



From Missionary Zeal to Social Transformation: The Life and Legacy of Fr. Hendrikus Paul Janssen, CM, in Indonesia

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Abstract: This study employs a qualitative, life-history approach to examine the missionary vision and social works of Fr. Hendrikus Paul Janssen, CM, a Vincentian priest whose ministry in Indonesia from the 1950s to the 1990s embodied the spirit of the Second Vatican Council. Drawing on biographical sources, institutional records, and published testimonies, the research explores his early life, vocational formation, missionary service in China and the Philippines, and extensive pastoral and social initiatives in Indonesia. The findings show that Fr. Janssen integrated pastoral care, catechetical education, and social outreach in response to post-war poverty, marginalization, and limited access to education and healthcare. His major contributions include founding the Bakti Luhur Foundation for children with disabilities, the Association of Lay Missionary Institutes (ALMA), the Indonesian Pastoral Institute (IPI), and various schools and catechetical training centers. Analysis reveals that his works were sustained by a Vincentian charism of loving God “with the strength of one’s arms and the sweat of one’s brow,” emphasizing service to the poor as integral to evangelization. This study concludes that Fr. Janssen’s integrated approach to education, pastoral formation, and social service remains a relevant model for contemporary mission in the Global South.

INTRODUCTION

Fr. Hendrikus Paul Janssen was a Vincentian priest whose every work served as a response to the aspirations of the Second Vatican Council. The Council opened its doors wide, enabling the Church to more clearly see the reality of the world as it truly is. In doing so, the Church became more aware of the need to embrace the world and seek solutions to its problems. It was clear that the challenges and issues of the world could not be addressed solely by the ordained clergy and religious, whose numbers were limited. Therefore, this Council—renewing the face of the Roman Catholic Church—also sought to elevate the dignity and vocation of the laity in carrying out certain tasks in the work of salvation.

In these circumstances, the laity are called by God to exercise their distinctive role: guided by the spirit of the Gospel, they contribute to the sanctification of the world from within, like leaven. Above all, through the witness of a life radiating faith, hope, and charity, they proclaim Christ to others. Fr. Janssen’s awareness seemed to reach precisely this point. From the very beginning of his works of charity, he humbly encouraged and involved the laity to boldly act in love toward others. Love is a gift (Riyanto, 2013). The participation of the laity was in no way coerced, as evidenced in the book *50 Years of the Life and Works of ALMA*. They willingly

committed themselves to this noble service—not only to care for children with disabilities, but also to serve as catechists, assisting in the mission of Jesus Christ and St. Vincent de Paul in proclaiming the Gospel and sustaining the life of the Church (Rumahordo, 2011).

Amid the extraordinary developments of the modern age and technology, we still find injustice, poverty, neglect, and violence in society. The challenges faced by Fr. Janssen throughout his mission in Indonesia, from one period to another, do not seem to have been much different. All the works he established remain relevant today, especially in the fields of catechetical education and pastoral ministry. In Indonesia, catechetical colleges are now present in almost every diocese, along with pastoral practices in parish communities. Many graduates from these institutions have greatly assisted the Church in catechetical ministry, to the point that the work of priests is, in some respects, significantly supported by the presence of outstanding catechists. The enduring relevance of his vision and work is evident in the growing number of the poor, marginalized, disabled, and excluded who are welcomed and given special attention through these ministries—such as at IPI. Even now, the Church continues to need catechists to assist in its mission and service, particularly in the faith and social life of communities, especially in remote mission stations

METHOD

This study employs a qualitative research approach, focusing on the life story of Fr. Janssen, CM. The author introduces the reader to the topic under discussion, namely the life history and works of Fr. Janssen, CM. In this regard, the author explains the purpose of the article, which is to reveal the values of Fr. Janssen's life and social ministry. To achieve this, the author consulted reference books about Fr. Janssen, CM. Based on these readings, the author presents the background of Fr. Janssen's life, including his place of birth, education, and spiritual calling. The author then narrates Fr. Janssen's geographical and spiritual journey, as well as his role in the Church and in society. The article also describes the various social works founded by Fr. Janssen, such as orphanages, schools for persons with disabilities, and assistance programs for the poor. Finally, the author highlights Fr. Janssen's contribution to promoting the saving work of God for humanity through concrete action in social service.

