

Research Article

The Family as the Domestic Church: An Empirical Study of Christian Spirituality Formation in Early Childhood Within a Parish Pastoral Framework

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Abstract. This article investigates how Christian spirituality is cultivated in children aged three to seven years through active parental engagement within the pastoral setting of Santo Isidorus Parish, Sukorejo, Kendal Regency, Central Java. The study departs from an observed tension between the Church's theological vision of the family as a domestic church and the actual minimal faith guidance found in many Catholic households. Three research objectives guide the inquiry: describing the forms of parental faith accompaniment, identifying both enabling and constraining factors, and devising strategies to elevate accompaniment quality. A descriptive qualitative design was adopted, employing semi-structured in-depth interviews with twelve purposively selected informants comprising the parish priest, the coordinator and facilitators of the Children's Faith Formation program, as well as active and less active parents. Data were analysed through Miles and Huberman's interactive model, with credibility secured via source and method triangulation. Findings reveal that parents guide their children through regular communal prayer, consistent Sunday church attendance, age-appropriate biblical narration, embodied Christian witness, and ongoing moral mentorship. The primary enabling conditions are parental theological conviction and supportive parish programming, whereas the chief constraints consist of demanding work schedules, physical exhaustion, excessive screen exposure, and limited practical knowledge of faith accompaniment. Five interconnected strategies emerge from the data: developing family-centred parish initiatives, strengthening relational communication between facilitators and parents, producing accessible devotional resources, fostering collaborative partnership among parish actors, and empowering parents through sustained catechetical formation.

Keywords: Christian Spirituality; Domestic Church; Early Childhood; Faith Accompanim; Parish Pastoral.

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1. Introduction

Among the various environments that shape human personality, the family occupies the most fundamental position as the first space where life's values—including religious values—are sown and cultivated. The theological tradition of the Catholic Church articulates that the family as a small church, or domestic church, is a theological concept that affirms the primary responsibility of parents to introduce the divine mystery to their children from the earliest age (John Paul II, *Familiaris Consortio*, 1981).

The age range of three to seven years is known as the golden period of child development—a phase in which brain capacity develops at an extraordinary pace and children possess a high absorptive capacity for values and experiences from their surroundings (Hurlock, 2015). Fowler (1981) identified that children within this age range are in the Intuitive-Projective Faith stage, wherein faith is formed through imagination, symbols, stories, and emotional experiences gained with trusted figures, making parents the most influential determinants in shaping the child's initial image of God and spiritual identity.

However, empirical realities reveal a considerable gap between theological expectations and pastoral reality. At Santo Isidorus Parish, Sukorejo, which records 71 children aged three to seven years, initial observations conducted on 21 December 2025 identified weakened parental presence in Children's Faith Formation activities, infrequent family prayer practices, high dependency on digital devices among children, and growing challenges arising from work demands and low parental spiritual literacy.

A review of prior studies reveals significant academic gaps. Boiliu (2020) analysed the role of parents in Christian Religious Education for early childhood, yet his focus was limited to the pandemic context. Siahaan (2022) elaborated parental obligations from a normative theological perspective without examining concrete obstacles within a local parish context. Wijoyoko et al. (2023) studied the meaning of Catholic family education based on Church documents without touching empirical realities. None of these studies integrates theological, pastoral, and empirical dimensions holistically within the scope of a local Indonesian Catholic parish. This study pursues three objectives: (1) to describe the concrete forms of parental accompaniment in the growth of early childhood Christian spirituality; (2) to identify the factors that support and hinder this process; and (3) to formulate quality improvement strategies for accompaniment at Santo Isidorus Parish, Sukorejo.

The urgency of this research derives from the fact that Santo Isidorus Parish, Sukorejo, as one of the rural parishes in Kendal Regency, bears a dual burden: on one side there exists a valuable potential in the form of 71 children in the most crucial phase of faith formation, yet on the other side parental involvement in the spiritual accompaniment process remains very limited. Without a focused pastoral approach supported by empirical data, the young generation of the Church in this parish faces the risk of growing without firm roots of faith. This research offers a concrete mapping of the problem and measurable strategies so that the parish can design more effective, relevant, and sustainable family formation programs.

