2nd TheolCon The Theology International Conference

PROCEEDINGS OF THE INTERNATIONAL CONFERENCE ON THEOLOGY, RELIGION, CULTURE, AND HUMANITIES
Volume 1, Issue 2, December 2024 (348-361)

Role Models of The Early Christian's Life (Acts 2:41-47) for *Pastoral Lingkungan* in The Archdiocese of Semarang

Aditya Relliantoko [a,1], Feremenatos Oktafilio Adi Prasetya [b], Antonius Galih Arga Wiwin Aryanto [c]
[a,b,c] *Faculty of Theology, Universitas Sanata Dharma*

[1] Corresponding Email: adityarellian@gmail.com
DOI: https://doi.org/10.24071/tic.v1i2.9876

Abstract

In the pastorals service framework, the Church of the Archdiocese of Semarang has created a policy to establishing small base groups among the community. This policy subdivides each parish in Semarang Archdiocese into sub-groups, which were known as kring or lingkungan. The existence of 'lingkungan' certainly cannot be separated from the ideas and initiatives of the missionaries at the beginning of the mission Church in Java Island. The missionaries, who were very limited in terms of numbers and services, were greatly helped by the presence of Catholic teachers who were present in remote villages, and fully involved to preaching the Gospel to the community. In this paper, the authors attempt to see the relevance of this local Church community's relevance to the ideal of the Early Church as depicted in Acts 2:41-47. The situation of the early community lived in a basic group that was diligent in prayer and togetherness, was seen as an ideal model to be achieved through Church life in an based group of 'lingkungan'.

Keywords

lingkungan, Semarang Archdiocese, early Christians community, Acts of the Apostles

INTRODUCTION

Christ built His Church on the base of the apostles. The apostles were called and sent to preach the Gospel throughout the world (Mark 16:15). They developed an early Christian community, starting from a small group gathered to pray, share, and celebrate the breaking of bread. This small group was called *the early church* or *early Christians* (Acts 2:41-47). This lifestyle was preserved by the apostles when they preached the Gospel while gathering with the community. In fellowship, the community shows mutual love for one another as brothers and sisters in faith (Acts 2:41-47). The fellowship of faith in Jesus Christ is also a legacy of the faith of the apostles. They carried out Jesus' command to "go into all the world preaching the

gospel to all nations" (Mark 16:15) and introducing Christ to all people (Acts 17:16-18). Over time, the task of preaching the Gospel has produced good results and is still ongoing today. This faithful community is also increasing, because the Church of Christ is always developing and renewing itself.

The Church is "a community of believers who are united in Christ, guided by the Holy Spirit on their pilgrimage to the Kingdom of the Father, and have received the message of salvation to convey to all people" (GS 1). In the institutional structure of the Catholic Church, we could understand *parish* term. A *parish* is a community of Catholic believers which formed in stages. It has some elements, such as territorial boundaries, geographical data, development of the number of believers according to age level and historical values.[1]

The Catholic Church, in parochial level, consists of several stages, i.e. independent parish (paroki mandiri), administrative parish (paroki administratif), quasi, station (stasi), -and especially in the Archdiocese of Semarang's territory- *wilayah* and *lingkungan*. In other words, this is the stage of the faithful community to become a valid and independent parish. In the smallest community group, there is an association of Catholic families gathered in a group called lingkungan. There could be more than 20 heads of Catholic families gathered in each lingkungan, based on the faithful's density in that region. In this following article, the author will discuss the meaning of synodality in 'pastoral lingkungan' work. The discussion will begin from the history of the development of the community until it is grouped based on certain regions, the terms in the grouping and the meaning of the implementation of the First Community in Acts 2:41-47 with the relevance of the pastoral environment in the Archdiocese of Semarang.

