

The Concept of Holiness of Catholic Young People

Yoyok Hardianto¹ Aloysius Gonzaga Ristata Kusnar P²

Postgraduate Faculty of Theology Wedabhakti, Sanata Dharma University, Sleman Regency,
Province of Daerah Istimewa Yogyakarta, Indonesia^{1,2}

Email: johaneshardiyanto@gmail.com¹ aloisiuzgonzaga@gmail.com²

Abstract

Young Catholics sometimes do not realize that what they are doing is actually one of the characteristics of leading to holiness in this day and age that begins from receiving the baptism of their lives directed at holiness. Young Catholics are called to grow in holiness which according to Gaudete et Exultate there are several characteristics to lead to holiness. The purpose of this study was to find out the concepts of understanding of Young Catholics in the Mlese Region, Jombor Klaten Parish. This study uses Pope Francis' Apostolic call "Gaudete et Exultate" which mentions some of the characteristics of holiness holiness in the world today. The subject of this study was a Young Catholic living in St. Mlese Region, Jombor Klaten Parish. Data retrieval techniques using interviews were then analyzed using Miles and Huberman's model. It is the result of this study that the Young Catholics of the Mlese Region are already carrying out the concept of holiness offered by Pope Francis in the light of Gaudete et Exultate.

Keywords: Holiness, Catholic Young People, Gaudete et Exultate.



This work is licensed under a [Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/).

INTRODUCTION

Youth is one of the phases in the development of human life and a time when people begin to seek and know their identity (Pratama, et al 2021). In another sense, adolescence is a period of transition from childhood to adulthood (Rizkyta, 2017; Fatmawaty, 2017). The tendency of young people is often easy to choose things that are liked and fun, so young people often do not feel at home to be in a monotonous situation. According to Piaget's theory adolescence is psychologically the age in which the individual integrates with adult society, an age in which the child no longer feels below the level of older people but rather is in the same level (Marwoko 2019). This is in line with the opinion (Desmita 2011) which reveals that adolescence is characterized by a number of important characteristics, namely mature relationships with peers, can accept and learn social roles, accept physical states and be able to use them effectively, achieve emotional independence, choose and prepare for future careers according to their interests and abilities, develop intellectual skills, achieve socially responsible behavior and acquire a set of values and ethical systems as guidelines in behavior.

A picture of the Church of the future, that is, the Catholic Young People of today. Young Catholics are the Church of the future that requires guidance and mentoring from the Church to conform to the expectations of the Church, namely that young Catholics are the "next generation of the Church" (Laughter, et al 2021). According to the KWI Youth Commission, which is included in the group of Catholic young people, namely the age range of 16 to 35 years, because in that age range people are in a period of psychological development, and productive age. Young Catholics are also living members of the one body of the Church. They have been baptized and called by God in whom the Spirit of God lives and works (Laughter, et al 2021). Thus, Young Catholics are central individuals in the process of growth and development of Church life.

Basically every human being is called by God to holiness. "Be thou holy. For I am holy" (1 Peter 1:16) the scriptural quotation shows clearly that God is calling us all to toward holiness.

This call to holiness is addressed to man personally, so that each human being has his own path of holiness. The *Gaudete et Exultate* document is an apostolic call of Pope Francis that talks a lot about holiness. The purpose of Pope Francis' apostolic call is to invite God's people to recall the call to holiness. Pope Francis also wants to re-echo the call to holiness, by trying to make it happen in the context of the present, that is, with all its risks, challenges and opportunities (GE. 2). Pope Francis in *Gaudete et Exultate* mentions the holiness of the next door. The holiness of the next door is the holiness pursued by the persistence of their struggle to go forward day by day, or Pope Francis sees as the holiness of a militant Church.

The Young Catholic since receiving baptism his life is directed towards holiness. Holiness can be achieved by living a spiritual life in the midst of a world that offers a lot of material life (Tawa, et al 2021). Holiness can also be lived by serving others (Charly, 2018). Holiness as offered by the Church also needs to be understood in relation to the perfection of love, that is, it does not just stop at understanding but is related to the act of love towards others. Holiness is a lifestyle that is associated with daily life according to the words delivered by Jesus to His disciples (Supriyadi, 2020).