The research benefits for pastoral development at Santo Isidorus Parish, Sukorejo, are multi-layered. From the theological-pastoral dimension, this study provides a reflective foundation for the priest and parish council to evaluate the extent to which the concept of the domestic church is realised in the actual lives of families within the parish. From a practical-operational perspective, the five formulated strategies can be directly adapted into concrete pastoral programs, ranging from the establishment of family communities to the development of practical catechetical materials for parents, and the strengthening of synergy between the Children's Faith Formation program and the family institution. From an academic perspective, this study enriches pastoral catechetical scholarship in Indonesia by presenting an empirical review that integrates theological, developmental psychological, and pastoral sociological approaches within a single comprehensive research framework.

2. Theoretical Framework

The theoretical framework of this research rests on three closely interconnected conceptual pillars: the theological concept of the family as the domestic church, the dimensions of Christian spirituality in early childhood, and the accompaniment roles of parents and the parish. Taken together, these three pillars provide a comprehensive analytical framework for examining the phenomenon of children's faith accompaniment within the pastoral context of Santo Isidorus Parish, Sukorejo.

The Family as the Domestic Church in Catholic Church Teaching

In *Familiaris Consortio* (1981), article 36, Pope John Paul II affirmed that the Christian family bears the noble mandate of being the Church on the household scale—transmitting and living out the inheritance of faith across generations. Parents are regarded as genuine partners in three primary functions embodied by Christ: first, the priestly function, actualized through leadership in family prayer and the creation of a liturgical atmosphere in daily household life; second, the prophetic function, realised through the proclamation of the Gospel by means of living witness and the narration of Scripture stories; and third, the kingly function, exercised when parents educate children in the values of the Kingdom of God such as love, justice, forgiveness, and solidarity (*Familiaris Consortio*, article 53). Pope Francis, through *Amoris Laetitia* (2016), reinforces this concept by emphasizing the importance of pastoral family accompaniment that is ongoing rather than fixed at a single point. Meanwhile, Vatican

II in *Gravissimum Educationis* (1965), article 3, affirms that father and mother are the first and most important educators of their children—a vocation viewed as a mission originating from God.

Christian Spirituality in Early Childhood

Giesenberg (2007) affirms that from a very early age, children are naturally capable of sensing a presence that transcends the material world and of receiving an understanding of God through direct experience such as prayer, devotional songs, and biblical stories. Fowler (1981) adds that in the Intuitive-Projective Faith phase, children construct faith experience through imagination, religious symbols, and narratives conveyed by trusted figures in their lives. In this study, Catholic spirituality in early childhood is operationalized across four dimensions: (1) Prayer Practice—the habit of regular and consistent prayer; (2) Faith Knowledge—familiarity with key figures and values in Scripture appropriate to developmental age; (3) Moral Attitude—the expression of Christian values in daily behaviour such as honesty, care, and a willingness to forgive; and (4) Liturgical Participation—active involvement in communal celebrations of faith (*Lumen Gentium*, article 40).

The Role of Parental and Parish Accompaniment

Tarihoran (2022), within the concept of spiritual parenting, emphasizes that the ideal parent maintains a consistent prayer life and is willing to be a living witness of faith to their children. Boiliu (2020) stresses the importance of accompaniment that attends to the whole child across all dimensions of development, so that spirituality grows as the breath animating the child's entire life. The Directory for Catechesis (2020), article 230, affirms that the parish should be present as a supporting community, not a replacement for the family's function as first catechist. *Evangelii Gaudium* (2013), article 28, encourages the emergence of pastoral initiatives that are missionary in character and deeply rooted in the actual lives of the faithful.

3. Research Method

This study employs a descriptive qualitative approach to gain an in-depth understanding of the role of parents in accompanying the growth of Christian spirituality in early childhood (Creswell, 2016; Moleong, 2018). The research was conducted at Santo Isidorus Parish, Sukorejo, Kendal Regency, Central Java, over the period from December 2025 to February 2026.

Subject determination used purposive sampling (Sugiyono, 2018). Twelve informants were divided into three groups: key informants consisting of the parish priest and the coordinator of the Children's Faith Formation program, who hold strategic positions in pastoral policy; core informants consisting of eight parents with children aged three to seven years, of whom four are active in spirituality activities and four have limited involvement; and supporting informants, namely two Children's Faith Formation facilitators who interact directly with children and parents in spiritual activities.

