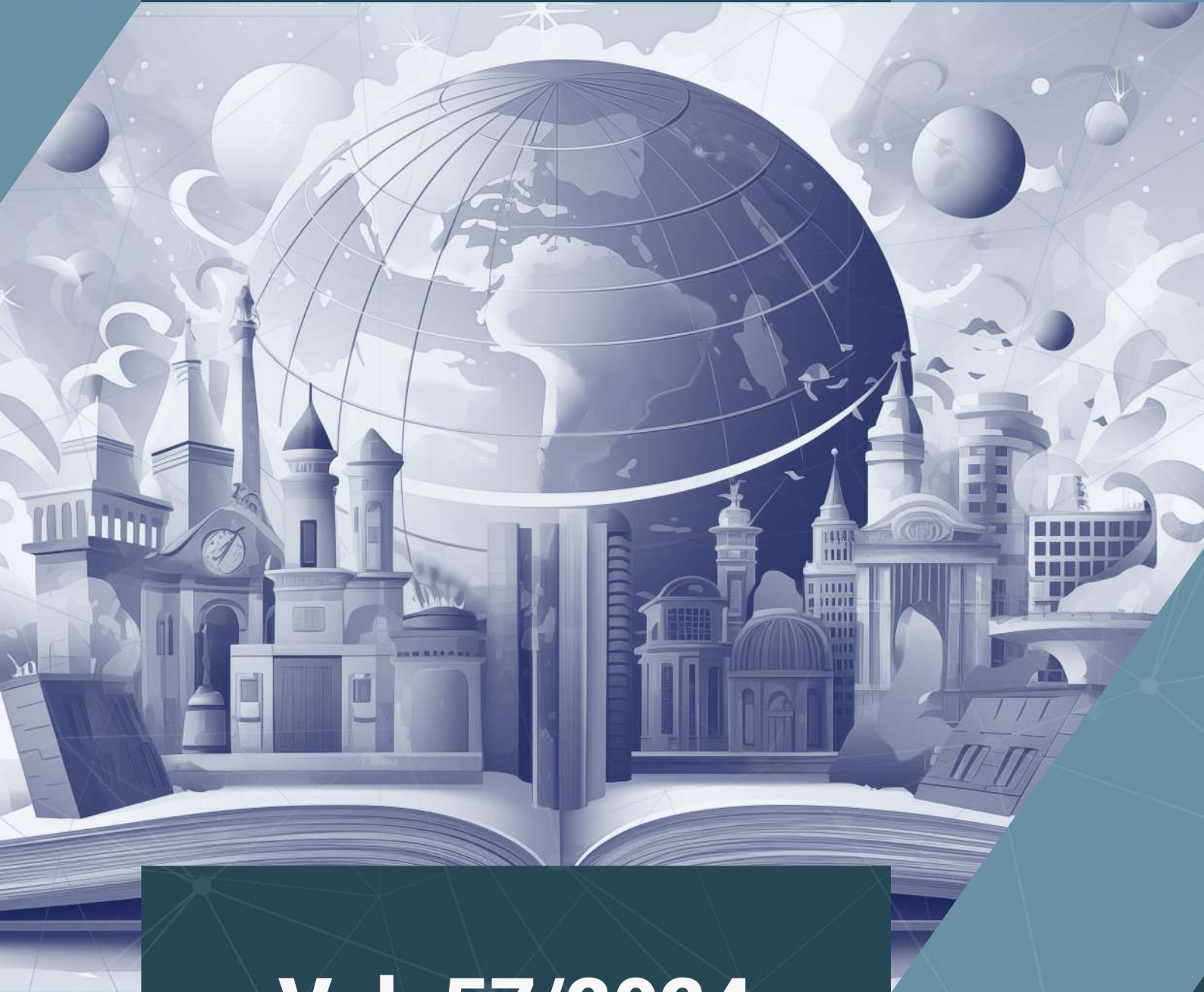




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## **Catholic family towards holy perfection: pastoral challenges and management**

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**Abstract.** This research examines Catholic families towards the perfection of holiness: challenges, management, and pastoral care. A Catholic family is a family based on Catholic marriage. The Catholic family itself is referred to as the *ecclesia domestica* or household church which has a special place in the Catholic Church. This research uses the literature study method. Literature study is research that focuses on searching and deepening supporting literature. Library sources are taken from Church documents that talk about the family and also other sources that support this research. The research results show that Catholic families face external and internal challenges. Therefore, the need to strengthen the foundation of the family in the environment and within the family itself is important in order to realize environment-based pastoral services, as is the pastoral focus of the Diocese of Surabaya. Researchers propose a family catechesis program which aims to build understanding, awareness and concrete action for families towards perfect holiness. This catechesis takes the form of a life catechesis that prioritizes everyday experiences interpreted in the light of the Gospel. This form or method of catechesis is carried out through family recollection in the environment.

