



Lay Communities' Role in Shaping Urban Catholic Identity

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Abstract: This study aims to examine the role of the laity as an apostolic ministry within the Holy Trinity Community group in the urban parish of the Sacred Heart of Jesus, Kayutangan, Malang. Related to the role of the laity, the Dogmatic Constitution of Lumen Gentium chapter IV emphasizes the role of the laity in their unique vocation, namely the world. Areas or parts that cannot be carried out by a pastor, perhaps due to limitations such as status and time, can be realized by the laity. This is a form of participation from the laity to help develop the pastoral work of their pastor. This active participation is realized concretely through their participation, one of which is in a categorical group. This concrete effort is often underestimated because they are only lay people and this is the problem to be investigated, how the role of lay people can really be felt by the people in a parish, outside the pastoral duties of the parish priest. The approach used in the research is a phenomenological approach with qualitative methods, namely in-depth interviews. The research involved 7 people from the Sacred Heart of Jesus parish, Kayutangan with various backgrounds of ecclesiastical structural positions. The research findings revealed that the Holy Trinity Community group plays a fairly active role in apostolic work both in the parish, region and neighborhood, has a positive impact on the people through spiritual activities and the existence of this group is also a means of proclamation and realizing the role of laity in church life.

INTRODUCTION

The revitalization of parishes is an intriguing theme in recent Ecclesiological Theology. The appeal of parish revitalization is evident in theological approaches to ecclesiology. The Second Vatican Council, initiated by St. John XXIII, has produced numerous documents regulating the Church to function as a conducive vessel for the faithful to develop their faith in Christ (Gitowiratmo, 1994: 150).

One of the efforts in revitalization is the involvement of the laity. An example is the participation of the laity in the communal life of the church by actively engaging, such as becoming the head of a community, participating in categorical group dynamics, offering assistance to priests, and more. The crucial aspect to be noted is that the role of the laity in the church's life should not be underestimated. Spiritually, the calling to be true laity is a process of becoming "Christian people" in their worldly existence (Gitowiratmo, 1994: 151).

The laity includes all Christian believers who do not belong to the ordained or consecrated groups recognized by the Church (LG, 31). Furthermore, Lumen Gentium states, "All Christian faithful, except those in holy orders or religious status recognized by the Church.

Thus, the Christian faithful, by virtue of baptism...are assigned to the apostolate by the Lord Himself for the salvific mission of the Church. Thus, every layperson, through the gifts received, becomes a witness and instrument of the Church's own mission 'according to the measure of Christ's gift (Eph 4:7)' (LG, 33). Thus, the general priesthood received by every believer equips them to fulfill the threefold mission of Christ as prophet, priest, and king.

The concrete manifestation of the laity's apostolic role is seen in the existence of associations of Christian believers. The Canon Law Canon 298 § 1 states that "Christian faithful, whether clerics or laity, or clerics and laity together, are to strive to promote a more perfect life, public worship or Christian teaching, or carry out other works of the apostolate, namely, evangelical works, works of piety, or charity and to animate the temporal order with a Christian spirit."

The Indonesian Catholic Church refers to associations of the faithful as categorical groups. Categorical groups typically refer to groups that serve as platforms for the faithful to draw inspiration, sharpen their faith, and actively participate in church life. According to the Canon Law, every association of Christian believers should not bear the name "Catholic" without official permission from competent ecclesiastical authorities (CIC 216, 300. 803 § 3, 808). This rule primarily aims to protect the faithful from groups that do not uphold or teach true Catholic doctrine.

Categorical groups serve as a means for the Church to foster faith and cultivate a spirit of brotherhood among Christ's disciples. Consequently, the laity becomes sensitive to the situations in both the church and society, enabling them to determine what pastoral approach is needed. From the perspective of a priest's ministry, the presence of categorical groups, directly or indirectly, can assist shepherds in guiding the faithful and implementing pastoral plans agreed upon by the parish priest and the faithful. Thus, categorical groups become a driving force for the laity to carry out prophetic works, a real manifestation that has direct or indirect impacts on the entire community of believers.