Data collection was conducted through semi-structured in-depth interviews and documentary study of Children's Faith Formation activities. The data collected were then analysed using the interactive model of Miles and Huberman (1994), encompassing three stages: data reduction, presentation in descriptive narrative form, and drawing and verification of conclusions. The validity of findings was ensured through source triangulation across informant groups and technique triangulation between interview results and documentary data.

4. Research Findings

Based on in-depth interviews with twelve informants at Santo Isidorus Parish, Sukorejo, findings are presented across three primary focal points: forms of parental accompaniment, supporting and hindering factors, and strategies for improving the quality of Christian spirituality accompaniment in early childhood.

Forms of Parental Accompaniment in the Formation of Early Childhood Christian Spirituality

Analysis of the twelve informants reveals that parents carry out spiritual accompaniment for early childhood through five primary patterns that are closely interconnected and reflect the theological dimensions of the family as a domestic church.

First, the practice of communal family prayer. All active parents consistently maintain prayer rituals at various moments throughout the day, including prayers before and after meals, bedtime prayers, and prayers before children leave for school. This practice is a concrete expression of the priestly dimension of the family as a domestic church, in alignment with the Catechism of the Catholic Church, article 2558, and also reflects Fowler's (1981) view that children in the Intuitive-Projective Faith phase integrate faith through rituals performed with trusted figures.

Second, regularly bringing children to church. Active parents regularly bring their children to Sunday Eucharistic celebrations, accompanied by guidance on proper conduct during worship and explanation of the meaning behind the celebration. This habit does not merely form a liturgical routine, but also builds the child's communal identity as part of the People of God from the earliest age, in accordance with the prophetic function of the family formulated in *Familiaris Consortio* (1981), article 53.

Third, the narration of Scripture stories. Parents convey biblical stories in simple language, tailored to the child's cognitive capacity and connected to everyday experiences such as the values of sharing, forgiving, and respecting others. This narrative approach aligns with Fowler's (1981) view that religious stories are the primary medium for forming the child's initial image of God in the Intuitive-Projective Faith phase, enabling the child to build a conception of a loving God and Christian values as a moral reference throughout life.

Fourth, providing an example of Christian living. Witness holds a central position in parental spiritual accompaniment. Parents are called to embody the values of love in concrete ways, including in facing and resolving household conflicts maturely in the presence of children. This reflects the prophetic function in *Familiaris Consortio* (1981), article 53, wherein consistency between values taught and values modelled becomes a determining factor for the internalisation of spirituality in the child.

Fifth, moral guidance in daily life. Active parents continually encourage children to be grateful, do good, and help others through warm conversations in everyday family moments. Children's Faith Formation facilitators observe a notable difference: children who receive active accompaniment demonstrate better discipline, greater self-confidence, and a deeper understanding of spirituality and prayer habits compared to children who receive less accompaniment. These findings reinforce the statement in *Amoris Laetitia* (2016), articles 259-260, that parental presence and consistency form the decisive foundation for the child's spiritual growth.

Supporting and Hindering Factors in Early Childhood Christian Spirituality Accompaniment

The research identified two categories of factors that determine the effectiveness of accompaniment: supporting factors and hindering factors. The most prominent internal supporting factor is the parents' theological conviction regarding the importance of faith education from the earliest age—a conviction that drives consistent commitment to accompanying children even amid various demands. The next factor is the sense of responsibility experienced as Christian parents to pass on faith to the next generation, along with personal spiritual experience that serves as an intrinsic motivational source for transmitting faith values authentically.

A quite significant external supporting factor is the availability of various parish pastoral programs, including the Marriage Preparation Course, family recollections, and Children's Faith Formation activities through the Tiered Faith Formation program. These programs provide prayer guides, age-appropriate faith materials, and open communication spaces between facilitators and parents. All these initiatives align with the spirit of *Amoris Laetitia* (2016), article 201, which emphasizes that ongoing pastoral family accompaniment is the institutional responsibility of the Church.