Young Catholics are a young Church called to grow in holiness which according to *Gaudete et Exultate* there are several other paths to holiness. Pope Francis in *Gaudete et Exultate* explains the characteristics of living holiness today that young Catholics need to understand and understand. First, holiness can be pursued through the path of perseverance, patience, meekness. This path of holiness requires man to persevere in the midst of the ups and downs of life, but also to endure hatred, betrayal and wrongdoing on the part of others (GE. 112). Second, The path to holiness can be pursued by living in joy and humor. This path of holiness requires people not to run away from reality, and always emit a positive spirit and rich hope for others (GE. 122). Third, the path of holiness can be achieved by the path of courage and passion. This path of holiness requires people to have the courage and encouragement to proclaim the gospel and to dare to leave a mark in this world (GE. 129). Fourth, the path of holiness taken in the community journey. This path of holiness requires people to want to live in community, for example living in a community as a clergyman (GE. 141). Fifth, the path of holiness is taken by the path of continuous prayer. This path of holiness requires everyone to have a constant openness to transcendence, which is revealed in prayer and adoration (GE. 147). Thus, according to Pope Francis in *Gaudete et Exultate* there are many paths that can be taken to achieve holiness.

The path of holiness offered by Pope Francis in *Gaudete et Exultate* is not yet known and understood by Young Catholics. Young Catholics are often still stuck to the concept of a narrow understanding of holiness, so Young Catholics are less aware that what they do in their daily lives is part of an effort to get to holiness. Based on this phenomenon, researchers want to know how the holiness offered by Pope Francis in *Gaudete et Exultate* has been lived by Young Catholics today, especially by Young Catholics in the Mlese Region, Jombor Parish.

RESEARCH METHODS

This research approach using qualitative research that focuses on the concept of understanding young Catholics in Yogyakarta. *Gaudete et Exultate* is an Apostolic Call Pope Francis who wants to invite God's people to recall the call to holiness and wants to re-echo the call to holiness, by trying to make it happen in the context of the present, with all its risks, challenges and opportunities (GE. 2) A qualitative research model is perfect for exploring and understanding an issue or complex problem that is happening (Creswell, 2013).

In this study, data were collected through interviews by interviewing four informants who were the subjects of the study. The subjects in this study were Four Young Catholics living in

the city of Yogyakarta. The subject of the study was determined so that the subject was able to answer research questions related to the concept of the path of holiness for Young Catholics today.

The data analysis used in this study refers to the Miles and Huberman model. The data analysis consists of data reduction from data condensation, display data, and conclusion (Miles, Huberman, & Saldana, 2014). The steps in the data analysis of the Miles and Huberman model are as follows: 1) data condensation, that is, the data obtained is summarized, and grouped according to the purpose of the study. Data compression to group interview results based on research questions. 2) display data, which is the process of presenting data in the form of short descriptions, charts, images, and so on. In this study, the presentation of data was carried out with tables to make it easy to understand. 3) conclusion, which is the process of drawing conclusions or verifying findings to describe research findings in accordance with scientific provisions. In this study, drawing conclusions was carried out based on the objectives of the study.

RESULTS OF RESEARCH AND DISCUSSION

Research Results

Results After conducting in-depth interviews with all respondents who were Young Catholics of Mlese Region, St. Theresia Jombor Parish, the authors obtained some data supporting the study. The data taken includes aspects of the experience of Mlese County Catholic Young People trying to be friends in their fellow struggles; Young Mlese Catholics who strive to always radiate a positive spirit, Christian joy and hope in everyday life; The experience of Mlese County Catholic Young People who have courage in proclaiming the gospel; The experience of Young Catholics individually or communally live a life of prayer continuously faithfully. The results of the interviews with these respondents are presented in Table 1.

Table 1. Results of Interviews With all Four Respondents

R 1	R 2	R 3	R 4
Never before, because I never had a friend who would tell a story in depth.	Never before, because no friend has ever told me about the hardships experienced.	Once, should have an extra patient attitude, because realizing that grappling situations inevitably tend to be filled with emotions and egos.	Once, at that time, the attitude taken, that is, just listening a lot, because they could not give advice or solutions.
R 1	R 2	R 3	R 4
Rarely involved in Church and Community activities because they are busy by school organizations.	Yes, involved in church activities, namely misdinars and now more active in Church ministry to be lecturers.	Involved as an officer and administrator of the Church and cadet organization of the cadets.	Yes, involved in the activities of the Catholic Youth region or Parish and the cadets of the village.
R 1	R 2	R 3	R 4
Once made the sign of the cross as a minority, that is, when in school.	Once made the sign of the cross in the middle of a diverse environment.	When taking tutoring, keep praying according to the catholic faith, that is, by making the sign of the cross.	Don't feel embarrassed to make the sign of the cross when eating in public places.
R 1	R 2	R 3	R 4
The intensity to participate in prayer together in the ward is still rare or occasional.	Before entering high school quite often, it's just that now the intensity has decreased.	Often participate in prayer activities with Young Catholics in Parishes.	Often take a spiritual pilgrimage to Goa Maria and pray the rosary together.