THE CATHOLIC SCHOOL: A MISSION STRATEGY FOR THE FUTURE

The Church of the Archdiocese of Semarang was born from the enthusiasm of European missionaries to preach the Gospel to the Javanese people. One of the mission strategies carried out by missionaries to spread the Gospel is done through education. Education is an appropriate forum for changing and developing a nation's development. Education is also an investment of human resources to get better future. Father Fransiskus van Lith, SJ., a missionary from the Netherlands, initiated educational work for indigenous people in Javanese society. According to him, this

[1] *Pedoman Dasar Pelayanan Pastoral Paroki Keuskupan Agung Semarang 2020*, 27.

mission work would be successful if indigenous people are educated and assisted in school, so that they obtain a better position in the era of colonialism.[2]

Father van Lith stated that the aim of establishing Catholic schools was to sow the Word of Christ among Javanese society through self-educated teachers, and to provide learning opportunities for children of lower-class families, who did not have the opportunity to study. In Father van Lith's opinion, to build a dignified nation, everyone needs to have a spirit of nationalism. The meaning of nationalism itself, in the current context, is not Indonesian nationalism, because at that time the thoughts about Indonesia had not yet been formed. The spirit of nationalism that emerged was Javanese nationalism, a spark of nationalist awareness and the desire to achieve independence that began to grow among the younger generation.[3]

On August 31st 1918, Father Fransiskus van Lith, founded *Canisius Vereniging*, which means the Canisius Association, in Muntilan, Central Java. However, for practical reasons, in 1927 the name of this institution was changed to *Canisius Stiching*, which means the Canisius Foundation. Since its founding, the educational pastoral work of the Canisius Foundation has been entrusted to the Society of Jesus. Only in 1940, the Canisius Foundation was handed over to the Apostolic Vicariate of Semarang (Archdiocese of Semarang). Along with the development of the Church in the Archdiocese of Semarang, which was being formed at that time, the Canisius Foundation established schools in large urban areas such as Yogyakarta, Semarang, Surakarta and Magelang. The same foundation also established schools in rural areas to take care of children in remote areas of the Semarang Archdiocese.[4]

The existence of Catholic schools in remote areas is a presence of the Catholic Church for those who are far to be reach out by missionaries. Catholic schools in remote areas, apart from providing basic education to children, also develop the Catholic faith among people who do not know the Christian faith yet. The facilities provided are relatively affordable, especially in terms of costs, so that parents from economically middle-lower class can afford to pay for their children's education.

---

[2] Fl. Hasto Rosariyanto, *Van Lith. Pembuka Pendidikan Guru Di Jawa Sejarah 150 Th Serikat Jesus Di Indonesia* (Yogyakarta: Sanata Dharma University, 2009).

[3] Mohammad Febri Prasetyo, "Sekolah Katolik Pribumi van Lith Di Muntilan Tahun 1900-1942," *AVATARA* 6, no. 1, (March 2018).

[4] "Official Website of Yayasan Kanisius," accessed on November 16 2023, https://yayasankanisiuspusat.wordpress.com/.

As the number of students in Catholic schools increases, it is certain that the number of Catholics in remote areas will also increase. In this way, Catholic schools carry out their duty to educate future generations and spread the Catholic faith in remote areas. The increasing number of Catholics happened because of the mission of school as the forerunner of a small Church among local communities. In its development, in order to facilitate pastoral care, Catholics will be grouped into smaller areas according to the residence in each village. This group will start from Catholic families in one village, although later it will be developed further.

FORMATION OF 'KRING'

The increase of Catholics in the Semarang Vicariate during the colonial period was good news for missionary priests. This happened because the development of the people experienced a difficult situation after the Dutch East Indies colonization and the occupation of the Japanese army (1942-1945). Even after Indonesia's independence, the Dutch still tried to repeat their occupation through Military Aggression I and II in 1946-1949. Nevertheless, amidst the tensions of war, the Church continued to experience development. Efforts to proclaim the joy of the Gospel have grown rapidly and have given good results for the development of the Church in mission lands. Seeing this reality, priests during the colonial period thought of ways to foster and serve Catholics by *grouping and dividing people* in a parish. This idea was initiated by *Rama* (Javanese: father; also used as title for Catholic father-priest) Albertus Soegijapranata, SJ., one of the native Indonesian Jesuit priests who at that time served at St. Yusup Bintaran Parish, Yogyakarta in 1934. Rama Soegija was later appointed as the first Archbishop of Semarang by Pope Pius XII on 7 August 1940. Rama Soegija used the term *kring* to refer to this grouping system.