RESULT AND DISCUSSION

Fr. Hendrikus Paul Janssen, CM—often referred to simply as Fr. Janssen—was born on January 29, 1922, in Venlo, southern Netherlands. He was a son given by God to the couple Paulus Hubertus Janssen and Maria Helena Filott. Fr. Janssen was the third of seven children, consisting of four sons and three daughters. His father, a highly disciplined and honest military police chief, was firm in raising his children, instilling in them the dedication expected of someone from a military background. Although a soldier by profession, his father was known as a devout and deeply faithful man. His mother, on the other hand, was gentle, loving, and equally pious, remembered for instilling Christian values in her children in a profound and lasting way.

As a child, Janssen was mischievous and restless, in contrast to his disciplined eldest brother Willem, who became a priest. His vocation began unexpectedly after a priest warned him that hell awaited the mischievous, prompting him to enter the minor seminary at Wernhoutsburg at age eleven—though his playful nature persisted. In 1940, shortly before turning eighteen, he joined the Congregation of the Mission's major seminary in Panningen, inspired by its missionary spirit and the example of his CM priest uncle. St. Vincent de Paul's words, "Love God with the strength of your arms and the sweat of your brow," shaped his conviction that Christians must work to make God's Kingdom a reality.

After professing vows to God and the poor, he was ordained a Vincentian priest on July 13, 1947, choosing Acts 9:15–16 as his personal motto. A month later, he fulfilled his dream of mission, serving in China as a seminary formator in Kashing after a brief time in Nanchang. Witnessing the war's devastation—especially among sick, disabled, and orphaned children—deeply moved him. Despite hardships, including his mother's death, he remained steadfast, returning home only after seventeen years of service.

The communist takeover of Nanchang forced missionaries to relocate in 1948. CM seminarians moved to Manila, where Fr. Janssen oversaw diocesan seminary formation while pursuing advanced studies at the University of Santo Tomas, earning a Doctorate in Theology on *The Catholicity of the Church in the Works of Saint Augustine* and further specializing in guidance, counseling, and psychology.

In 1950, Fr. Janssen left the Philippines. There were few options for his next mission field. Returning to China was impossible due to the growing dominance of the communists. Another possibility was Chile in Latin America, but this was rejected by his province. The only viable mission destination was Indonesia. On May 5, 1950, Fr. Janssen arrived in Surabaya, Indonesia, and met the bishop that very day. His greatest fear about being assigned to Indonesia was that he might be placed in an educational setting, contrary to his original desire to be a missionary. However, the bishop asked him directly: "Do you want to be a missionary? If so, go to Kediri" (Isharianto, 2007).

On May 5, 1951, Fr. Janssen was already in Kediri, beginning his mission there. His first assignment was in Pohsarang—a mission area he had long desired. He visited the outstations on a bicycle. At the time, the parish priest was Fr. E. Mensvoort, well-known for his fluency in Javanese. He advised Fr. Janssen on how to begin and understand Javanese culture, saying, "Do not start by learning Indonesian—start by learning Javanese." This was the first piece of advice Fr. Mensvoort gave him.

Fr. Janssen embraced his mission in Kediri with joy, drawn to the warmth and hospitality of the Javanese people. His main task was to reconnect with baptized Catholics who lacked pastoral care, while also collaborating with Fr. Wolters, CM, to establish the Pohsarang pilgrimage site and church. He also founded the Legion of Mary in Indonesia. Tirelessly serving in remote areas, he cared for the sick—often acting as a doctor—and became especially devoted to children with disabilities and the poor.

A determined missionary, he established multiple schools, including Montessori Kindergarten and Don Bosco Primary and Junior High, believing education was a vital means of empowerment. He also launched a teacher training program that became the Faculty of Teacher Training and Education (FKIP). Despite the demands of school-building, his care for the marginalized only deepened. In 1959, he moved to Madiun, where he founded the Association of Lay Missionary Institutes (ALMA), before later continuing his ministry in Malang.