R 1	R 2	R 3	R 4
Within one Sunday it only has time off on a Sunday, so it is used to go to church following the eucharistic celebration.	Often pray silently for God's protection in carrying out busy daily activities.	Start and end the tutoring school activities by praying briefly and simply.	Take the time to pray when you want to close the day, that is, when you want to sleep at night.

Discussion

Perseverance, Patience and Meekness as the Way of Holiness

Man's inner strength derived from God enables man to persevere in the ups and downs of life, but also to endure hatred, betrayal and wrongdoing on the part of others (GE. 112). A characteristic of people who have perseverance, patience and meekness, that is, not to leave their neighbors in moments of destruction or difficulty. These characteristics are a manifestation of holiness that flows from perfect love, which is the love of God Himself. The holiness shown by God to man in Jesus is a moral virtue characterized by acts of love, reason, justice, peace, and so on (Charly, 2018). In the study presented questions related to how the experience of Young Catholics in the Mlese Region in accompanying their fellowmen.

Based on interviews with all four respondents, It was found that two respondents had never had the experience of accompanying others who were in situations of wrestling with destruction or adversity. However, two respondents had the experience of being loyal and patient friends to their neighbors who were in situations of wrestling destruction or adversity. The first responder revealed that "during my time as a member of the Catholic Young People in the Mlese Region, I have never had the experience of accompanying a friend or fellow who is in a situation of wrestling with destruction or adversity, having never had a friend who is willing to tell in depth about his personal problems". Then, the second respondent, also said things not much differently, "I have never had the experience of accompanying a friend or fellow who is in a situation of wrestling in destruction or adversity, because no friend has ever told me about the hardships I've experienced". Then, the third respondent had a different answer, he revealed thus, "I once had the experience of accompanying a friend who was in a situation of wrestling in destruction and adversity, I felt that I had to have an extra patient attitude, because I realized that people who are wrestling must tend to be filled with emotions and egos". This is not much different from what the fourth respondent experienced, she revealed that "Having been a friend to a friend of hers who was in a situation of wrestling her broken family, at that time the attitude I took, which was just listening, because I could not give advice or solutions".

Contrary to the answers of all respondents not all Young Catholics have ever had the experience to be faithful friends in situations grappling with destruction or adversity. This shows that Young Catholics in the Mlese Region have not all been able to use perseverance, patience, meekness as a way to holiness. However, the inability and absence of experience that Young Catholics have in accompanying their fellows is influenced by many factors, one of which is mentioned by two respondents, namely the absence of friends who share their stories of struggles in depth. Thus, a deep introduction to each other among Young Catholics in the Mlese Region needs to be more developed and given the means to be more open to each other.

Joy and a Sense of Humor as a Way of Holiness

Being a Christian is "joy in the Spirit" (Romans 14:17), for "love should be followed by joy. Because whoever loves always enjoys oneness with the beloved then love is followed by joy" (GE. 112). This quote aims to show that exuding a positive spirit with a sense of joy and a sense of humor in everyday life can be one of the paths to holiness. A sense of joy and a sense of humor are placed in the context of the passion for the Word of Happiness. The command to be "happy"

is a situation in which a person is able to live the path shown by God, namely, patience, impoverishment, service to others, and comfort (Supriyadi, 2020). In the context of this study it is emphasized how this holiness is lived in service and comfort. In the study, questions were presented to respondents regarding how their involvement and passion for joy in church and community life.

Based on the results of the interview based on data that the Catholic Young People of Mlese Region, Jombor Klaten Parish, the five respondents said they always tried to show a sense of joy and a sense of humor in living the busyness of daily life. The first responder said that his efforts to show that sense of joy and humor through his activities when joining and dynamizing in the school organization, always tried to be able to entertain his friends who sometimes messed around with the work program of organization. Then the second and third respondents expressed experiences that were not much different, namely often showing a sense of joy and a sense of humor when gathering with friends of misdinar administrators. Respondents felt that the warmth and dynamics with the misdinar management friends would become even more fun when colored by a sense of joy. Then, the fourth respondent often showed a positive spirit in joy in his experience when there was a lot of dynamics with friends of Young Catholics in the Mlese Region or Young Catholics in the Parish.

Departing from the data obtained from the interview, it appears that the Catholic Young People of Mlese Region, Jombor Parish have a positive spirit in a sense of joy and humor in living the dynamics of daily busyness. Even though the daily busyness is so busy, the Young Catholic of the Mlese Region still brings a sense of joy in living it, so that the sense of joy is not only experienced by oneself but also experienced by others.