In Indonesian Language Great Dictionary (Indonesia: *Kamus Besar Bahasa Indonesia*), the meaning of the word 'kring' is defined as part of the area in a parish at the neighborhood level below the station.[5] The definition of 'kring' can be divided into two interrelated dimensions.[6] In the first dimension, 'kring' refers to a smaller community of believers. The grouping is based on residences that are close to each other, so that they can gather in each other's homes in turn. 'Kring' is a place of

[5] Theodorus Sudimin, "Gereja yang Mengakar dan Mandiri," Salam Damai, August 2020, 13.

[6] "Hasil Pencarian - KBBI VI Daring," accessed December 11, 2023, https://kbbi.kemdikbud.go.id/entri/kring.

meeting with fellow Christian believers. In this fellowship, everyone can strengthen and pray for each other. In order to support the development of the people's faith, various spiritual activities are carried out in 'kring'. These joint prayer activities are carried out regularly and thematically, for example celebrating the Eucharist, devotional prayers such as the Rosary together in May and October, studying the Holy Bible, deepening faith during Advent and Lent, and pilgrimages.

As the Church develops, various charitable and social services become part of pastoral work. Included in this service is an effort to provide attention to people in 'kring' who are in need. The work is done by distributing PSE (Social Economic Development) funds available in the Parish for 'kring' members who need assistance. These various activities are an opportunity to develop each individual's faith while strengthening the brotherhood of the Christian faithful.

However, the dynamics of 'kring' cannot be separated from some challenges, such as the regeneration of the management and community of 'kring' itself. There is often an age gap between the adult one and the youth. The number of adult is greater than the youth, due to the fact that many young people migrate to bigger city, to pursue their job or education. It makes the regenerating formation process more difficult. The age gap can cause differences in views and missions. The youths and adults have their own views and it is not easy to accept each other.

'Kring' in this dimension is a place to build faith together. In other words, 'kring' -as considered in *sensus catholicus* terms- providing space to develop faithful community at a smaller level. Within the spaces built by these 'krings', the *wulangan* activities could be held. Wulangan itself is a Catholic learning activities to prepare the adult baptism candidates. This wulangan is given by a catechist (Catholic religious teacher), i.e. a lay Catholic who has acquired competent knowledge of the Catholic faith and is trusted by the parish priest to teach baptism candidates.[7]

Meanwhile, in second dimension, 'kring' refers to lower territorial areas in the Church structure. In the society's structure, the lowest territory is *pedukuhan* or village. This territory concerns relationships and living together with other residents. The level above 'kring' is *wilayah*, which is to refer to an area consisting of various 'lingkungan'. The next level is *stasi*, which is for communities or territorial areas that

[7] Sudimin, "Gereja yang Mengakar dan Mandiri", 13

cover various regions. The final level is the parish, the association of Christian believers in a certain territory which is formed permanently beneath the diocese.[8]

Kring territory includes relationships and ability to live in diverse society, in order to build a living faithful community, improve the quality of life, and solve problems in the context of togetherness. In that context, Catholics are part of the territorial community of a regional government. Shared awareness as members of the Church and local residents encourages Catholics to uphold Christian values.

FABC (Federation of Asian Bishops Conferences) has called for evangelization in church life through basic communities.[9] The Church in Asia must become a community of communities, in which lay people, religious and clergy respect and accept each other as brothers in faith. The concepts such as the early community (Acts 2:41-47), become the basis for the image of a small Church praying, serving, and celebrating the Eucharist together. Living together in society to reflect on and live the values of the Gospel.

