish and divide between “the saved” and “the damned,” “the in-group” and “the out-group.” So, it is essential to understand the concept, interpretation, and principle of the uniqueness of Christian salvation before addressing it in the multifaith dialogue of understanding.

One of the examples can be seen in the work of Allan Race in his book “Thinking about Religious Pluralism.” Race profoundly interpreted the difficult verse of John 14:6 that, he claimed as “...nothing to do with the Christian theology of religion.”²³ Race contends that John 14:6 should not pluck from its content and context in the whole Gospel to solve problems in Christian theology because to do so is to misconstrue John’s Gospel.²⁴ Race

18 Liyakatali Takim, “From Conversion to Conversation: Interfaith Dialogue in Post 9-11 America,” *The Muslim World* 94, no. 3 (June 2004): 343-355, <https://doi.org/10.1111/j.1478-1913.2004.00058.x>.

19 Allan Race, *My Journey as a Religious Pluralist: A Christian Theology of Religions Reclaimed* (Eugene, Oregon: Resource, 2021), 113.

20 S. Ayse Kadayifci-Orellana, “Inter-Religious Dialogue and Peacebuilding,” In *The Willey-Blackwell Companion to Inter-Religious Dialogue 1st edition*, ed. Catherine Cornille (John Willey & Sons Ltd, 2003).

21 Kadayifci-Orellana, *Inter-Religious*, 154.

22 Paul F. Knitter, *Introducing Theologies of Religions* (New York: Orbis, 2002), 123.

23 Allan Race, *Thinking About Religious Pluralism: Shaping Theology of Religions for Our Times* (MN: Fortress Press 2015), 13-16.

24 Race, *Thinking About Religious Pluralism*, 16.

explained that the interpretation methods for the interfaith context should be less direct because the text is bound to a specific historical and cultural context. So, he suggested the reader read the Gospel of John through the lens of poetry and not metaphysic, using metaphor and not realism.²⁵ Furthermore, Allan Race's expanded elaboration of his classic tripolar scheme, which consists of exclusive repudiation, inclusive toleration, pluralist-acceptance, and particularist-refusal, could spark discussion in the *jagongan* setting.

On the one hand, it is essential to embody faith in Jesus Christ as the ultimate savior, from which the church can witness and proclaim its message to the world. On the other hand, in the context of a multifaith world, it is no longer relevant for the church to "colonize" and evangelize other religions. Regarding the questions and challenges facing the missiological posture of Indonesian churches, I believe the *jagongan* should provide sufficient and proper space for inward-looking questions such as:

1. Has the church been conducting missions in an exclusive-repudiation manner, which aims to convert other religions and bring them into the church?
2. Alternatively, should the church adopt an Inclusivist-Toleration position,²⁶ which aims to alert others to the truth of the Spirit working within them?
3. Or should the church take a Pluralist-Acceptance position,²⁷ which offers revelatory insight into mutual regard?"

Furthermore, *jagongan* can empower congregants by employing what Dr. Eleazar Fernandes called "interpathy competency." (see Table 2). According to Dr. Fernandes, one of the multifaith competencies is to uphold empathy and expand it to interpathy.²⁸ Empathy is connecting with people who share common linguistic and cultural assumptions and attempting to put oneself in their place. However, interpathy goes beyond empathy by trying to enter the other world of assumptions, beliefs, and values and temporarily taking them as one's own. Interpathy competency involves two abilities: seeing as others see and seeing ourselves as others see us. In other words, we can understand ourselves by seeing ourselves through the eyes of others.²⁹

Indeed, interpathy is a great idea and essential to be developed in the *jagongan*. Interpathy has a beautiful aim. It's kind of intentional to be one with others. In the Indonesian local classical proverbs, we're not supposed to be "*Seperti katak dalam tempurung*" or like a frog beneath the coconut shell. It's an excellent metaphor to suggest that we must recognise our limited religious beliefs, cultural norms, and biases and then cross over them to find light from others. It relates to interpathy, which invites us to bracket our perspectives, cross our own boundaries into the "other world," and come back.