Indonesia's poverty and underdeveloped infrastructure, worsened by the legacy of colonialism, posed constant challenges. Fr. Janssen witnessed malnutrition, untreated illnesses, and neglected communities. Educational and worship facilities were inadequate, yet he never lost hope, seeking practical solutions and faithfully pursuing the mission entrusted to him.

During his lifetime, Fr. Janssen once said, "As a Christian, one must act continually, always in light of the concrete realities of the world." His thought serves as a reminder to the Church that the ways of loving must continually adapt to the changing times. Love demands creativity that can truly embrace those who yearn for God's love in their lives. For Fr. Janssen, love moved the heart toward concrete action. As a Vincentian priest, he lived out the words of St. Vincent de Paul in one of his letters on charity: "Let us love God, my brothers, let us love God, but let it be with the strength of our arms and the sweat of our brow" (*SV XI, 40*). Through this letter of St. Vincent, Fr. Janssen sought to remind us that to truly love requires extraordinary sacrifice—indeed, to the point of sweating and rolling up our sleeves.

Fr. Janssen's charitable works sought to meet the deep longing of the abandoned, disabled, and marginalized to experience God's presence in their lives. As a Vincentian imbued with St. Vincent de Paul's love for the poor, he responded not from ambition but from genuine charity, creating initiatives that addressed the Church's and society's most urgent needs. One of his most significant legacies was the Bakti Luhur Foundation, founded in Madiun on August 5, 1959, and relocated to Malang in 1975 as its headquarters. Dedicated to children with physical, mental, psychological, social, or economic disabilities, it welcomed all without distinction, offering care like that of a mother to her children. By 1975, the foundation was serving many children with special needs, supported by trained caregivers, though demand often outpaced resources. In 1979, the Social Work High School (*Sekolah Menengah Pekerjaan Sosial*) joined in this mission, providing specialized vocational training in disability care. Official recognition from the Department of Education and Culture on September 29, 1981, further secured the wellbeing of these children and strengthened the foundation's mission.

Fr. Janssen's ability to gather people to join such works of charity recalls an incident from the life of St. Vincent de Paul. Before celebrating the Eucharist one day, St. Vincent received news of a family living in misery on the outskirts of town. In his homily, he spoke about the family and invited people to show compassion. After Mass, many responded by bringing food to the family—so much so that it went uneaten and spoiled. Reflecting on this, St. Vincent remarked, "Many people are willing to help and do acts of charity, but what is needed is proper organization" (Budianto, 2009).

Due to such perseverance, the Bakti Luhur Foundation has grown to become one of the largest foundations in Indonesia. Today, it operates more than 400 homes for children with special needs, as well as those who are abandoned and neglected by their parents or community. The foundation houses over 200 children from various backgrounds and is supported by approximately 700 caregivers living with them, in addition to religious sisters who also reside in the homes. Bakti Luhur now serves in 15 provinces across Indonesia, operating 40 *Puremas* (community rehabilitation centers) that have intervened and rehabilitated more than 5,000 children with special needs. Its motto states: “Bakti Luhur and the RBM program will continue to reach underserved areas so that more and more persons with disabilities can be helped and included in every aspect of community life.” This expresses the foundation’s readiness and openness to serve anyone—not only those in cities but also those in remote, hard-to-reach areas who are waiting for the touch of God’s love through this ministry.

In July 1959, after his mission in Kediri, Fr. Janssen was transferred to Madiun—not at his own request, but because of an urgent need. He was sent there at the request of the Bishop of Surabaya, with the aim of establishing a Catholic university in the city. This request arose from an agreement among the bishops to establish a Catholic university in every diocese. At the time, several Catholic universities had already been founded, including Parahyangan University in Bandung, Atma Jaya University in Jakarta, and Sanata Dharma University in Yogyakarta.

Initially, this agreement among the bishops was not realized in the Diocese of Surabaya because the various religious congregations were preoccupied with their own missions. For this reason, the Bishop of Surabaya decided to proceed with founding a Catholic university in the diocese and entrusted the task to Fr. Janssen. He proposed building the university in Surabaya so that it could develop more effectively, but Bishop Klooster insisted that it be established in Madiun.