FABC's idea for the basic Christian community had been first realized by the Church in the Archdiocese of Semarang before this idea emerged. The visionary views of the missionaries at that time had formed basic groups which later became known as 'kring' or 'lingkungan'. This grouping has the same goal as FABC's hope, namely to live in the fellowship of the Christian faith by living the word of God and carrying out evangelization in society. The Church of the Archdiocese of Semarang has taken a step forward for the future growth of the Church.

'LINGKUNGAN' AS A FORM OF *KOINONIA*

One of the pillars of the Church is *koinonia*, from the Greek word "*koin*" which means to take part. From a biblical perspective, koinonia is defined as community or fellowship (cf. Acts 2:41-42). Koinonia can be identified with a community carrying out God's word. The atmosphere of life in this fellowship is a unified life communion, in the sense of living in a harmonious and peaceful brotherhood.[10]

Within the scope of the Semarang Archdiocese, the term 'kring' has recently changed to *lingkungan*. The change in the term is not certainly known, but it still has

[8] Pedoman Dasar Pelayanan Pastoral Paroki Keuskupan Agung Semarang 2020.

[9] Ignasius Budiono and Edison RL Tinambunan, "FABC (Federation of Asian Bishops' Conferences): Menghargai dan Menghormati Kelayakan Kemanusiaan Asia – Indonesia," Studia Philosophica et Theologica vol. 22 No. 1 (2022), https://doi.org/10.35312/spet.v22i1.429.

[10] "Communio," in New Catholic Encylopedia, Com-Dyn 4 (Washington. DC: Thomson Gale, 2003).

the same meaning. Lingkungan is a manifestation of the pillars of koinonia, or also known as small communities. The lingkungan is a faithful community amidst the diversity of society, and should remember its identity as a sign of the Church's presence.[11] The Second Vatican Council document, in the Constitution on the Church "*Lumen Gentium*" (LG) states, "The Church in Christ is like a sacrament, a sign and means of intimate union with God and the unity of all people (LG 1)".[12] As a sacrament, the Church is a sign and means of intimate union with God and in unity with all humanity, led to the truth, united in communion and service, equipped and guided with hierarchical and charismatic gifts and enlivened with His fruits.

Thus the whole Church appears as "a people united by the unity of the Father, the Son and the Holy Spirit (LG 4)". The Church finds meaning within the Christian faithful themselves who, thanks to the sacrament of Baptism, become members of the Body of Christ and gathered in fellowship to become one people of God. In their own way, they participate in carrying out the three tasks of Christ (*Tri Munera Christi*) in this world as priests, prophets and kings (LG 31). From this idea, it can be understood that all Christians are God's people or the Church itself. Therefore, every member is required to participate in the association or community as part of their own life. Because, in this way, the Church will continue to live and develop in this world until eternity in heaven.

Koinonia has the connotation of common property or solidarity. In the light of God's Word, the requirements for building a Christian community are people who like to listen to God's word and try to carry it out. Implementation of the Word of God could be take form in preach, liturgy, service, testimony and striving to live in a spirit of harmony and active solidarity.

'Lingkungan' can also be understood as a forum and place to develop church activities. This can be illustrated clearly in the life of a catechist or a Catholic religious teacher who is given tasks to carrying out catechesis lessons or teaching religion in a church or school. Every Sunday, they and all the community actively participate in the Eucharist celebration, are willing to serve the sick, and as local residents are obliged to build a harmonious and unified life together.

[11] Budiyo Andreas, " Efektivitas Sistem Lingkungan Bagi Pengembangan Umat Beriman Sesuai KDPL Keuskupan Agung Semarang," Jurnal Teologi 3 (November 25, 2014): 125–39, https://doi.org/10.24071/jt.v3i2.458.

[12] *Dokumen Konsili Vatikan II* (Jakarta: Obor - DOKPEN KWI, 2012).