However, on the other hand, I believe we have a lot of limitations. We have to be careful with our own claims and assumption that we consider ourselves as "having the eyes and capacity to see ourselves, through the eyes of others." I'm afraid that our claim to

25 Race, *Thinking About Religious Pluralism*, 16.

26 Race, 66.

27 Race, 67.

28 Eleazar S. Fernandez, *Teaching for a Multifaith World* (Oregon: Pickwick, 2017), 22.

29 Fernandez, *Teaching for a Multifaith World*, 23.

see ourselves through the eyes of others neglects our blind spots and vulnerability. Instead of genuinely seeing ourselves as others see, we expand our lens and put it in the eyes of others, as if that view is the actual view of ourselves through others' eyes. However, whatever we say is limited to our system or language. So, we have highlighted the necessity of acknowledging our limitations and vulnerabilities. In other words, developing interpathy in the *jagongan* must begin with vulnerability, enabling participants to recognise their weaknesses and inability to see themselves first. Only by recognising our limitations and vulnerabilities can we truly see ourselves through the eyes of others. Because when we cannot see ourselves with our own eyes, it is impossible to see ourselves through other eyes, too.

Content of the Jagongan: Second Language

After dealing with the first language, *jagongan* needs to employ the second language that engages with interfaith commonality or universal value (see Table 2). Since interfaith and interreligious dialogue pursues mutuality, collaboration, and understanding, *jagongan* should also convey orthopraxis or right doing. To have an interfaith dialogue and interreligious collaboration, the church has to accept diversity as God's blessing, which enriches our finite existence. Here, Rosemary Ruether's illustration of religious diversity is relevant to notes. She said, "Each of us seeing through their particular windows, and each views the whole, yet each is limited by the frame of the window itself."³⁰ Somehow Ruether's illustration also resonates with Paul Knitter when he asserts, "Religions might be compared to the galaxies of the universe: while the universe (the Divine) can be considered absolute, none of the galaxies occupies its center, or, there are many centers."³¹ Indeed, there is no common ground and lens, and our willingness to give space to the other's center will eventually allow us to know ourselves deeply.

Through Ruether's illustration, I imagine a question that ignites the *jagongan* will be: "What is the window? Is it the doctrine? Why do we have to hold tight on our window?" And as a response to the question, it is crucial to quote Kelly Brown Douglas, who vibrantly said, "The reality of God is always more complex and dynamic than our faith claims about God. The claims we make about God may not always be about God."³² It means we must admit that we only partially know the "Real Truth" in the end. Augustinus once said, "We don't know God. If we know God, God does not exist." Knowing our limits enables us to be humble, walk and have a dialogue with others. Race clearly said, "...Not all religious beliefs and values are compatible with one another. However, many perspectives will likely be complementary to one another. Where we differ profoundly, we shall need to learn respect."³³

30 Race, *Thinking About Religious Pluralism*, 43

31 Knitter, *Introducing Theologies*, 170.

32 Douglas, *Stand Your Ground*, 199.

33 Race, *Thinking About Religious Pluralism*, 86.

We need to develop humility to allow us to admit our sins, faults, and fraud and acknowledge our past dark side. Brian McLaren has informed me that everyone inherited a series of harmful and worst historical belongings. McLaren said, "So many of us must confess that we are imperial Christian people, part of an imperial Christian faith, and our world has been infused with imperial Christian hostility."³⁴ If I relate it to my experience, honestly, I have to admit that when I was a child, I always denied that my religion was part of imperial Christianity. In my elementary school, for example, my Muslim friends bullied me as part of the "*kompeni*" (*kompeni*: is a kind of slang word referring to the former coloniser: *Verenigde Oost-Indische Compagnie* or Dutch East Indie Company). At that time, I hardly refused it.

On the contrary, McLaren told us the sign of the cross and the doctrine of the Trinity since Christian colonisers used the Constantine imperium as litmus tests to persecute the non-Trinity adherent. So, through the help of McLaren, I think we can learn that while we will embrace our first language, which is the church and Christian doctrine, faithfully, at the same time, we have to keep in mind that as Christians, we are also part of the imperial Christian hostility. In that way, we will gain a brand-new perspective to see our doctrinal legacy in a much humbler way.

To have multifaith literacy, interreligious mutuality, interfaith understanding, complementary perspectives, and collaboration, the church should invite Muslims and other religious adherents inextricably. The church should ask the others so they could enter and come to the *jagongan*. Because how could we engage each other if there is hostility between us?

Nevertheless, since there are harsh differences between "us" versus "them," it might not be a dialogue that comes to the fore, but the debate and hostility. When that happens, I think we have to resist and fight in the right way, good, and beautiful, through what is known as nonviolent resistance.

I love to see how Rev Dr Jack Manupputy and the Peace Provocateur do their absolute deed in the aftermath of the Ambon conflict.³⁵ They have taught me that peace is about resistance, nonviolent resistance. Peace is a struggle to make us benevolent hosts who welcome, embrace, heal, and treat others with love and care. Dr. Martin Luther King Jr. (2015) also taught us that "Nonviolence is different from non-resistance. It is active non-violence resistance to evil."