On the other hand, the research identifies four prominent hindering factors: (1) dense work schedules and exhaustion that limit the time and energy of parents; (2) excessive use of digital devices by children that distracts them from family prayer activities; (3) limited practical knowledge of parents regarding how to accompany children's faith development in daily life; and (4) insufficient information reaching parents about spirituality programs in the parish.

These obstacles underscore the urgency for parishes to develop a more responsive accompaniment model, as emphasized in *Amoris Laetitia* (2016), articles 260-261.

Strategies for Improving the Quality of Parental Accompaniment in Early Childhood Christian Spirituality Formation

From the research findings, five mutually reinforcing strategies are formulated to enhance the quality of parental accompaniment in early childhood Christian spirituality formation.

Strategy One: Development of Family-Oriented Parish Programs. The parish is encouraged to become an active driver by initiating a monthly movement themed 'Building the Family as a Mini Church,' encompassing structured meetings with thematic guides, data collection of young families, and periodic recollections. This initiative aligns with the encouragement of *Evangelii Gaudium* (2013), article 28, to generate pastoral initiatives that are missionary in nature and rooted in the real lives of the faithful.

Strategy Two: Strengthening Communication between Children's Faith Formation Facilitators and Parents. The parish and facilitators are advised to utilize digital communication platforms such as instant messaging groups to share information, reflections, and updates on children's faith development regularly. Regular meetings between facilitators and parents should be scheduled as joint forums to discuss children's spiritual development and to agree on an accompaniment direction that is synergistic between family and parish.

Strategy Three: Provision of Practical, Concise, and Easily Applicable Accompaniment Materials. Parents need simple faith guides, brief yet meaningful spiritual activities, and concrete examples of how to accompany their children's faith at home. Attractive and age-appropriate programs, such as devotional songs or creative activities with faith themes, are expected to make faith growth occur in an atmosphere of joy, in alignment with the principle of catechetical inculturation in the *Directory for Catechesis* (2020), article 216.

Strategy Four: Synergistic Collaboration among the Parish, Children's Faith Formation, and Families. The parish and Children's Faith Formation program need to actively involve parents in the spiritual formation process, not merely provide activities for children. This collaboration realises the ecclesiology of communion mandated in *Lumen Gentium* (1964), article 11, which positions family, Children's Faith Formation, and parish as a single faith ecosystem that mutually affirms the spiritual growth of children.

Strategy Five: Empowerment of Parents through Ongoing Catechesis and Recollections. Less active parents need easily accessible information, applicable accompaniment materials, and faith activities that also include them. This empowerment aligns with *Familiaris Consortio* (1981), article 53, which affirms the parish's obligation to provide services for families that need support. The *Directory for Catechesis* (2020), article 57, affirms that parents are the first bridge of children's encounter with Christ, making their strengthening through sustained catechesis and recollections a long-term spiritual investment for the future of the Church.

5. Discussion

Forms of Parental Accompaniment in the Formation of Early Childhood Christian Spirituality

The findings of this research demonstrate that the five accompaniment patterns practised by parents at Santo Isidorus Parish, Sukorejo—namely communal prayer practice, bringing children to church, biblical narration, Christian living witness, and daily moral guidance—constitute a concrete manifestation of the theological calling of the family as a domestic church as formulated in *Familiaris Consortio* (1981). These five patterns organically encompass the priestly dimension (prayer and liturgy), the prophetic dimension (proclamation and witness), and the kingly dimension (moral value guidance), which complement each other in building the foundation of early childhood spirituality comprehensively. This aligns with Fowler's (1981) view that in the Intuitive-Projective Faith phase, shared ritual experience, symbolic narration, and the witness of trusted figures are the primary pathways for faith internalisation in the child. Thus, parental activeness is not merely a social variable but a theological-pastoral factor that is highly determinative of the quality of the child's spiritual identity formation from an early age.