Regarding the role of the laity in the life of the church, the appropriate model for this research is the Church as a Proclaimer, as Proclamation is one of the elements of Christ's threefold mission – being a prophet – which the general priesthood can fulfill through the laity. Proclamation is a form of the embodiment of the prophetic calling (Dulles). The Church as a Proclaimer model emphasizes the Word. According to this model, the Church is united by the Word of God, and its primary mission is to proclaim what God has passed on to the apostles through tradition and subsequently conveyed through the Scriptures.

Radically, this church model centers on Christ and the Scriptures as the means of proclamation and primary witnesses to Jesus Christ. Therefore, the Church's fundamental task is to proclaim Christ. This view is well articulated by McBrien, as quoted by Dulles: The mission of the Church is to proclaim the Word of God to the whole world. The Church does not need to consider itself accepted if people do not receive it as the Word of God, but the Church must proclaim that Word honestly and diligently. The Church is an event, a meeting place with God (Dulles, 1990: 76).

The Word of God must not be confined to one place but should be spread worldwide so that everyone who receives the proclamation is truly empowered to enter and experience the presence of God proclaimed through the Word. The center of proclamation is Jesus as the source of life. Therefore, as Proclaimers, part of the prophetic calling of the laity needs to be realized in daily life, both at the grassroots level (family) and up to the parish level. The Church is a gathering of people united by the Word, and through the Word, the Church continually invites the faithful to repent and renew themselves.

The focus of this research is: 1) the prophetic manifestation of categorical groups; 2) the Church as a Proclaimer represented by categorical groups; and 3) the significance of the existence of categorical groups.

METHOD

The method to be used in this research is qualitative research method. The research site is the Holy Heart of Jesus Parish in Malang. The research object is members of categorical groups. The sample for this study is members of the Holy Trinity Community. Data collection will be done using the interview technique. There are seven individuals who will serve as informants: Mrs. Sandra as subject one (S1), Mrs. Nyoman as subject two (S2), Mrs. Lilin as subject three (S3), Shinta as subject four (S4), Mrs. Elly as subject five (S5), Widya as subject six (S6), and Mrs. Siu Hwa as subject seven (S7). The interviews took place from October 28 to November 3, 2023. After the interviews are completed, the researcher will transcribe the interview results to obtain units of data for analysis. The interview data will then be processed and analyzed using the Narrative Research method. Data analysis will be conducted from the perspective of the prophetic vocation as outlined in *Lumen Gentium* Chapter IV on the Role of the Laity.

RESULT AND DISCUSSION

The apostolic work carried out by the laity undoubtedly can have a positive impact on the lives of all believers within a parish. The presence of laypeople engaged in apostolic activities contributes significantly to the development of faith among the parishioners. The apostolic work done by the laity is inseparable from the works of the prophets in the Old Testament and Jesus with His disciples in the New Testament.

According to Fr. Yohanes Indrakusuma, CSE, amidst the darkness experienced by the Church in the post-Vatican II period, God began to pour out His Holy Spirit abundantly and extraordinarily: "Renew us, O Lord, in our time, as in a new Pentecost" (Indrakusuma, 2010: 18). The openness to the movement of the Spirit is realized in the Holy Trinity Community (abbreviated as KTM). They are a group of believers who collectively strive to achieve the goals of Christian life and grow to their maximum potential. Specifically, KTM is guided by the Christian life goals outlined in Mark 12:30, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." KTM was formed on January 11, 1987, during a retreat in Ngadireso, Tumpang District, Malang Regency, by Fr. Lamatoka et al. (2023)/ Lay communities' role.

Yohanes Indrakusuma, CSE (Founder of Carmelite Sancti Eliae and Carmelite Sisters). The community is named Holy Trinity Community primarily to enable its members to always contemplate the mystery of the great love between the Father, the Son, and the Holy Spirit and strive to live it in their daily lives.