**Keywords.** Catholic Family, Perfection of Holiness, Pastoral Management

### **1. Introduction**

#### **1.1 Background of the Problem**

The call to perfect holiness is a call to all Catholics. Talking about the call to holiness, Pope Francis as Christ's representative on earth once wrote a document entitled *Gaudete et Exultate* (GE). In GE Pope Francis said "we are all called to be holy by living our lives with love and each giving our own witness in our daily activities, wherever we are" (GE, 2019:10). The human call to holiness is the duty of all Catholic believers in all the activities they carry out every day, and even wherever they are. So where does a Catholic start to develop himself to achieve holiness? The early formation of a Catholic was present in the family. For this reason, the Catholic family is also called the *Ecclesia Domestica*, or Church-household which is the smallest Church or even the initial Church of an environment.

However, the situation of Catholic families is not free from problems. Pope Francis in his apostolic exhortation *Amoris Laetitia* (AL) underscored the weakening of faith and religious practice in some societies affecting families, leaving them increasingly isolated amidst their

difficulties. The family as the *ecclesia domestica*/household church, a place of transmission and education of children's faith has apparently also experienced setbacks. We can see now, many young people are not educated in the correct faith and religious practices so it is easy to change beliefs and hold that all religions are the same and can be changed at will. This problem creates a situation that Pope Francis mentions in *AL*, saying that poverty in contemporary culture is loneliness due to the absence of God in a person's life (*AL*, 2018:21-32).

According to the Central Statistics Agency (2022), the number of divorces in East Java Province according to factors and districts/cities in 2022, the number of divorces that occurred was 516.344 divorces. In this data it is not mentioned which religion, but from this data it can be seen that families also experience divorce problems. In the Catholic Church, divorce never exists because in the sacrament of marriage, the value of unity cannot be decided by human power. Divorce is one of the problems that Catholic families also face. The value of loyalty to a partner for life under any circumstances is no longer considered.

Seeing this reality, researchers want to see what are the challenges for Catholic families to achieve the perfection of holiness. Through understanding the challenges that exist in a Catholic family achieving the perfection of holiness, the right pastoral opportunities will also be known. This pastoral opportunity is created based on whatever challenges present for Catholic families to achieve the perfection of holiness. This research will provide an understanding of Catholic families who are on their way to holiness, and also look at the challenges for Catholic families in today's context. Then the researcher will offer family pastoral opportunities that are appropriate to the current context. Furthermore, the results of this research can be a reference for pastoral officers in the Surabaya diocese to create contextual catechesis for the development of holiness in the family.

### **1.2 Formulation of The Problem**

The details of the problem formulation are:

1. What is called a Catholic Family?
2. What is called the Perfection of Holiness?
3. What are the challenges of today's Catholic families?
4. How is the pastoral management of the Catholic Family towards the perfection of holiness amidst today's challenges?

### **1.3 Research Purposes**

Based on the problem formulation proposed by the researcher, the details of the research objectives are:

1. Understand the nature of the Catholic family.
2. Understand the nature of perfect holiness.
3. Know the challenges of today's Catholic families.
4. Offering pastoral management of families towards the perfection of holiness amidst today's challenges.

### **1.4 Benefits of Research**

The theoretical benefits of this research provide an understanding of Catholic families who are on their way to holiness, whose main calling is towards holiness. Then we also look at the challenges for Catholic families in today's context. Then offer family pastoral opportunities that are appropriate to today's context.

The practical benefit of this research can be a reference for pastoral ministers in dioceses and parishes to create contextual catechesis for the development of holiness in the family. In this case, the family commission in the diocese or the family section in the parish can realize this as a form of pastoral strategy.