Cathecists have a very important role in Church's development. Their important role lies at the local Church level, especially to teach about Catholic faith. The aim of teaching in catechesis is to lead the Church members to Christ. The Church calls and places her member as a part of God's family.[13] In Catechism of Catholic Church 626, it is stated that, " the heart of ...|" The first and main spirit of catechesis is the Holy Spirit itself. The Holy Spirit poured on the faithful, courage them to lead, console, and help one another. They should show the characteristic of catechesis, through individual witness in real life, through the teachings, or actions itself which lead to the real truth.[14]

For the development of Christian faith in the community, the presence of catechists or religious teachers would have a big impact.Catechists as the spearhead of priests in the service of the people play an important role in developing the faith of the people in lingkungan. They are more familiar with the situations and conditions that occur among the people directly. This has received special attention from the Church, especially for the sake of evangelization among the general public. The involvement of lay believers is a hope that was also conveyed by the fathers of the Second Vatican Council in the Decree on the Lay Apostolate "*Apostolicam Actuositatem*" (AA): "By participating in Christ's duties as Priest, Prophet and King, lay people play an active role in the life and activities of the Church" (AA 10).

The Decree on Church Missionary Activities "*Ad Gentes*" (AG) states, "The proclamation of the Gospel of joy cannot be absorbed and lived by the wider community without the active role of the laity who are sent to be witnesses and proclaimers of the Gospel (AG 21)." The role of lay people is considered very important in church life, as well as being a manifestation of the Church's presence in society. Apart from catechists to teach the faithful, the Church also appoints certain individuals who are trusted to lead a ward, region and station. This appointment is made on the basis of a proposal from the local community which is carried out democratically, and then decided by the Parish Pastor as Parish leader.

In every 'lingkungan', 'wilayah' and 'stasi', there is a leader for 'lingkungan' or also called 'lingkungan' leader (*Indonesia: ketua lingkungan*), 'wilayah' leader (*Indonesia: ketua wilayah*) and 'stasi' leader (*Indonesia: ketua stasi*). Their role is as shepherds for the people in 'lingkungan' to lead, teach and guide the people at each

[13] Budiyanto, Hendro, *Menjadi Katekis Volunter* (Yogyakarta: Kanisius, 2011), 35.
[14] Prasetya, *Panduan Untuk Calon Baptis Dewasa* (Yogyakarta: Kanisius, 2006), 139-140.

level. The officials are elected by the local community democratically. They have also received prior training from the Parish Pastor. Over time, 'lingkungan', 'wilayah' and 'stasi' administrators developed and were incorporated into the structure of the parish pastoral team-leader (*dewan pastoral paroki*). They also have 'lingkungan' management consisting of a secretary, treasurer and work team for reporting, liturgy, etc. The involvement of 'lingkungan' officials helps the pastoral work of Parish Pastors and Parish Vicars as a step towards synergy in ministry.

THE RELEVANCE OF THE EARLY CHRISTIAN'S LIFE IN ACTS 2

The descriptive basis for this paper's literary research will employ the Acts of the Apostles, because the Acts clearly shows the emergence of the early faithful community before finally expanding throughout the world. St. Luke, as the author of the Acts of the Apostles, shows the characteristics of the early church there. The Acts are the basis of Pentecostal theology, where the Church lives by the animation of the Holy Spirit poured out on the twelve apostles of Christ.[15] This animation still grow the Church until today, and then became a characteristic of the early church which continued to develop under the leadership of the apostles.

The passage of Acts 2: 41-47 is a basis for descriptive analysis that shows the characteristics of the early church. The church has continuing to develop under the leadership of the apostles after experienced the Pentecost event. The quantitative aspect of the growth of the early church is clearly visible. The community originally consisted of only 120 people (Acts 1:15); but in a very short time, the number increased to 3.000 (Acts 2:41), then every day God increased their number (Acts 2:47), until it became 5.000 people (Acts 4:4). In fact, this number continues to increase where in the next text it is mentioned as "many people", "almost the entire city" (Acts 13:43-44).[16] However, quantity alone is not enough to identify a quality community. Acts 2:41-47 shows aspects of the quality to balance this, through an explanation of the ideal way of life for the community.