The Christian goals that KTM aims to achieve in its vision and mission, quoted from its official website holytrinitycarmel.com, are, firstly, to mold its members into: a) true disciples of Christ, who know God personally and make Jesus the center of their lives, b) mature Catholics, able to responsibly account for their faith, c) Catholics full of faith and the Holy Spirit, relying on the Word of God and open to the work and gifts of the Holy Spirit in all its forms, d) convincing witnesses of Christ, able to testify to Jesus Christ in their respective environments, in line with their talents and gifts.

Secondly, KTM seeks to nurture its members so that they: a) have a true spirit of service, b) provide integrated service under the guidance of the Bishop, in various forms, according to the needs of the Church and the charisma given to them by God, c) become genuinely capable and skilled in their respective fields, so that their service is truly beneficial to the people of God and can be accounted for. Based on the presentation of the vision and mission, KTM strives to realize a church united in faith, hope, and love, relying on God and persevering in contemplating the Word of God.

Based on the interview results, it was found that out of the seven individuals interviewed, three of them were involved in categorical groups in the Holy Heart of Jesus Kayutangan Parish (referred to as Kayutangan parish). Mrs. Lilin mentioned that she had been involved in a categorical group in Kayutangan parish, which she continues to participate in, called Legio Maria with the presidium named Bunda Rahmat Ilahi. "Yes. Legion. Since childhood, junior high school. Legion Junior with the Sisters of SPM. Then after that, I joined the legion again during college. After that, in SMAK Frateran, there was a legion, and I accompanied it. Now I joined the legion of mothers. From junior high school, I forgot. During college, it was Perawan Yang Berkuasa. Then SMA Frateran, named Maria Bunda Hati Kudus. Then the legion of mothers is named Bunda Rahmat Ilahi" (S3). Meanwhile, Shinta and Widya mentioned similar experiences that they both had been involved in categorical groups, namely Altar Servers and Catholic Young People, and continue to be active in those groups. "In CYO, involvement as a server like in communication and choir activities, also in the committee and other CYO activities (S4, 2023)," "Yes, I was an altar server, in CYO. I also joined KTM, but not directly, a few times, then didn't join again until now" (S6). Shinta and Widya's involvement in CYO is more focused on practical tasks in the areas of communication and choir.

The involvement of the laity in categorical groups generally does not preclude the possibility of their participation in activities organized by the Holy Trinity Community (KTM). Mrs. Sandra and Mrs. Nyoman mentioned that they had been involved in KTM activities but only as organizing committee members in events such as adoration or other services. "Yes, I have been involved in their activities. I usually participate in their major events. For example, there was adoration at one time, and I was involved in helping with their organization" (S1),

"However, regarding the priest in charge, Fr. Patris from Tidar. I once helped with the preparations" (S2). Mrs. Lilin and Mrs. Elly shared that they had participated in KTM activities held in the parish, particularly adoration. "Yes, I have. At that time, we had adoration. Every month, there was adoration in Kayutangan, and KTM was in charge of preparing everything. Although we didn't know it was from KTM initially. But when it was promoted in the church, it was held once a month, not on the first Friday. We used to have it on Tuesday, if I remember correctly. I used to attend adoration frequently, but then it stopped" (S3), "If before the pandemic, it was held once a month. If I'm not mistaken, it was on Thursdays, starting around half past six, if I'm not mistaken" (S5). Widya and Mrs. Siu Hwa also participated in activities organized by KTM in the parish, and the content of these activities generally included elements such as prayer, praise, worship songs, and sharing sessions. "I participated once or twice in their activities. It included sessions like prayer, sharing, and such. If I'm not mistaken, there was also an event in a hotel, and the session was similar. So, it was like prayer, sharing, and healing" (S6), "Yes, I have. Before, there was an event once a month or something in KSB, I joined. But as a 'spectator.' Not directly involved. The activities included prayer, and it seemed like regular activities, so there was prayer, praise, readings, and sharing" (S7).