Furthermore, in the "Pilgrimage to Nonviolence", Dr. King said, "My study of Gandhi convinced me that true pacifism is not non-resistance to evil, but nonviolence resistance to evil."³⁶ For Dr. King, true pacifism is not a unrealistic submission to evil power but a courageous confrontation of evil by the power of love. Gandhi's example made Dr. King

³⁴ Brian D. McLaren, *Why Did Jesus, Moses, the Buddha, and Mohammed Cross the Road? Christian Identity in a Multi-Faith World* (New York: Jericho Books, 2013), 69.

³⁵ Sumanto Al Qurtuby, "Peacebuilding in Indonesia: Christian-Muslim Alliances in Ambon Island," *Islam and Christian-Muslim Relations* 24, no. 3 (May 2013): 349-367, <https://doi.org/10.1080/09596410.2013.785091>.

³⁶ Martin Luther King Jr., *The Radical King (King Legacy)* (Boston: Beacon Press, 2015).

Jr. optimistic and believe that nonviolence is possible for social change/transformation. Rev. Dr. Martin Luther King Jr. said that:

We have to develop and maintain the capacity to forgive and acknowledge that there is some good in the worst of us, and some evil in the best of us, without ignoring the evil act. But at the same time not letting the evil deed come as a mental block to reconciliation (coming together again).³⁷

Thus, nonviolent resistance is a fundamental principle that should be employed in the *jagongan*.

How do we deal with others who refuse our hospitality? In response, I would like to draw an illustration of those who knock on our door. We may easily consider others a threat if we view things from an exclusive repudiation perspective. Naturally, our response would be to lock the door or adopt a defensive posture. But let's move into the opposite way: what if in our encounter and engagement with others, we experience many fruitful, good, and joyful things? Therefore, it is worth considering leaving our door open to others. We have to realise that sometimes the problem seems to lie within us. It is related to the hostile motives within us. Hence, we need to reformulate our hostility and flawed assumptions about others. Indeed, it's challenging.

Now, let's imagine the other way around. Instead of others who knock on our door, we are the ones who knock on other people's doors. After we have done our best to be enormously benevolent and show hospitality to our neighbors, unfortunately, they refuse it and close their doors! That is also an interesting situation. As a Christian living in Java, Indonesia, I have experienced it firsthand. As a child, my mother asked me to deliver food or delicacies to our Muslim neighbors to celebrate Christmas. Most of my neighbors were delighted and accepted it, but one neighbor outside my compound area, whom I did not know well, refused. Why? Because we are Christians. For them, receiving food from a Christian is considered *haram* or forbidden. My child's traumatic experience made me realise that being a Christian minority in Java, Indonesia, is not so easy. Our good intentions are not always perceived as such by others. Hence, Brian McLaren's words are worth following, "Sharing is never one-way street. It is always about receiving as well as giving. In generosity, we freely share our treasure with other faiths, without requiring them to convert." Furthermore, McLaren reminds us:

We don't force everything we have on them: giving is not imposing. Nor must we receive everything they may offer. The freedom to say "No, thank you" or "Not right now" is essential to human dignity and generosity.³⁸

Thus, in the context of nonviolent resistance, it is worth incorporating into our actions the practice of accepting repudiation or refusal from others with a big heart.

³⁷ King Jr., *The Radical King*, 73-75.

³⁸ McLaren, *Why Did Jesus*, 208.

Nevertheless, having a *jagongan* means practicing hospitality, which entails humility and a willingness to listen to others. Hospitality requires the courage to step into the risky unknown with firm faith that all will be well. In this way, mutuality, understanding, and acceptance can emerge when the church, as the host, is willing to open its table to even the most hostile and hardline guests, allowing them to join and have a cup of coffee in a relaxed and peaceful atmosphere. True peace comes from having a humble heart that can receive a refusal from others with nonviolent gestures. Striving to become good hosts who welcome, embrace, heal, and treat even our enemies with love and care is the essence of peace. However, what if our guests feel hesitant or, even worse, threatened to come into the *jagongan*? In such cases, I propose that the church employ *patuwen*.