## **2. Review of theory**

### **2.1 The Catholic Family and the Perfection of Holiness**

As defined by the family in the previous sub-chapter, the family can be called the core cell in a society. Because it is through these families that the next generation of children are born into the family, and it is also the first place where children know and learn how to live as a good person. The basis of the family itself is the marriage bond between husband and wife. Then what is meant by a Catholic family? Efriani, *et al.*, (2022) argues that Catholic families have the basic sacramental bond of Catholic marriage. Just as the family generally exists through the bond of marriage, more specifically the Catholic family is based in the sacrament of marriage which makes men and women become one in the Catholic family. Apart from that, the Catholic family is based on faith in Jesus Christ who saves people through His Church in the form of the sacrament of marriage. Catholic families take part in the life of the Church, because of the grace of the sacrament of marriage they receive from the Church as a communion of God's people.

Furthermore, Góralski (2021) said Pope John Paul II in FC art 32 also stated that the family, which is based on love and is enlivened by it, is a community of individuals: husband and wife, parents and children, relatives (Paul II, 1981). The basis of the Catholic family is love which animates personal communion. Husband and wife, children and relatives are individuals who form a family alliance based on love. First of all, this unity is not only from the human side, but is God's plan which has created humans with love and unites humans with love as well as God knows is love. God's true love in Christ and His Church has become proof of total and perfect love, so that Catholic families are always called to be like Christ and His Church.

The book of Genesis has seen that the union of man and woman was planned by God from the beginning, in accordance with his command to them, Gen 1:28, "Be fruitful and multiply; fill the earth and subdue it..." (Ademiluka, 2020). This duty to procreate ultimately becomes a dimension of Catholic marriage, namely that it is open to birth. After a man and woman express their marriage consensus to each other before God and the congregation, they are expected to grow in love and also be open to the birth of children. The birth of a child is certainly a dream for every family. Apart from that, the gift of these children will ultimately bring the task for husband and wife to educate their children in the Catholic faith. Therefore, in Catholic families, the transmission of the Catholic faith is a dimension that is of concern to every Catholic family.

Marriage between a man and a woman is not primarily the will of the man and woman, but comes from God himself. God who created humans as men and women also wanted to unite them in a bond of love as God himself is love. In *Gaudium et Spes* art 48 it is said that "a sacred bond for the welfare of husband and wife, children and society does not depend solely on the human side. God himself is the Creator of marriage, which includes various values and purposes" (Documents of the Second Vatican Council, 2017). Because God is the creator of humans, God also created marriage and also wants marriage to exist. The Catholic family is based on the understanding that marriage is first of all God's own initiative in collaboration with a man and woman who love each other and interpret His love in terms of love as God is love. This love is the basis of a marriage.

In various views, the family is the core cell of society so that the current society is directly influenced by families. Likewise, the Catholic Church, which is also a society, has the family as a core cell within itself. The Catholic Church has a special term for referring to the family, namely *Ecclesia Domestica* or Household Church. Why does the Church call the family *ecclesia domestica*? This cannot be separated from the Church's attention to families. It is through the family that birth continues and it is there that the child will learn for the first time in a life of faith. For this reason, in the document *Lumen Gentium* art 11, it is emphasized that the Church-family should let parents, by word and example, be the first proclaimers of the faith to their children; parents are obliged to nurture their respective vocations, especially spiritual vocations (Document of the Second Vatican Council, 2017). Catholic families maintain a spiritual vocation as a participation in the grace of holiness they receive in baptism and also the sacrament of marriage that forms their family.

## **2.2 The Nature of Perfect Holiness and Its Significance for the Catholic Family**

Holiness is a calling for everyone. Everyone is called to holiness because the Lord Jesus Christ is holy. This call to holiness began when the first humans were created. *Lumen Gentium* states that the Father decreed that He would elevate humans to share in living the Divine life (Documents of the Second Vatican Council, 2017). That's why when the first humans lived in the Garden of Eden, humans had extraordinary gifts from the Lord God, namely holiness and original justice. In CCC no. 375 it is said that this grace is a gift from God, and the Church has from the beginning taught that our ancestors Adam and Eve were placed in a state of original "holiness and justice" (Catechism of the Catholic Church, 2017:375). The grace of holiness and genuine justice is a condition where humans are still very closely related to God. Because of this close relationship, humans do not need to die or suffer because of this close union with God. The placement of humans in the Garden of Eden can actually also be interpreted as a place where humans did not know sin.