KTM, as a categorical group, also serves as a platform for service by, for, and to the laity. This means that KTM activities in the Kayutangan parish aim to enhance the spiritual life of the laity. In practice, KTM has acted as a servant of Christ, resulting in positive impacts. Mrs. Sandra mentioned that KTM-organized activities have a positive impact in mobilizing the laity. "Ah, quite good, ah, positive, yes, this is. Its influence is quite significant for the faith of the laity. For example, we once held adoration. The parish organized adoration. KTM can be very helpful because they are accustomed to it, so they are very helpful. So there are several activities in the parish, and they actually have a significant influence in mobilizing the laity. Like that" (S1). Mrs. Lilin stated that KTM activities she participated in, such as adoration, had a positive impact on her faith, bringing her closer to God and making her more active in service. "Certainly. With this spiritual activity, we are invited to get closer to God. Certainly, the first impact is on ourselves, to help improve ourselves with the existing life. If for church life and others, everyone has the same thing. It's just a matter of time and opportunity that hinder it. Luckily, at that time, I was still active. In the sense of still being in the administration (DPP). And when it comes to adoration, it is something special for me" (S3). Meanwhile, Mrs. Elly highlighted the positive aspect of KTM activities in terms of openness to receiving and embracing those who long for God through their activities. "Yes, as servants of Christ. So, like, not just this or that group, but they can unite. Embrace everyone. Open to everyone" (S5). Widya mentioned that the positive impact of participating in KTM activities not only encouraged her to be active in service but also expanded her social circle and networking. "The impact is that I am more active in church activities. For myself, there are more relationships, so many friends from various backgrounds. If diligent in prayer, well, I am not the type of person who prays diligently, but I still pray. Not extremely diligent, though" (S6).

Regarding the service activities carried out by KTM as a catechetical means, Mrs. Sandra said, "Yes, it's possible. From some KTM members I know, they indeed play a significant role in catechesis for the laity. For example, in Kayutangan, there is a daytime mass. Many KTM members attend as part of the congregation, whether they belong to the parish or not. But many KTM members from outside Kayutangan attend here. So, it also has a positive influence on the other laity. At least in terms of catechizing their faith, proving their faith" (S1). This explains that the involvement of KTM members, both from Kayutangan parish and non-Kayutangan parish, shows that their activity can serve as a catechetical tool and encourage the laity to be active in church life.

Mrs. Lilin and Mrs. Elly emphasized more or less the same thing that KTM can serve as a catechetical tool through two methods: verbal and non-verbal, such as attitude and actions. "Very possible. Very possible, and it can certainly be a catechetical tool. Maybe not everyone is capable of speaking catechetically, but through the way of life, the example given, with all activities, both inside and outside. That is part of catechesis. Catechesis is not limited to inside the church but also with our attitude in relating to others" (S3), "If in my environment, they are active. Very active. Like Mrs. Indra. She used to guide me. So, she encouraged me, 'you can be the head of the community, I will help you.' I dared to do it because of Mrs. Indra. Moreover, Mrs. Indra never refuses what people ask for help; she always says yes. Always ready to help until now. She never holds a grudge even if people talk about her. That's what I can learn from Mrs. Indra as a KTM member. Her service is genuine. She never refuses, even if she is unwell" (S5).

Meanwhile, Shinta and Widya revealed that KTM's service as a catechetical tool is evident in the instruments used, namely the Holy Scripture and sharing in groups. "Maybe you can say that. Because I once attended a KTM event, it was about catechizing the Holy Scripture, something like that" (S4), "It can be if you ask me. Because they have characteristics or ways to teach, whether it's from the Holy Scripture or the teachings of Jesus, in their own way" (S6).

Any activity, whether large or small, surely has participants. Regarding participants in KTM's service activities, Mrs. Lilin and Mrs. Elly said more or less the same thing about the number of participants in KTM's service activities, which is 15-20 people. This is based on their experience of attending adoration in the parish church. "Not many. Because the one I attended was adoration. I dare say not many. When there's adoration, maybe only 10 people attend in the large church of Kayutangan. It doesn't reach 20" (S3), "Quite a few, around 10-15 people, and it's consistent every month. Moreover, the one leading is always the priest" (S5). Meanwhile, Widya mentioned that the number of participants in KTM's service activities in the parish is around 200 people for big events, while for small events, it is around 20-30 people. "If I'm not mistaken, it reaches 200 because it's in a large hall. If it's in KSB, it's only the KTM group itself. If it's in KSB, it's not up to 30" (S6).