The way of life of the early community in the text shows an indicator of the rapid growth of the Church at that time, which in principle and procedures can be applied at all times, including today. The key to quality growth is making disciples of

[15] Leonardus Samosir, ed., *Gereja yang adalah Ragi,* 2 (Jakarta: Obor, 2019).

[16] Amelia Luise Doeka, *Studi Aplikatif Delapan Prinsip Pertumbuhan Gereja Alamiah ke dalam Pertumbuhan Gereja GKKI Talitakumi Makassar,* (Makassar, Jaffray Theological College, 2005), 11.

Christ who are mature in faith through teaching the word of God (cf. Col. 1:28). This maturity forms a community that is responsible for service and increases their awareness as members of the community.

The early church began with a small group, namely the twelve apostles of Jesus, Mary, Jesus' mother and Jesus' brothers (Acts 1:13-14). Small groups that developed rapidly and increased in number became the pioneers of the Church. Likewise, the hierarchy of today's Church development began with Christian families gathering to pray and worship together. This group of believers developed and formed a 'lingkungan'. This 'lingkungan' group is a picture of the early church. Their unity is based on the Catholic faith and embodied the way of life of the early community. In other words, the way of life of the early community can be a role model or example that can be applied to the Church today, including 'lingkungan' and 'wilayah'.

The early church in the Acts of the Apostles is characterized by "fellowship" which is manifested by persevering in the teachings of the apostles. They always gathered to break bread and pray (Acts 2:42).[17] Fellowship means sharing with one another to give members of the community what they have so they don't lack. In fellowship, what is shared is not just material things, but also attention and support for each member of the community. Fellowship is not just about gathering and sharing, but it is in the gathering that each member of the community prays for, advises and comforts one another (Acts 14:22). Praying and worshiping in community creates unity in glorifying God.

The experience of the 'lingkungan' united in regular prayer meetings is a manifestation of the experience of the early community. They unite in prayer meetings held periodically. Through this opportunity to meet, each community can also share simple daily experiences with the joy of brotherhood. Gathering and sharing are the characteristics of a Christian, because gathering and sharing are opportunities to proclaim the Joyful News of the Gospel to fellow Christian believers. These characteristics can also be applied in society to those who have not yet believed in Christ.

[17] Andreas Sunarko, "Implementasi Cara Hidup Jemaat Mula-Mula dalam Kisah Para Rasul 2: 41-47 bagi Pertumbuhan Gereja Masa Kini," KHARISMATA: Jurnal Teologi Pantekosta 2 (January 3, 2020): 127–40, https://doi. org/10.47167/kharis.v2i2.33.

CALL TO EVANGELIZATION

The Church is a community of people united in Christ, guided by the light of the Holy Spirit on a pilgrimage to the Father. This was confirmed in the basic guidelines for the Archdiocese of Semarang (Indonesia: *Arah Dasar Keuskupan Agung Semarang*) regarding the Pastoral Lingkungan in 1991 by Mgr. Julius Darmaatmadja, Archbishop of Semarang at that time. The published guidelines refer to the problems faced by 'lingkungan' communities. Every member of the Church is called to bear witness to the salvation they have received from Christ through their individual lives and abilities. The signs of salvation that exist in society are true brotherhood, justice, prosperity, peace and the integrity of created nature.[18]

Communities in 'lingkungan' are concrete part of the Church in society, therefore their existence must be imbued with the spirit of the Gospel in community involvement. Socio-cultural, economic and political realities have become an arena for evangelization. The society faced by "lingkungan" community are very diverse. Therefore, the 'lingkungan' community must be aware of this diverse reality. The mission of witnessing amidst diversity requires an attitude of mutual respect for the noble values of adherents of other religions and beliefs. Together with people of other faiths, 'lingkungan' strive for a conducive and comfortable situation in social life.