The call to sanctify oneself as God is holy was also present in Old Testament times. In the 10 commandments, especially the third commandment "Remember and keep the Sabbath day holy". The Sabbath is the day when the Lord God stops from His work of creation. In fact, Allah blesses this day so that it can be used by humans, especially the Israelites, to get closer to the Lord God. The holiness of the Sabbath was an important element for the Israelites to also have a special time to remember God's inclusion in their lives. Work is a human obligation that was originally given by God as a calling to participate in caring for the earth and everything in it. Even though they work, humans don't just live to work or even become workaholics. As the book of Genesis says, for six days you will work and do all your work (Genesis 20:9). However, the seventh day was a day blessed by God (Gen. 20:11) so that all Israelites and even foreigners in Israel should not work. The seventh day was the day Israel faced God in worship on the Sabbath.

The call to holiness is also emphasized in the book of Leviticus. As leaders of religious rituals, the holiness of priests is absolute. In the book of Leviticus it is written "for I am the LORD your God, you must sanctify yourselves and be holy, for I am holy, and you must not defile yourselves with every animal that crawls and crawls on the earth (Shea, 1988)." As in Latin, priests are called *sacerdos* which comes from the word *sacer* which means holy. This call to holiness was ultimately not only for the priests, but also for the entire people of Israel. It is through the sanctification of the seventh day and the life guidance in the decalogue that the people of Israel are called to become a holy nation as the Lord God is holy.

In the Catholic understanding, members of this communion united in Christ by the grace of the Father are the Church. *Lumen Gentium* also emphasizes "The Father determined to gather those who believe in Christ in the holy Church" (*Lumen Gentium: Dogmatic Constitution Concerning the Church*, 2017:2). However, the Church today is not a full Church. Because in this world the Church has been marked by true holiness even though it is not perfect (CCC, 825). The holiness of this Church is the fruit of communion with Christ, which will be perfected in the last days. These last days are waiting. In Peter's second letter it says "But according to His promise, we look forward to new heavens and a new earth, where righteousness dwells" (2 Peter 1:13). The church in the world is also marked by true holiness because of Christ's redemption, but this holiness is not yet perfect and will be perfected at the end of time when God comes as king.

After seeing how holiness is a calling for all Catholics, what about Catholic families? In FC, Pope John Paul II said "God's design for husbands and wives through marriage is called to holiness, and this high calling is fulfilled as long as humans are able to respond to God's commands with quiet trust in God's grace and in their own will" (Paul II, 1981). Pope John Paul II's statement in the FC shows that the sanctity of the Catholic family comes through the sacrament of marriage. The marriage bond is the basis for the formation of a family for families in general. Even in the Catholic faith, Catholic families receive their foundation from the sacrament of marriage. Through this sacrament of marriage, husband and wife are also called to holiness, following the example of the Master, namely Jesus Christ.

The call to holiness as LG states is a participation in the divine life of God. Catholic families receive the fruit of holiness during the sacrament of marriage so that their family life is based on holiness and is called continuously to be more perfect in holiness as our Father in Heaven is perfect (Matt. 5:48). This example of holiness is already present in the holy family of Nazareth. Christ chose to be born and develop in the bosom of the family of Joseph and Mary, therefore the Church is nothing other than "the family of God" (CCC, 1655). This image of the holy family of Nazareth is a source of inspiration for all Catholic families, especially how holiness is so highly respected. Jesus Christ, who is God, is the source of holiness for the Nazarene family, likewise, Catholic families make Christ the source of holiness for their family.

The value of holiness is first of all instilled in the family, as LG said. In the Book of Canon Law (KHK) canon 1055 it is said that parents are the main and most important educators because of their responsibility during marriage and children's education is one of the duties of parents in marriage (Grochowski, 2008). Because marriage is the basis of the Catholic family, the task of educating children for holiness is the responsibility of parents. Pope Francis in *Gaudete et Exultate* (GE) art 14 calls on those who are married "are you married? Be holy by loving and caring for your husband or wife, as Christ does for His Church (Lazar, 2019)." Christ sacrificed himself for the Church who is His beloved so that all members of the Church would also be sanctified by Christ's redemption. Through this holiness, Catholic families, both parents and children, have the goal of developing in holiness. The Catholic family becomes a household church aimed at the safety of all family members.