Research results related to the collaboration between the KTM group and the parish priest show that six out of seven informants, namely Mrs. Sandra, Mrs. Nyoman, Mrs. Lilin, Shinta, Widya, and Mrs. Siu Hwa, mentioned more or less the same thing. Based on their

experiences, KTM always coordinates with the parish priest for permits, whether for the implementation of activities or the use of facilities. Moreover, the parish priest has also been a speaker at events organized by KTM.

The Church, as a herald, is inseparable from the active participation of the people of God, both ordained and non-ordained. In the context of this research, the Church as a herald is manifested through the role of the laity as a form of apostolate carried out by the laity. Based on the research findings, Mrs. Sandra reveals that the role of KTM as lay apostles is reflected in their tangible actions. "Yes. So, because they themselves, besides being members of the categorical group, in their daily lives, they surely reflect the faith they believe in. Because they are also among the laity, they are open, and they are also involved in catechesis through their actions. Like that" (S1).

Mrs. Lilin states that KTM can be called lay apostles because the dissemination of faith by KTM focuses on the proclamation of Christ. "Very possible. Every categorical group like KTM focuses on the spread of faith through the proclamation of Christ. Their emphasis is on Christ. If the Legion's focus is centered on Mother Mary. So, any activity they do is part of apostolate, proclamation. Both as individuals and as a community" (S3).

Meanwhile, Shinta, Mrs. Elly, and Widya express more or less the same thing regarding the role of KTM as lay apostles, emphasizing that the Holy Scripture is the source of proclamation, and what is proclaimed is not monotonous but creative in its unique way. "Maybe it can. Because, from what I know, the people in KTM, the way they deliver their material, the way they convey the Holy Scripture, it's like the style of nuns" (S4), "It can. Because they can mentor, set an example in their teachings. And they can, for those who come feeling down, sad, when they come there, they can feel joy, go home happily. Not boring, if it's from KTM. So there's variation, there's knowledge to be gained, joy, so it's not monotonous. People sometimes get bored listening, but not with KTM" (S3), "Yes, several times, during faith deepening, like regional recollections. Mrs. Oliv was the speaker, like that. So, the speaker. It happened several times, even very often. If there's a faith deepening in the region, Mrs. Oliv is the speaker. I think the last deepening was last month, during the national scripture month" (S6). Mrs. Siu Hwa provides a practical answer that KTM members in her area are still willing to help amid their busyness, both from work and active involvement in KTM. "Certainly, maybe. Charismatic, which is more general. Luckily for me, Oliv still helps despite her busyness" (S7).

As lay apostles, KTM also participates in the service of proclaiming the Word of God. Therefore, their proclamation must always focus on Christ and the Holy Scripture, manifested in the service of teaching faith for the parish, region, or community. Based on the research findings related to this, Mrs. Sandra says that the Holy Scripture remains the starting point for teaching faith used by KTM in carrying out proclamation. "Yes. The Holy Scripture remains a guide for their activities" (S1). Mrs. Nyoman and Mrs. Lilin state that the spirit of proclamation carried out by KTM focuses on Christ through adoration activities. "What I heard is, there is adoration activity in the parish. There must be teaching about God in that" (S2), "Yes, like the adoration activities they do. I think that is a form of teaching and development of faith" (S3).

Mrs. Elly and Widya state something with a similar meaning that the spirit of KTM's proclamation is evident in the active involvement of KTM members who provide reflections in faith deepening. "Yes, I have. At that time, it was led by Mrs. Indra. She filled the faith deepening, including providing reflections. In Mrs. Indra's environment, outside her environment, Mrs. Indra is often asked to fill in. Even if there are questions from the laity, she can answer, convey it well, and be accepted" (S5). Meanwhile, Mrs. Siu Hwa states that the spirit of KTM's proclamation centered on the Holy Scripture is realized in the Personal Evangelization Course (KEP) activity. "Yes, like KEP. And like before, the first Friday mass, all the officers had a charismatic style. I don't know about now. The style is distinctive, as I explained earlier" (S7).