'Lingkungan' pastoral policies emphasize three important points: Christian identity, community of faith and love, and participation in community development.[19]

First, Christian identity is always being similar to Christ, which is the basic thing as Christ's followers. The awareness of the importance of Christian identity in today's society must be increased. There are some anxieties that the challenges of modernization, such as advances in technology and social media (internet), will change the lifestyle of the faithful to gather and share. Seeing this, 'lingkungan' faithful community should develop a spirit of sacrifice in their lives, as Christ himself who sacrificed his entire life. In order to develop Christian identity, 'lingkungan' should hold joint activities which held regularly, and also being reflective in nature for the purpose of cultivating the faith of the people. These activities would be succesful if accompanied by adequate assistance.

[18] Darmaatmaja, *Kebijakan-Kebijakan Dasar Keuskupan Agung Semarang Tentang Pastoral Lingkungan* (Semarang, 1991).

[19] Kebijakan-Kebijakan Dasar Keuskupan Agung Semarang Tentang Pastoral Lingkungan, 1.

Second, communion of faith and love. The second point emphasizes the importance of living in brotherhood. In 'lingkungan' community, it is very possible to form categorical groups that are adequate for age levels, such as *Pendampingan Iman Anak/Remaja* or *PIA/PIR* (Faith Assistance for Children and Adolescents), *Pendampingan Iman Orang Muda* or *PIOM* (Faith Assistance for Young People), *Pendampingan Keluarga* (Family Assistance), and *Pendampingan Iman Usia Lanjut* or *PIUL* (Faith Assistance for the Elderly). Mentoring groups based on a tiered and sustainable faith formation (Indonesia: *Formatio Iman Berjenjang dan Berkelanjutan* or *FIBB*) ease the service work. Apart from that, the structure and service system in 'lingkungan' will be further improved with the responsibility and activeness of each 'lingkungan' resident, so that they can increasingly realize their faith in living together and by involving themselves with the aspirations and concerns of the surrounding community.[20]

Brotherhood in the midst of diversity requires 'lingkungan' to promote "dialogue of life", namely the style, variety or pattern of daily life in a joint service with brothers and sisters of other religions, based on "meeting of hearts" and "connection of feelings", and marked with an attitude of brotherhood and a willingness to help each other. In this "dialogue of life" a "dialogue of work" should also be sought, namely a sense of solidarity and cooperation as a social community, for the sake of the noble values of morality, justice, prosperity and freedom for all people.

The third point, participation in community development relies on the Basic Guidelines of the Archdiocese of Semarang (Arah Dasar Keuskupan Agung Semarang) 1990-1995, namely highlighting social sensitivity.[21] Encourage 'lingkungan' to have the courage to participate in community development, especially by responding to the issues of poverty, injustice and unemployment that occur. Involvement in society is required to prioritize love for others in need and is proven in real action. The issue of poverty and social inequality has become a major highlight in the context of the Asian Church. Therefore, the Church of the Archdiocese of Semarang actively participates in overcoming these social problems, one of which is within a small community community.

[20] Kebijakan-Kebijakan Dasar Keuskupan Agung Semarang Tentang Pastoral Lingkungan, 2.
[21] Kebijakan-Kebijakan Dasar Keuskupan Agung Semarang Tentang Pastoral Lingkungan, 3.

CONCLUSION

The Church as the inheritance of Christ is present to bring salvation. The apostles were chosen and sent to proclaim the Gospel of the Kingdom of God. This preaching continued and is still ongoing today. The apostles started preaching the Gospel from a small group who believed in Jesus Christ. In subsequent developments, this group continued to increase in number. In the community known as the Early Church, they always tried to live with the spirit of the Gospel and the teachings of the apostles. Gathering, praying, and serving one another were hallmarks of the Early Church.