Actually, what is the basis of holiness? Pope Francis in GE art 20 states that "basically, holiness means being united with Christ in living the mystery of His life. This includes uniting oneself with the death and resurrection of God in a unique and personal way (Robin, 2019). Unity with Christ by experiencing the mystery of His life will bring a person to a deep experience of faith. That's why the Catholic family is the first place for a child to learn about the Catholic faith. Education for children is not only in a human sense, but also so that they are trained to live their lives as new humans in true truth and holiness (Paul II, 1981). Holiness is

also an important dimension that Catholic families focus on to educate their children to be more holy as God is holy.

Nowadays, the value of holiness in the family has become a new challenge. Sometimes holiness is only associated with clergy or monks/nuns. In fact, the call to holiness has been established from the beginning by God so that with holiness humans can return to unity with God. Because sin makes humans act against God or turn away from God, holiness is the aspiration of every human being to be able to return to God and be united in Him. Holiness is not something that happens once, but rather a process that demands loyalty. In humans there is a tendency towards sin/concupiscentia. But that doesn't mean humans can't achieve this holiness. Pope Francis in GE art 34 states that Holiness does not make you less human, because holiness is an encounter between your weakness and the power of God's grace (Francis, 2019). God can achieve holiness through personal effort while also involving the power of God's grace. Holiness is not only a human effort because the source of holiness is God himself. Through the grace bestowed on humans through the sacraments, humans continue to be called to holiness, namely reunification with God, their creator.

### **2.3 Challenges of Catholic Families In Realizing Perfection of Holiness**

External Challenges in realizing the perfection of holiness

Temporary Culture

One of the destructive cultures that is popular nowadays is the culture of temporaryism. Pope Francis in AL pays attention to the phenomena of temporary culture that occur today. Temporary culture as far as researchers understand is a symptom where a person cannot have a commitment, in this case a marital relationship. In a Catholic marriage, the essential characteristic is indissolubility or indissolubility, so it requires a deep commitment from each partner. In AL art 39 Pope Francis says that believers, like social networks, love can be connected or disconnected according to the user's wishes, and also quickly terminated (Francis, 2018). Love in this understanding is seen first of all from the point of view of egoism so that it can be cut off at any time according to the user's wishes. In the context of Catholic marriage, this is certainly not justified because Catholic marriage prioritizes the commitment of the couple. The culture of transience is actually a fear of lifelong commitment. If you are bored or no longer profitable, a relationship can be abandoned arbitrarily and look for escape with another relationship.

Jesus himself set an example when he asked to gather back the remaining bread in the miracle of the multiplication of bread by saying "Gather up the extra pieces so that nothing is wasted" (John 6:12). This action of Jesus actually shows that God's blessings are not worth wasting. People who like to waste what they have actually have the mentality of rich people who are often described as wasting what they have. Therefore, in the beatitudes, Jesus invites people to be poor before God. People who are poor before Allah do not waste Allah's blessings so that their lives are filled with gratitude to Allah who gives them blessings. Pope Francis in Laudato Si (LS) art 50 stated that every time food is thrown away it is as if stealing food from the poor person's table (Francis, 2016). This warning shows serious attention to the culture of throwing away which has led to a culture of ephemerality which sees other people as objects that can be used as long as they are profitable and later if they are detrimental they will simply be thrown away.

### Early Marriage

Early marriage is a phenomenon that is actually not new. However, recently print and electronic media have been discussing the phenomenon of underage marriage dispensation. In an infographic referring to United Nations Children's Fund (UNICEF) data, it is stated that as many as 1,184,100 women aged 20-24 years were married at the age of 18 and the largest number came from the island of Java with 668,900 women (BPS - Statistics Indonesia, 2019. ). This number is quite large compared to several other islands in Indonesia. As stated by Muhammad (2022), referring to the Law (UU) of the government of the Republic of Indonesia, Law no. 1 of 1974, marriage is permitted if women have reached 16 years and 19 years for men (Muhammad, 2022). However, the National Population and Family Planning Agency stated that the ideal age for a person to have their first marriage is 21 years for women and 25 years for men, taking into consideration the maturity of a person's biological and psychological condition at that age.

Apart from that, another impact of early marriage is the high possibility of divorce. In regulating marriage, the Church and the government have standards or minimum age limits at which a man or woman can marry. This consideration is based on the maturity of the couple and their mental readiness to commit to each other in marriage. Those who marry as teenagers have less mental, mental and financial maturity. They are not yet able to take responsibility for the decisions taken. Apart from that, managing emotions is also a note that is present when early marriage occurs. If these emotions are not controlled then the way out in dealing with problems tends to be impulsive and concerned with personal ego. Domestic Violence incidents also have the potential to occur due to uncontrolled emotions (Sarmiento, 2019). Managing emotions is actually important in building a harmonious family, because managing emotions can enable couples to communicate openly and humbly listen to their partner's point of view.