Because the Holy Scripture is the source of faith, and based on Jesus' mandate to proclaim the Gospel to the whole world, the proclamation of the Word of God becomes the primary mission of Christian believers, and this is also evident in the KTM group. Based on the research findings, Mrs. Sandra says that the Holy Scripture serves as a kind of "guide" for KTM, and therefore, it is worth proclaiming. "Yes, that's right. Like my previous answer, the Holy Scripture serves as a kind of handbook for them" (S1). Mrs. Nyoman and Mrs. Lilin express a similar meaningful statement that the proclamation of the Word of God is manifested by the KTM group because their familiarity and/or closeness to the Holy Scripture are distinctive. "As far as I know, they often gather to sing and reflect on the Word. Maybe they are close to the Word of God. If I look at Mrs. Joenti in the parish, indeed she often provides faith deepening on the Holy Scripture, but only for the KTM group" (S2), "Yes, like the adoration activities they do. I think that is a form of teaching and development of faith" (S3). Meanwhile, Shinta and Mrs. Elly state that the proclamation of the Word of God by the KTM group is pleasant to hear and enjoyable to listen to. "There are only KTM members involved in activities in the parish. So, the teaching in the field of proclamation is filled by KTM members, involved in it. The teachings of KTM people are pleasant, their way of delivering, easy to understand" (S4).

The laity role mentioned in the Dogmatic Constitution *Lumen Gentium* Chapter IV refers to the call to lead the faithful to a holy life. Based on the research findings related to this, Mrs. Sandra and Mrs. Lilin say that the role of the KTM group in leading the parishioners to holiness is evident in the adoration activities they carry out. "Yes, as far as I know, people in KTM often do adoration activities. So, before Covid, they had a schedule in the parish. But after Covid, it disappeared. They regularly inform the laity who wants to join in adoration. So, it certainly influences people. People become holier, at least closer to God" (S1), "Yes, for sure. It has become their vision, maybe, seen from the movements they make, like adoration, it will certainly lead the faithful to be close to God" (S3). Mrs. Nyoman reveals that the role of KTM in leading the faithful to holiness applies as far as it brings people closer to God. "Yes, as far as it brings people closer to God, it can be" (S2).

Meanwhile, Mrs. Elly states that the role of KTM in leading the faithful to live in holiness is evident through the rosary prayer activities in the community. Although only

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consisting of 4-5 people, Mrs. Indra as a KTM member remains enthusiastic about inviting the faithful to pray and even offers her home as a place for prayer. On the other hand, Widya says that based on her experience, the role of KTM in encouraging the faithful to live holy lives is seen in prayer and reflecting on the Holy Scripture together. Mrs. Siu Hwa surprisingly gives a statement similar to the previous question, that the Personal Evangelization Course (KEP) can be a means to invite the faithful to live a holy life. "Supposedly, by participating in KEP, they become better, with the Word of God. The results, well, that's another matter. So, guiding, proclaiming towards holiness.

Regarding the laity role, one of the tasks undertaken by the KTM group is to bring about the Kingdom of God. Mrs. Sandra states that the presence of KTM in the parish can be one of the efforts to bring about the Kingdom of God because they have a good vision to build the faith of the laity. Mrs. Lilin reveals a somewhat different answer, stating that efforts to bring about the Kingdom of God must first start with simple things, such as prioritizing God above personal interests. Not showcasing the greatness of an 'I,' but making God a priority. Mrs. Elly's answer related to this is the same as expressed in the previous point, namely the activity of KTM members in inviting the faithful to live holy lives as a means to bring about the Kingdom of God. Meanwhile, Widya says that the proclamation of God's Word in KTM group meetings serves as a means to bring about the Kingdom of God.