Constructing Patuwen

Patuwen is an act of reaching out that provides a listening space. *Patuwen* involves exiting the church space to enter the private space of others, actively networking, and mending relationships between families, kin, and even enemies. Although it may not always be easy for churches to step out of their comfort zones,³⁹ as followers of Jesus Christ, the *exitus a Deo*, who exited from himself for the sake of others, the church is called to go beyond her borders and enter into dialogue with others. As a church for others, the church should walk beyond the border, exit from its own space to enter the “demonized” zone and find her true self through dialogue with others. If I use Diana Eck’s word, and appropriate it into *patuwen*, it means cultivating a dialogue of life and doing.⁴⁰

Patuwen is an excellent way to strengthen multifaith literacy and develop a sense of belonging among participants. Robert Hunts addressed that multifaith literacy is learning from other religious traditions and encountering the flesh-and-blood believers of various faiths in their everyday lives.⁴¹ Raimon Pannikar also said that we need to learn to see others not as something but as someone. I agree that we have perceived others as subjects and companions who can help us see the wider world and ourselves better. Thus, with *patuwen*, participants can learn to be part of the whole creation. Within *patuwen*, participants can have an opportunity to feel at home in the house of others and foster respect for diversity and celebration of differences.

Patuwen also can be an effective vehicle to dismantle injustice, violence, and discrimination. Alicia Garza stated, “Power is the ability to impact and affect the condition of your own life and the lives of others.”⁴² So, making a better world free from violence and discrimination means being willing to join and challenge the demonic power play. Garza witnessed that the vibrant and successful movement of #BlackLivesMatter is not coming

39 For example, in Surabaya’s interreligious network context, as far as I know, initially, the dialogue begins by inviting the same “bubble” or different religious people with seemingly having the same resonance, which is moderate and pluralist. Indeed, it is so comfortable but problematic because since we’re hesitant to invite the hardliners, fundamentalists, or people who embrace an exclusive-repudiation perspective, we would never be able humbly to learn and listen from the “real others.”

40 Diana Eck, “Interfaith Dialogue in the New Religious America,” *Review and Expositor* 114, no. 1 (2017): 25-33, <https://doi.org/10.1177/0034637316686079>.

41 Robert Hunts, “Our Journey in Multifaith Education,” in *Teaching for a Multifaith World*, ed. Eleazar Fernandez (Oregon: Pickwick, 2017).

42 Alicia Garza, *The Purpose of Power* (NY: One World, 2020), 274.

down from the sky, is not simply by the power of hashtags, but a fruit of courage, persistence, and hard work. It is the fruit of real engagement with people, knocking door to door, and making connections and relationships. Garza's approach of reaching out to people, sharing their wounds, receiving their traumatic stories, holding their trust, and fabricating vision, hope, and commitment to walk together is so compelling. In her epilogue, she said, "Trauma and grief and the endurance of them, can be what connect us."⁴³ Overall, this is a perfect model for the real *patuwen* as well.

Patuwen should be employed as a vehicle for the church's hospitality ministry. Reverends, evangelists, ministers, presbyters, and deacons should also exit their church space. They should walk the *patuwen's* path, reaching out to congregants and others space, door to door, listening wholeheartedly to their trauma, embracing their pain, and fabricating a vision of hope and commitment to walk together with Christ, who commands us to love our neighbor and enemy. *Patuwen* should be constructed as a listening space that receives the voice of the voiceless: the poor people, marginalised, disabled, women, and children.

Inconclusive Conclusion

In an attempt to build bridges to develop the church's multifaith awareness, it becomes evident that throughout the construction of *jagongan* and *patuwen*, the church has a unique opportunity to embody the profound symbolism of the cross hanging on the wall and beautifully adorned on the altar. Just as "On the cross, the home goes into exile, so that exile may go home,"⁴⁴ the church must remain steadfast in its commitment to construct public spaces through *jagongan*, where persons from diverse religious backgrounds can converge, engage in meaningful dialogue, and embrace one another in a spirit of hospitality.

Jagongan, a space willing to embrace diversity and acknowledge past traumas and animosities, is the cornerstone for fostering genuine dialogue and understanding. If we truly follow Jesus's teachings, we must walk in His path, following His example of self-denial, cross-bearing, and outreach to the world. *Patuwen*, representing this outreach, is our means to extend our hands and hearts to serve a God who hungers, a Jesus who suffers, welcome the stranger God who comes in the face of the interfaith community and fights injustice with the unpaid sufferer Jesus who lived in the margin.

Ultimately, *Jagongan* and *Patuwen* embody love, the transformative force that liberates and sets us free. Love invites us to embrace the present as sacred, act with compassion and devotion, and become our best versions. In love, we find assurance, knowing that when we stand up for righteousness, truth, nonviolence, and goodness, God as love stands beside us eternally. Eschatologically, the Kingdom of God is not distant but unfolds in the here and now. Love, as the conduit of God's presence and promise, bridges the future with the present, much like the culmination of the Groundhog movie where love prevails, making

⁴³ Garza, *The Purpose*, 275.

⁴⁴ Forte, *The Essence*, 39.

the now a manifestation of the future we envision.

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