### Consumerism

Consumerism itself actually has many points of view. However, one of the things the author takes away is that consumerism is a preoccupation with acquiring consumer goods that do not fulfill actual needs or desires, sometimes with the conscious (or unconscious) aim of projecting a higher social status (Simanjuntak, 2022). The motivation for shopping is not a need in the first place, but a desire to project a higher social status. In this sense, consumerism is seen more in a psychological-social-social framework. Consumerism comes from the word *consummo* (Latin) which means to use. In fact, in a certain sense, consuming something for your needs is certainly fine. However, when it comes to consumerism, the desire to have something in excess becomes a separate note.

Pope John Paul II reminded (Paul II, 2018):

“.....There are still others who are shackled by the consumerist mentality; the only thing that is considered important is: continuously seeking to increase material wealth, so that in the end people no longer understand it, instead rejecting the new spiritual wealth of human life.”

As understood above, consumerism as understood here refers to an attitude of prioritizing what is material compared to what is spiritual. This is a challenge in itself for families who want to achieve perfect holiness. A consumer mentality will certainly tempt spiritual riches in the perfection of holiness to be less attractive, and more attractive to worldly material things. The presence of advertisements and marketing techniques that are

extraordinarily clever create a false need for other people. Pope Francis in (LS) art 203 said, "because the market tends to generate compulsive consumerism in an effort to sell its products, people end up trapped in a vortex of unnecessary buying and spending (Francis, 2016)." Consumptive behavior is indeed in the category where spending is not necessary, for example the latest cellphone is actually not a very urgent purchase, especially every time there is a new series, you definitely buy a new one.

#### Internal Challenges in Realizing the Perfection of Holiness Individualistic Attitude Between Family Members

In the outline of the XIVth Ordinary General Assembly of Bishops in 2014, the Bishops underlined the changes in society. The anthropological and cultural changes of our time affect all aspects of life and require analytical and differentiated approaches (Dowsett, 2015). This change is seen as having two sides, namely the positive side and the negative side. The positive side that is highlighted here is the freedom of expression that people are showing more and more these days. However, the negative thing that is underlined in this lineamenta is the attitude of individualism in the family.

Pope Francis in AL art 33 reminds that individualism leads to the idea that a person is formed according to his own desires, which are considered absolute (Francis, 2018). The Pope's statement is based on the reality in society that an individualist thinks that his own desires are the most absolute. This thinking can lead to looking for what is good for yourself and avoiding what is not good. Indeed, there is a saying that in life humans will tend to choose what is comfortable for themselves, and avoid what is threatening and unpleasant. This individualist attitude can also have an impact on various fields including social, economic, political, cultural and religious. For example, in the economic field, where a selfish person will think only about his own benefit, without paying attention to his fellow humans. The orientation built by an individualist in the economic field is profit and profit only.

#### Anti-Birth Mentality

Pope John Paul II saw the danger of a society falling into consumerism. The Pope said that the only thing that is considered important is: continuously seeking to increase material wealth, so that eventually people no longer understand it, instead rejecting the new spiritual riches of human life (Paul II, 1981). A consumerist society will indeed direct its gaze downwards or to the material world in the sense of trying to continually increase its coffers of wealth and forgetting about "things above". Material wealth is pursued, but the spiritual wealth that is present in the new person in the family, namely the child, is negated or rejected.

Actually, what is the deepest reason for this anti-birth mentality? Pope John Paul II in FC art 30 sees that the deepest reason for these mentalities is: that their hearts no longer make room for God, even though only His love is stronger than all the fears of the world, and is able to defeat them (Paul II, 1981). Of all the factors that have been mentioned regarding the anti-birth mentality, the most profound thing is that their hearts no longer make room for God. When God no longer has a place in the human heart, the human heart will be controlled by the devil who directs humans only to material things that are not actually desired by God Himself. God desires human salvation and humans cooperate with God's grace, but in reality the human heart is no longer inhabited by God but by another god who teaches consumerism, individualism, and rejects children.