Through baptism, the faithful are elevated to the dignity of the sacrament and receive the common priesthood to later be sent as ministers in the Church. In connection with this, the KTM group is also called to take action in concrete deeds as a form of apostolic work in the Kayutangan parish. Based on the research findings, Mrs. Sandra reveals that the role of the KTM group in apostolic work has the potential to build a sense of community in the Kayutangan parish through the activities they undertake. "Quite good. So they have the potential to contribute to building a sense of community in the Kayutangan parish. With their activities, at least they also participate in proclaiming, for example, by reading the Holy Scriptures and so on. So, it undoubtedly brings people closer to God. KTM becomes one of the means for people or the faithful to get closer to God. They are quite active in that regard" (S1).

Mrs. Nyoman says that the apostolic work done by the KTM group is good, but it would be even better if their work is not limited to the group but also reaches out to the entire community. "Yes, I give them a thumbs up. Very good. But not only within their scope, it should extend beyond. Spread more so that it is known to the faithful" (S2). Meanwhile, Mrs. Lilin reveals that the presence of the KTM group as an apostolic work serves as a support system for spiritual activities in the parish. "As for the KTM activities, they already have the necessary skills. It means that they, categorically, are sharpened in such a way to love Christ more with the style they provide because their style of proclaiming is more diligent, expressing it more with prayer and words, and daring to convey it in front of others" (S3). Shinta and Widya express somewhat similar thoughts, emphasizing that the dynamic and enjoyable nature of KTM's proclamation becomes a factor in defining the role of KTM as an apostolic work. "Their delivery is more enjoyable. Easier to understand, and they present it with such

enthusiasm. Not like usual, just reading reflections" (S4), "But if I look at their activities that often use KSB, in my opinion, if it's about satisfaction, it's good. Satisfactory in the sense that this is their way. Yes, it suits them. If there are people interested in their activities, they will surely join. They prefer their way" (S6).

Mrs. Elly emphasizes that the apostolic work of KTM is felt through the influence generated by KTM's activities, as she experienced in the rosary prayer and community meetings. "If, before Covid-19, it could be said to be developing and could bring the faithful to become better individuals. Then, there was a monthly meeting at KSB. Those who came were not only from the Kayutangan parish but also many from outside the parish. But since Covid-19 until now, everything has become chaotic. In short, KTM for me has a positive influence on the faithful, including myself" (S5).

The role of KTM as an apostolic work, according to several informants, is perceived to have a positive impact. Based on the research findings, Mrs. Sandra stated that one of the apostolic works by KTM is evident in the involvement of Mrs. Joenti as the head of the proclamation department. As the head of the proclamation department, Mrs. Joenti is expected to generate new breakthroughs to enhance the faith of the faithful through the proclamation of the Word of God. Mrs. Nyoman, as the head of region 2 covering the area where Mrs. Joenti lives, and Mrs. Siu Hwa emphasized that the KTM group should not only be active within their group but also active in the community. On the other hand, Mrs. Elly revealed that the role of KTM members in her led community is characterized by their willingness to serve, not complaining much, and faithfully assisting people, regardless of whether they are part of the faithful or not. Widya provided an answer related to the active role of the KTM group in the community, visible when one of the KTM members serves as a reflection giver.

Based on the research findings, the first discovery is that KTM, as a categorical group, has applied the role as lay apostles for Catholic faithful in the Holy Heart of Jesus Kayutangan parish. This is the first proposition. This is in line with LG 37, which states, "But the lay faithful, especially, are called to bring the Church to life in those places and circumstances where it is only through them that the Church can become the salt of the earth. Thus, every layperson, because of the gifts received from Christ the head, is a witness and at the same time a living instrument of the mission of the Church 'according to the measure of Christ's bestowal' (Eph. 4:7)."

The second finding indicates that KTM positions itself as a means of proclamation by providing facilities for the faithful to draw closer to God through spiritual activities such as faith deepening and adoration. This is the second proposition. The facilities are both internal and external. Internally, KTM members offer themselves in service, whether in the parish, region, or community, for example, in faith deepening. Externally, the KTM group generally organizes communal activities such as adoration, Personal Evangelization Course, and recollections. This aligns with LG 35, "Therefore, all the lay faithful, whom he has constituted witnesses and almost makers of the Church's mission for the strengthening and building up of his body, must be thoroughly trained in the sacred sciences, especially theology, so that rightly

understanding the teaching of the faith that they profess, they may be able to proclaim it and bear witness to it in a credible manner. They should make use of the best in human sciences as well. ...The entire Church must work vigorously so that the daily life of the People of God may manifest the faith professed and the well-being of the earthly city may be promoted according to the particular circumstances of each age and nation."