Fr. Janssen suggested the name *Universitas Widya Mandala*, which Bishop Klooster accepted. This name was not chosen arbitrarily but carried deep meaning: *Widya Mandala* means “a place to educate, a place where people learn to become wise.” The university initially opened with two faculties—the Faculty of Education and the Faculty of Literature—with Fr. Janssen serving as its first rector.

In its early years, Widya Mandala University did not yet have its own building. Only 20 students began their studies there. Teaching was assisted by a Sister from the Order of St. Ursula, who was placed in charge of the Faculty of Literature, which at the time used the Ursuline building next to the parish. Fr. Janssen taught the students in the St. Cornelius Parish building while also serving as dean of the Faculty of Education. Only after several years was the St. Gabriel Foundation building constructed. Over time, more and more people were drawn to study there, and even today, many young people come to Madiun to pursue their education, not only from Java but from various regions across Indonesia.

In addition to founding Widya Mandala University in Madiun, Fr. Janssen also established an academy in the same mission area called the Academy of Lay Missionary Institutes

(*Akademi Lembaga Misionaris Awam*). The purpose of this institution was to provide education for laypeople engaged in social and religious work. The main reason behind its founding was the shortage of priests and, likewise, the lack of lay workers willing to be involved in community development—a need that was keenly felt by the Church and, more broadly, by the nation, which at that time was building up its moral and spiritual life. Fr. Janssen founded the Academy on September 1, 1959.

On November 2, 1960, based on Decree No. 71/Rek/1960, the Academy of Lay Missionary Institutes became part of Widya Mandala Catholic University, based in Surabaya, and was incorporated into the Faculty of Education in Madiun. As a result, the academy's name was changed to the Faculty of Catechetical Education. This faculty offered two majors—Guidance and Counseling (nationally recognized) and Religious Education (locally recognized). Throughout his mission in Madiun, Fr. Janssen remained faithful and determined in his pastoral duties as a Vincentian priest. The journey was not without challenges, but he saw these as blessings from God. In 1970, the Guidance and Counseling major was discontinued, and students focused solely on Religious Education. The Faculty of Catechetical Education eventually became the Faculty of Catechetics.

On December 21, 1972, Widya Yuwana was established as a separate foundation dedicated to catechetical education. Widya Mandala's catechetics program became the Indonesian Catechetical Academy (*Akademi Kateketik Indonesia*, AKI) Widya Yuwana Madiun. Like Widya Mandala, it continues to attract young people from all over Indonesia, not just from Java. Fr. Janssen's contributions have been of immense benefit to Indonesian youth, especially in the field of catechetics. Today, nearly every diocese in Indonesia has local communities served by graduates of AKI Widya Yuwana who have returned to their regions to build up the Church.

In 1960, Fr. Janssen began developing a Lay Missionary Movement. As rector of Widya Mandala Catholic University, he gathered people from his campus and also from Sanata Dharma University to join this lay missionary group, dedicating their lives freely to the Church without pay. He challenged them to embrace the Gospel spirit, particularly in serving the sick and people with disabilities who were often overlooked by both Church and society. As a Vincentian priest, he lived out the first article of the Constitutions of the Congregation of the Mission: "Following Christ, the Evangelizer of the poor."

At its inception, 12 members were chosen, whom Fr. Janssen referred to as the "Twelve Apostles of the Lay Missionaries." On September 27, 1960—the 300th anniversary of the death of the founder of the CM—the first ALMA community was established. The celebration was held simply at St. Cornelius Parish in Madiun. On this occasion, the selected members pledged themselves to the noble service not only of caring for children with disabilities but also of serving as catechists to assist in the mission of Jesus Christ and St. Vincent de Paul in proclaiming the Gospel and sustaining the life of the Church. They were sent to various outstations and communities to help develop and renew the places where they were assigned.

ALMA was not initially founded as a religious order or convent-based community but as an academy and lay missionary institution. Members dedicated themselves entirely to lay apostolic work without remuneration, supporting themselves as the Apostle Paul had done. This was not an easy calling. As St. Vincent had once advised the early “Ladies of Charity,” initial zeal could give way to discouragement, particularly when faced with the demands of caring for abandoned children. Such challenges could just as easily arise within ALMA itself.