## **2.4 Family Pastoral Management as A Strategy to Realize The Holiness of Catholic Family Life**

### **Family Pastoral Management**

Family pastoral care already has an important and high-value goal, so to realize that goal the Church needs to organize its steps or management. Management is the process of planning, organization, leadership and supervision of the efforts of organizational members and the use of all other organizational resources to achieve predetermined goals (Havidz and Suprpto, 2021). Management includes a process of planning, organization, leadership and supervision to achieve predetermined goals.

Therefore, family pastoral management is the implementation of strategic steps using management principles, namely planning, organizing, implementing, monitoring and evaluating (Mait, et al., 2021). The subject of this family pastoral management is none other than the family. As a community of life, the Catholic family has a goal, namely the perfection of holiness. The church, through its pastors, functions as a manager in the parish to organize and manage the pastoral care of the family so that the Catholic family can fulfill its goal of perfect holiness.

In practice, family pastoral care is supported by management which has management or regulatory principles so that family pastoral care truly achieves its main objectives. As Kukreja said earlier, the application of these management principles utilizes physical, financial, human and information resources efficiently and effectively to achieve organizational goals (Wellem, et al., 2023). The application of management principles helps anyone involved in family pastoral care to be able to utilize all resources efficiently and effectively so that family pastoral care can truly realize the spirit of *cura animarum*.

### **The Pastoral Potential of the Family in the Family Itself**

Just as the family generally exists through the bond of marriage, more specifically the Catholic family is based in the sacrament of marriage which makes men and women become one in the Catholic family. The purpose of the marriage agreement is a partnership (*consortium*) throughout life, which according to its natural characteristics is aimed at the welfare of husband and wife (*bonum coniugum*) as well as the birth and education of children. The birth of children in the family is a form of human participation in God's creative work.

Allah invites humans to work together to be able to pass on life to other humans. Apart from continuing their lives, parents have a noble duty to educate their children, so that parents are referred to as first and foremost educators as mandated by *Gravissimum Educationis* art 3 (Document of the Second Vatican Council, 2017). Children's education is a consequence of marriage, so parents have a big responsibility in children's education.

Church, not only society, must also be recognized for its ability to provide education, but especially because the Church has the task of proclaiming the way of salvation to all people, channeling the life of Christ to the faithful, and always being attentive to helping them, so that they can achieve the fullness of that life (Document of the Second Vatican Council, 2017).

Faith is a gift from God that is received in baptism, and is not the result of human action, however, parents are the means that God uses to make that faith grow and develop (Francis, 2018). The family as the *ecclesia domestica* which is a cell of the Church is a potential place for children's education to strive to achieve the perfection of holiness. The growth of a child's faith in holiness begins with the example of parents, with the help of Catholics in the environment, and other pastoral ministers and especially priests.

Pope John Paul II reminded families never to forget that prayer is a basic element of Christian life, in terms of its fullness and centrality (Paul II, 1981). Family prayer is closely related to habitus, so it needs to be practiced consistently and faithfully. Apart from that, in this prayer activity, parents can introduce the teachings of the Catholic faith and have heart-to-heart dialogue with their children. Parents are role models for their children so their role in inviting and accustoming children to family prayer is also important.

#### Pastoral Management of Families in the Environment

The environment has great potential as a place for family development because the environment is a collection of families so that it has the potential for implementing environment-based family pastoralism. In an environment, families know each other and are close so they can be more open with each other. As the essence of the environment is getting to know each other personally, nurturing each other and developing faith in a smaller community through five aspects of church life, namely: preaching, fellowship, worship, testimony and community service (Dewantara and Pudjoko, 2024). Therefore, the environment is a potential place for family pastoral care carried out on an environmental basis.

The pastoral environment is a potential base or field of pastoral care for families. Apart from knowing each other and being close, the number of ward members can also make the ward pastoral effective. Environmental activities include environmental eucharist celebrations, environmental meetings, joint Rosary, deepening of the Developmental Fasting Action and Advent, etc. Through these activities, environmentally based pastoral movements are actually already underway. Therefore, family pastoral care is also more appropriate if carried out on an environmental basis. Family pastoral care in the environment does not mean replacing other environmental activities, but deepens the importance of family formation. Because the environment itself is formed because of the alliance of families.

#### Recollection: Family Pastoral Management Strategy Model in the Environment

Catholic families today have various challenges. Catholic families face external challenges, for example a culture of transience, early marriage and consumerist behavior. Then there are internal challenges, for example individualism between family members and an anti-birth mentality. Catholic families do experience many challenges, but as is understood, challenges are there to be overcome. Challenges exist as a stepping stone so that Catholic families can increase their level of holiness. All the challenges that arise can actually be opportunities for pastoral officers to foster Catholic families.

