

## ABSTRAK

Gereja pada hakikatnya adalah utusan. Di tengah permasalahan dan keprihatinan zaman ini, Gereja diutus untukewartakan Injil, kabar gembira penyelamatan Allah. Agar dapat melaksanakan tugas perutusan tersebut, Gereja menyadari akan pentingnya membuka diri untuk berdialog dengan dunia. Kesadaran ini tampak dalam upaya Paus Yohanes XXIII menyelenggarakan Konsili Vatikan II.

Semangat keterbukaan Konsili Vatikan II dimanfaatkan oleh Paus Paulus VI untuk mengadakan dialog dengan para pemimpin bangsa dan pemeluk agama lain. Melalui dialog, Paus Paulus VI berjuang untukewartakan Injil agar semangat dan nilai-nilai Injil meresap dalam seluruh aspek kehidupan manusia dan budayanya. Perjuangan Paus Paulus VI dilanjutkan oleh Paus Yohanes Paulus II. Secara khusus, Paus Yohanes Paulus II melihat bahwa di tengah permasalahan dan keprihatinan zaman ini, Gereja ditantang untuk melaksanakan Evangelisasi Baru, yaitu mewartrakan Injil dengan *semangat, metode dan ungkapan baru*. Sri Paus mengajak seluruh Gereja untuk mempraktekkan Evangelisasi Baru.

Sebagai murid Kristus, Gereja dipanggil dan diutus untuk menjadi rekan sekerja Kristus dalamewartakan datangnya Kerajaan Allah. Kerajaan Allah itu sudah hadir secara nyata dalam dan melalui pribadi Yesus Kristus, namun realitas kepenuhannya baru akan terjadi pada akhir zaman. Pribadi Yesus Kristus yang menjadi tanda datangnya Kerajaan Allah itulah inti Evangelisasi Baru.

Evangelisasi Baru mendapatkan perwujudannya dalam Gereja-gereja setempat, yaitu Gereja-gereja paroki. Upaya mempraktekkan Evangelisasi Baru menuntut adanya kerjasama dan keterlibatan seluruh anggota Gereja. Dalam lingkup Gereja paroki, demi keberhasilan Evangelisasi Baru pentinglah dikembangkan kerjasama imam-awam. Kerjasama imam-awam adalah kerjasama kemitraan dalam mencari mediasi Evangelisasi Baru yang kontekstual.

## ABSTRACT

The nature of the Church is missionary. Amidst the problems and concerns in this era, the Church is sent for evangelization, to proclaim the Good News of God's salvation. In order to carry out this mission task, the Church realizes the significance of opening itself for dialogue with the world. This awareness is obvious in Pope John XXIII efforts in conducting the Vatican Council II.

The openness spirit of Vatican Council II was used by Pope Paul VI to undertake a dialogue with nation leaders and other believers. Through the dialogue, Pope Paul VI strived for evangelization in order that the gospel's spirit and values thoroughly incorporate in any aspect of human lives as well as its culture. The struggle of Pope Paul VI was continued by Pope John Paul II. In particular, he takes into account that within the problems and concerns of this period, the Church is challenged to carry out New Evangelization, that is, evangelizing the gospel by means of new ardor, method, and expression. The Pope invites all Churches to put the New Evangelization into practice.

As the Christ's disciple, the Church is called upon and sent to become His co-worker in spreading out the Good News about the coming of the God's Kingdom. The Kingdom of God actually has come obviously within and through Jesus Christ. Yet, the reality of its accomplishment will just happen in the end of the world. The figure of Jesus Christ which became a clear sign of the Kingdom of God coming is in fact the core New Evangelization. The New Evangelization takes its realization in local churches, namely parish community. Attempts of practicing New Evangelization demand a cooperation and participation from all members of the Church. In parish scope, for the benefits of New Evangelization success, it is of significance to improve cooperation between the priest and laity. The cooperation of priest and laity constitute a partnership cooperation in seeking for a mediation of contextual New Evangelization.