Finally, the third finding is that the KTM group has genuinely embodied the role of the lay faithful. In connection with this, I divided it into two parts: transcendent and immanent. Transcendent means solely for the glory of God. Meanwhile, immanent means participating in the pastoral tasks of the parish pastor to develop the faith and spiritual life of the congregation. Thus, it can be said that the existence of the KTM group has played an active role in the prophetic work they do for the faithful in the Holy Heart of Jesus Parish, Kayutangan, Malang.

The transcendent meaning of the categorical group is in line with LG 33, "All the lay faithful, who are incorporated into Christ and are placed in the People of God, are equipped in addition with their own charisms, according to the gifts they have received, to work for the increase of the body of the Church and for its unceasing sanctification. In the various areas of the earthly city, and in the conditions of the present age, they are called to share their own goods and experience, and to put them at the service of the Christian message and of the temporal welfare of their brothers and sisters."

While the immanent meaning of the categorical group is in accordance with LG 33 and 37 regarding the synergy with the shepherd or parish priest. LG 33 states, "...the lay faithful can also be called in various ways to cooperate more directly with the apostolate of the Hierarchy, like men and women who, under the leadership of the apostles, assisted Paul in the Gospel with much labor in the Lord (cf. Phil. 4:3; Rom. 16:3, 9, 12, 13, 14, 15). Moreover, they are capable of being appointed by the hierarchy to perform various Church duties for the good of the whole ecclesial community." Meanwhile, LG 37 states, "Let the lay faithful freely make known their needs and desires to the pastors of the Church. Let them do so with that freedom and confidence which is fitting for the children of God and brothers and sisters in Christ. On the other hand, let the pastors recognize and promote the dignity as well as the responsibility of the lay faithful in the Church."

CONCLUSION

Based on the research results, analysis, and research propositions, the author draws three conclusions as the fruit of Prophetic Vocation Theology: 1) The position of the Holy Trinity Community, besides being a categorical group, also serves as a means for the Church to bring the faithful closer to God, 2) The Holy Trinity Community serves as an image or symbol of the Church as a tireless proclaimer of God through the Scriptures and daily living, 3) The presence of the Holy Trinity Community has a positive impact on the faithful to live in the Church, whether on a small scale (community), medium scale (region), or large scale (parish).

The implications that can be drawn from this research are divided into theoretical and practical implications. The theoretical implications suggest that the findings in this research can be used as a reference for further research related to categorical groups in the Catholic Church in general and the Holy Trinity Community in particular. On the other hand, the practical implications of this research indicate that the faithful can actively engage in church life through the categorical groups existing in the parish, as these groups provide a platform for the faithful to develop their faith and encourage them to actively participate in church life.

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HASIL WAWANCARA:

Ibu Elly, Mantan Ketua Lingkungan St. Gabriel, Wilayah 3, Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 30 Oktober 2023 pkl. 10.00 s/d 11.00.

Ibu Lilin, Mantan Bendahara 2 BPGDA 2013-2019 Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 27 Oktober 2023 pkl. 20.30 s/d 21.30.

Ibu Nyoman, Ketua Wilayah 2, Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 27 Oktober 2023 pkl. 09.00 s/d 10.00.

Ibu Sandra, Ketua DPP, Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 26 Oktober 2023 pkl. 10.00 s/d 11.15.

Ibu Siu Hwa, Ketua Lingkungan St. Antonius, Wilayah 4, Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 3 November 2023 pkl 09.00 s/d 10.00.

Shinta, Sekretaris OMK Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 28 Oktober 2023 pkl. 20.30 s/d 21.30.

Widya, Karyawan Katolik, Paroki Hati Kudus Yesus Kayutangan. Tanggal Wawancara 2 November 2023 pkl. 09.30 s/d 10.25.



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