Catholic family pastoral care is the calling and responsibility of all believers, especially the pastors who are the leaders of the Church. Catholic family pastors receive very valuable and useful assistance from management science in order to develop family catechesis in the environment. Apart from that, the purpose driven organization theory also helps families to recognize their highest goal, namely perfect holiness. Through purpose driven theory and family catechesis, it is hoped that Catholic families will increasingly understand their call to perfect holiness. The perfection of holiness is the struggle of Catholic families in their journey in this world. Therefore, family catechesis in the environment has its own points.

Family catechesis in the environment takes recollection as a family pastoral model. Recollection aims to *reformatio vitae* (a new outlook on life), so recollection is an effective means of catechesis. So that family recollection in the environment can run well and the main goal is achieved, it is necessary to have good management starting from planning, organizing,

implementing, monitoring and evaluating. These five stages will help family recollection to truly become a family pastoral model in the environment.

### **3. Conclusions, limitations and recommendations**

#### **3.1 Conclusion**

The family is the living cell of society, a place where there is unity between men and women in the bonds of marriage. It is through these families that society is formed and influenced. Catholic families base their ties on the sacrament of marriage. The Catholic family is referred to as the *ecclesia domestica* which is holy as the Church has been sanctified through the death and resurrection of the Son of God. Holiness is a call for Catholic families who continuously strive to achieve the perfection of holiness at the end of time. The struggle to achieve full holiness begins within the small scope of the Church, namely the Household Church or *Ecclesia Domestica*

Catholic families today have various challenges. Catholic families face external challenges, for example a culture of transience, early marriage and consumerist behavior. Then there are internal challenges, for example individualism between family members and an anti-birth mentality. Catholic families do experience many challenges, but as is understood, challenges are there to be overcome. Challenges exist as a stepping stone so that Catholic families can increase their level of holiness. All the challenges that arise can actually be opportunities for pastoral officers to foster Catholic families.

Catholic family pastoral care is the calling and responsibility of all believers, especially the pastors who are the leaders of the Church. Catholic family pastors receive very valuable and useful assistance from management science in order to develop family catechesis in the environment. Apart from that, the purpose driven organization theory also helps families to recognize their highest goal, namely perfect holiness. Through purpose driven theory and family catechesis, it is hoped that Catholic families will increasingly understand their call to perfect holiness. The perfection of holiness is the struggle of Catholic families in their journey in this world. Therefore, family catechesis in the environment has its own points.

Family catechesis in the environment takes recollection as a family pastoral model. Recollection aims to *reformatio vitae* (a new outlook on life), so recollection is an effective means of catechesis. So that family recollection in the environment can run well and the main goal is achieved, it is necessary to have good management starting from planning, organizing, implementing, monitoring and evaluating. These five stages will help family recollection to truly become a family pastoral model in the environment.

#### **3.2 Suggestions**

This research is based on a literature study of documents about the family and various journals about the family. Future researchers could try to measure understanding of Catholic families through quantitative methods. This method can see the extent to which families understand and appreciate the struggle towards perfect holiness. Apart from that, future researchers can add specific understanding about the family as *ecclesia domestica*. This understanding will help families become more aware of the meaning of family life in the context of the Church as communion.

In practical terms, this research can be used as a reference for pastoral officers in the diocese to create contextual catechesis for the development of holiness in the family. Specifically, the family commission is the target. In the future, researchers can coordinate more intensively with the family commission to explore the concerns and ideals of integral formation

in the family. The emphasis of purpose driven organization theory on finding the meaning of family life for each family is the first thing that needs to be done. The next step is to bring the goals of each family together in the highest goal of the Church, namely to achieve the perfection of holiness.

### 3.3 Research Limitations

Research limitations aim to provide a clear picture of the scope of the research and avoid deviation from the subject matter in this research. Research limitations also serve to direct the concept of this research so that it is easy to understand. The researcher limits this research to discussing Catholic families only. Catholic family refers specifically to families married in a Catholic manner.

The research method used by researchers is literature review. Literature review is a research method that focuses on analyzing library sources. This research using the literature review method took several documentary sources from the Church, namely: Familiaris Consortio, Amoris Laetitia, Gaudium et Spes, Lumen Gentium, and other sources that support this writing.

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