For this reason, Fr. Janssen demanded a deeply rooted spiritual life from its members. He stressed the importance of spirituality so that ALMA members could persevere amid worldly temptations. Members were called to live three Gospel counsels: chastity (in celibacy or marriage), poverty (as unpaid catechists), and obedience to the Gospel. In addition, Fr. Janssen established five foundational pillars of the spiritual life, which continue to shape ALMA formation today: daily meditation, Scripture reading, participation in the Eucharist and Liturgy of the Word, ongoing formation (*bina lanjut*), and community reflection through monthly recollections and annual retreats. These principles have helped ALMA members deepen these virtues and live them out in daily life.

The first ALMA community eventually experienced a decline. However, this did not mean that ALMA disappeared or ceased to exist. In the midst of this decline came good news: the *Sekolah Pembangunan Masyarakat* (SPM – School for Community Development) was growing rapidly, with enrollment far surpassing that of Widya Mandala University. In his spiritual intuition, Fr. Janssen recognized that SPM students were simple people capable of living out the vision of the first ALMA. As the original ALMA faded, he encouraged SPM students to carry forward its mission, embracing the Gospel counsels and dedicating themselves entirely to divine providence. Fr. Janssen was inspired by the spirit of the Second Vatican Council, which sought to address the challenges of the modern era so that the Catholic Church would remain relevant in the contemporary world.

Originally, ALMA stood for *Akademi Lembaga Misionaris Awam* (Academy of Lay Missionary Institutes). To ensure its survival and continuity, the word “Akademi” was replaced with “Asosiasi” (Association), signifying transformation and renewal. The new *Asosiasi Lembaga Misionaris Awam* was intended to describe a group united by a shared mission. ALMA was divided into three branches: ALMA Sisters (*ALMA Putri*), ALMA Brothers (*ALMA Putra*), and ALMA Families (*ALMA Keluarga*).

Those in ALMA Sisters and ALMA Brothers who were firmly committed to their vocation made canonical vows, dedicating themselves for life to ALMA. ALMA Families were lay members who, though not bound by vows, voluntarily joined in the mission, remaining present in the midst of the world and the Church to respond to the challenges of changing times. A historic moment for ALMA came on September 8, 1963—the Feast of the Nativity of the Blessed Virgin Mary—when the Association was formally established. On that day, seven Bakti Luhur women committed themselves for life and professed celibacy in ALMA: Cornelia Deelman (Ibu Parijs), Yustina Sumringah, Brigita, Modesta Suparti, Maria Goretti, and Robertine. These founding ALMA Sisters are still remembered and recognized across many

dioceses in Indonesia. ALMA is now a familiar name in Catholic circles throughout the country, with members serving in almost every diocese. One of Fr. Janssen's key admonitions to them was: "You are crumbs that have fallen, and this should remind you to humbly remember your origins. In your work and service, you must strive and labor in order to live. You are laypeople living in the midst of society. Your place is there, among those who are disabled, poor, and suffering."

In 1964, a year after founding ALMA Sisters, Fr. Janssen began planning to establish ALMA Brothers. He sought candidates much as he had for ALMA Sisters, looking primarily within SPM and Widya Mandala University. The first ALMA Brother was Fransiskus Doelrahmat, who joined in 1964—the same year of his death—and is regarded as a martyr of the Slahung, Ponorogo tragedy. ALMA Brothers did not grow as quickly as ALMA Sisters, experiencing fluctuations and even a severe vocation crisis. Nevertheless, in time they began to grow, and today both ALMA Sisters and ALMA Brothers continue to develop in Malang, with an increasing number of young people drawn to the mission entrusted to them by God.

The Indonesian Pastoral Institute (*Institut Pastoral Indonesia*, IPI), often referred to as STP-IPI Malang, was another major work of Fr. Hendrikus Paul Janssen, approved by Bishop Alberts. Founded on June 29, 1969, IPI aimed to train pastoral workers to serve the Church. For social service in the wider community, Fr. Janssen also founded the College of Social Work (*Sekolah Tinggi Pekerjaan Sosial*, STPS) under the umbrella of the Institute for Community Development (*Institut Pembangunan Masyarakat*, IPM). IPI has made significant contributions to the life of the Church. In the past, pastoral ministry was largely carried out by religious men and women, and most school religion teachers were priests or sisters. Today, thanks to IPI, many highly capable catechists actively participate in building up local communities.