This characteristic is unique to the Early Church and is still preserved today. The implementation was carried out in small communities in the Semarang Archdiocese. The existence of a 'lingkungan' is the precursor to the formation of a Parish. This certainly cannot be separated from the historical side of the colonial period. This grouping system was initiated by Fr. Alb. Soegijapranata, SJ and Dutch missionaries in order to facilitate maximum service work.

The early Christian community's life is a role model that is relevant for the Church in all times until now. Prayer, service, celebrating the Eucharist (breaking of bread) and solidarity actions are actions carried out based on Christian values. These activities are very relevant for 'lingkungan'. 'Lingkungan' and 'wilayah' are a concrete part of the Church, associations of Christian believers who are imbued with the spirit of evangelical brotherhood and are willing to be involved in general society. This is an opportunity to present Christ and evangelize in society.

BIBLIOGRAPHY

Andreas, Budiyo. "Efektivitas Sistem Lingkungan Bagi Pengembangan Umat Beriman Sesuai KDPL Keuskupan Agung Semarang." *Jurnal Teologi* 3 (November 25, 2014): 125–39. https://doi.org/10.24071/jt.v3i2.458.

Budiono, Ignasius, and Edison R.L. Tinambunan. "FABC (Federation of Asian Bishops' Conferences): Menghargai Dan Menghormati Kelayakan Kemanusiaan Asia – Indonesia." *Studia Philosophica et Theologica* 22 (2022). https://doi.org/10.35312/spet.v22i1.429.

"Communio." In *New Catholic Encylopedia*, 27–30. Com-Dyn 4. Washington. DC: Thomson Gale, 2003.

Darmaatmaja. Kebijakan-Kebijakan Dasar Keuskupan Agung Semarang Tentang Pastoral Lingkungan. Semarang, 1991.

Doeka, Amelia Luise. "Studi Aplikatif Delapan Prinsip Pertumbuhan Gereja Alamiah Ke Dalam Pertumbuhan Gereja GKKI Talitakumi Makassar." Sekolah Tinggi Theologia Jaffray, 2005.

Dokumen Konsili Vatikan II. Jakarta: Obor - DOKPEN KWI, 2012.

"Hasil Pencarian - KBBI VI Daring." Accessed December 11, 2023. https://kbbi.kemdikbud.go.id/entri/kring.

Hendro, Budiyanto. *Menjadi Katekis Volunter*. Yogyakarta: Kanisius, n.d.

Pedoman Dasar Pelayanan Pastoral Paroki Keuskupan Agung Semarang 2020, 2020.

Prasetya, L. *Panduan Untuk Calon Baptis Dewasa*. Yogyakarta: Kanisius, n.d.

Prasetyo, Mohammad Febri. "Sekolah Katolik Pribumi van Lith Di Muntilan Tahun (1900-1942)." *AVATARA E-Journal Pendidikan Sejarah* 6 (March 1, 2018).

Rosariyanto, Fl. Hasto. Van Lith. Pembuka Pendidikan Guru Di Jawa Sejarah 150 Th Serikat Jrsus Di Infonesia. Yogyakarta: Universitas Sanata Dharma, 2009.

Samosir, Leonardus, ed. *Gereja Yang Adalah Ragi*. 2. Jakarta: Obor, 2019.

Sudimin, Theodorus. "Gereja yang Mengakar dan Mandiri." *Salam Damai*, Agustus 2020.

Sunarko, Andreas. "Implementasi Cara Hidup Jemaat Mula-Mula Dalam Kisah Para Rasul 2: 41-47 Bagi Pertumbuhan Gereja Masa Kini." *KHARISMATA: Jurnal Teologi Pantekosta* 2 (January 3, 2020): 127–40. https://doi.org/10.47167/kharis.v2i2.33.

"Website Resmi Yayasan Kanisius – Web Resmi Yayasan Kanisius." Accessed November 16, 2023. https://yayasankanisiuspusat.wordpress.com/.