Supporting and Hindering Factors in Early Childhood Christian Spirituality Accompaniment

The pattern of supporting and hindering factors identified in this research indicates that the effectiveness of spiritual accompaniment is ecosystemic: it does not depend solely on the internal capacity of parents, but is also determined by the quality of structural support provided by the parish as a faith community. The theological conviction of parents that serves as the primary driver of accompaniment should be understood not as an innate characteristic, but as the fruit of an ongoing process of family catechesis. This view confirms Tarihoran's (2022) thesis that spiritual parenting is a competency that can be developed through planned and consistent formation. Meanwhile, structural obstacles such as work pressure and low faith accompaniment literacy demand that the parish not stop at merely providing programs, but instead design an ecosystem of pastoral support that is genuinely present in the real lives of families, as emphasized in *Amoris Laetitia* (2016), articles 200–201. These findings also reveal that excessive device use is not merely a technological problem, but is a symptom of a presence crisis that must be answered by strengthening the quality of family time together through meaningful and enjoyable spiritual practices.

Strategies for Improving the Quality of Parental Accompaniment in Early Childhood Christian Spirituality Formation

The five strategies formulated in this research collectively build a synergistic and sustainable family accompaniment model. The first strategy—the development of family-oriented parish programs—positions the parish not merely as an administrator of sacraments but as an active facilitator for the growth of families as domestic churches. The second strategy—strengthening communication between Children's Faith Formation facilitators and parents—acknowledges that the formation of children's spirituality requires continuity between the home environment and the faith community. The third strategy—the provision of practical and easily applicable accompaniment materials—responds to the obstacle of low faith accompaniment literacy by providing concrete tools that can be immediately used in family routines. The fourth strategy—synergistic collaboration among the parish, Children's Faith Formation, and families—realises the ecclesiology of communion that positions all parties as agents of faith education who complement one another. The fifth strategy—empowerment of parents through ongoing catechesis and recollections—proceeds from the conviction that spiritually empowered parents will become the most effective faith educators for their children, as affirmed in the *Directory for Catechesis* (2020), article 57. These five strategies, taken integratively, point toward the realisation of the vision of the parish as a faith community that enlivens and sustains the role of the family as the domestic church at Santo Isidorus Parish, Sukorejo.

6. Conclusion

This research concludes that parents at Santo Isidorus Parish, Sukorejo, accompany the growth of early childhood Christian spirituality through five primary patterns: the practice of communal family prayer, bringing children to church every Sunday, age-appropriate biblical narration, providing an example of Christian living, and moral guidance in daily life. These five patterns are a concrete manifestation of the family's calling as a domestic church. Active parents are demonstrated to form children who are more disciplined, self-confident, involved in Children's Faith Formation, and possessed of a deeper spirituality—while parents who are less involved face obstacles that result in limited spiritual development in their children.

The effectiveness of accompaniment is influenced by internal factors comprising parental theological conviction, sense of responsibility, and personal spiritual experience, as well as external factors comprising parish programs (the Marriage Preparation Course, family recollections, and Children's Faith Formation). Principal obstacles include work pressure, excessive device exposure, low faith accompaniment literacy, and minimal information about parish spirituality programs.

To improve the quality of accompaniment, the research formulates five mutually reinforcing strategies: the development of family-oriented parish programs, the strengthening of communication between facilitators and parents, the provision of simple and applicable ma-

terials, collaboration between the parish and family as a faith ecosystem, and the empowerment of parents through ongoing catechesis. The integrated implementation of these five strategies is believed to strengthen the role of the family as the domestic church for the emergence of a Christian generation rooted in faith, fruitful in love, and courageous in witnessing to Christ in the world.

7. Recommendations

Based on the research findings and conclusions, several recommendations are offered to those directly involved in Christian spirituality accompaniment for early childhood in the parish. (1) For Santo Isidorus Parish, Sukorejo: the parish is advised to design more systematic family pastoral programs, such as the monthly 'Building the Family as a Mini Church' movement, to record and reach young families who are not yet involved, and to improve digital communication so that information about faith activities reaches all parents equally. (2) For Children's Faith Formation Facilitators: facilitators are advised to build open and ongoing communication with parents, to provide practical accompaniment materials that can be directly applied at home (prayer guides, brief Scripture stories, age-appropriate spiritual activities), and to schedule regular meetings with parents as forums for sharing and mutual strengthening. (3) For Parents: parents are advised to begin faith accompaniment from simple things done consistently—praying together before meals, telling Scripture stories before bedtime, bringing children to church every Sunday, and providing the witness of Christian living in daily life. Parents are also advised to actively utilise parish programs and Children's Faith Formation, and to maintain good communication with facilitators for the continuity of children's faith formation.

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