STP-IPI Malang was officially established on March 3, 1971. Its foundation aimed to serve the Catholic Church in Indonesia, particularly in the fields of social work, education, culture, and community service—not for self-gain, but for the benefit of others. Students were trained to be skilled pastoral workers, able to discern the signs of the times and respond to the needs of the age.

Beyond these major works, Fr. Janssen founded many other institutions during his lifetime: the Institute for Community Development (IPM); basic and special education programs under the Bakti Luhur Foundation (playgroup, Bhakti Luhur Elementary School, Special Junior High School, SLB-A to SLB-C); the Bhakti Luhur Vocational High School for Social Workers; the Teacher Training School for Religious Education (*PGA*), now Bhakti Luhur Catholic Senior High School (*SMAK*); the Community-Based Rehabilitation Development Center (*PPRBM*); and the Brotherhood of Love (*PERKASIH*), an integral part of ALMA Families. All these initiatives aimed to help the Church respond to the challenges of the age, particularly in education and social services for the poor, marginalized, abandoned, and disabled.

Fr. Hendrikus Paul Janssen became affectionately known as the "Father of the Poor." His presence in Indonesia was a blessing to many, and his works and ministry were felt not only

by Catholics but also by people of other faiths and backgrounds. In the commemorative book *Saya Pendosa (I Am a Sinner)*, written one year after his passing, Bishop Henricus Pidyarto, O.Carm., of Malang expressed deep gratitude for Fr. Janssen's lifetime of service. This warm appreciation was echoed not only by the Bishop of Malang but also by leaders from other religious communities who recognized and celebrated his contributions.

In his remarks, the Bishop of Malang said: "There is no denying that Fr. Paul Janssen made immense contributions to the mission of the Church in Indonesia. He was a humanitarian hero, a man who loved his neighbor, especially those with special needs." Just as St. Vincent de Paul is known as the "Father of the Poor," so too was Fr. Janssen. Overall, his works were warmly welcomed by Church leaders and the People of God. Although some initiatives faced opposition from his own Congregation in their early stages, it is clear that today these works have grown and flourished across Indonesia.

CONCLUSION

Fr. Hendrikus Paul Janssen, CM, lived his priestly vocation with an extraordinary dedication to the Gospel and to the spirit of St. Vincent de Paul. From his earliest years as a missionary in China to his decades of service in Indonesia, he consistently responded to the concrete needs of the poor, the marginalized, and the abandoned. His ministry was deeply rooted in the conviction that love must be expressed through concrete action, often requiring sacrifice, perseverance, and creativity. Whether through catechesis, pastoral care, education, or social work, his initiatives sought not only to meet immediate needs but also to empower individuals and communities to grow in dignity and faith.

The breadth of his work—founding schools, universities, catechetical academies, lay missionary associations, and social service institutions—demonstrates his holistic vision of mission. He recognized the importance of both clergy and laity in the life and mission of the Church, echoing the call of the Second Vatican Council for lay participation in the work of salvation. ALMA, Bakti Luhur, Widya Mandala University, Widya Yuwana Catechetical Academy, and the Indonesian Pastoral Institute stand as enduring legacies of his conviction that education, pastoral formation, and social outreach are integral dimensions of evangelization. His ability to inspire and organize others—laypeople, religious, and clergy alike—ensured that these works would continue long after his death.

Remembered as the "Father of the Poor" in Indonesia, Fr. Janssen's life offers a model of missionary zeal that bridges the spiritual and the practical, the pastoral and the prophetic. His ministry transcended denominational boundaries, touching the lives of thousands regardless of religious background. The continuing growth of his foundations and institutions across Indonesia testifies to the enduring relevance of his vision. In a world still marked by poverty, inequality, and marginalization, his legacy challenges the Church to remain creative, courageous, and compassionate in proclaiming the Gospel through service.

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