Courage and Passion as the Way of Holiness

Holiness is at once parrhesia: namely courage, an impulse to proclaim the gospel and leave a mark on this world (GE. 129). Courage, enthusiasm, freedom of speech, apostolic passion, need to be possessed by someone who is about to reach on the path of holiness of this age, according to Pope Francis. Thus, courage and encouragement become important elements and are needed by a person to achieve holiness. Courage and passion as a path of holiness in the study were formulated with a question related to how the respondent showed his identity as a Young Catholic, one of which was indicated by the sign of the cross.

Based on the results of interviews with five speakers, data was obtained that all respondents had had the experience of daring to testify of Christ through the experience of daring to make the sign of the cross in public places. It's just that the experience that each respondent has is different. First responders said that they often make a sign of the cross when they want to start and close school activities, sometimes their friends also ask about the sign of the cross being made. The second respondent revealed that he had experience making the sign of the cross in a public place, it's just that the friends of the second respondent could already understand and understand. The third respondent said that he often made the sign of the cross when he was in the tutoring place without any hesitation or embarrassment, even though his friends and tentors were in the majority. Then, the fourth respondent had experience making the sign of the cross when eating at a food stall, initially did feel hesitant to make the sign of the cross because he felt afraid and ashamed, but when he was used to feeling proud and courageous to make the sign of the cross in public places.

Departure from the data obtained can be concluded that the Young Catholics of Mlese Region, Jombor Klaten Parish as a whole have courage and passion in testifying of Christ. It's just that it needs to be noted that each respondent has a different source of challenges. The first, second, and third respondents came from the surrounding environment, but were different

from those experienced by the fourth respondents, namely from within themselves, because there were feelings of hesitation, shame and fear.

Community Life as a Way of Holiness

If human beings live apart from each other, it is very difficult to resist lust, trap snares, demonic temptations, selfish worlds, alluring temptations, so that if we are too lonely people will easily lose sensitivity to reality and inner clarity and are easy to give up (GE. 140). The reality of life that is constantly evolving in the direction of modernization will make it easier for people to be distracted when living in solitude. Thus, human beings need to live in community togetherness, because holiness can also be achieved through community journeys that are carried out in twos and twos. Community life can also be manifested in spiritual life development such as praying together, participating in eucharistic celebrations, and participating in the deepening of faith (Tawa, et al. 2021). In the study, questions were asked related to how young Catholics live a community life in the Church.

Based on the results of the study, data were obtained that not all Young Catholics of the Mlese Region, Jombor Klaten Parish have a habit of being active and often participate in joint prayer activities in the Region or in the Parish Church. Respondent one said that the intensity of participating in a joint prayer in the neighborhood was still rare. The second respondent said he had been active in prayer activities in the ward, it's just that for now it has begun to rarely participate in prayer activities together because there is a busy life in high school (SMA). In contrast to those expressed by the first and second respondents, the third respondent said that it is often to participate in prayer activities together with young Catholic friends. Respondent four expressed something not much different, namely often participating in joint prayer activities at spiritual pilgrimage sites and also praying rosaries together with Young Catholic friends.

Based on the data obtained through interviews with the four respondents, it appears that the Young Catholics of Mlese Region, Jombor Klaten Parish have different intensities of activity in joint prayer activities. The intensity of praying together that each respondent has is different, often still distracted by the busyness of the dynamics of daily life. The daily busyness of each respondent is often an obstacle for respondents to be active in prayer together.

Continuous Prayer as the Way of Holiness

Man must always remember that holiness is formed in a continuous openness to transcendence, which is revealed in prayers (GE. 147). Saint John of the Cross revealed that "Persevere in prayer without neglecting it, that in the midst of outward busyness". Prayer is an important element in the formation of faith, because prayer is an attitude of directing the heart to God. Through prayer, Young Catholics not only build relationships with others, but especially build relationships with God (Tawa, et al. 2021). Thus, every human being to arrive at holiness needs to have perseverance in prayer. In the study, questions were asked regarding how Young Catholics live and foster their prayer lives.

After going through the interview process with four respondents, data was obtained that all respondents always tried to take the time to pray privately in the midst of the busyness experienced. The first respondent, said that Sunday became a time spent on God, so it was used to participate in the eucharistic celebration in the Parish church. The second respondent, revealed that in the busy schedule of daily activities always take time spontaneously to make spontaneous prayers in the heart. The third respondent, revealed that in starting and ending school activities and tutoring, always pray briefly and simply. Then the fourth respondent, said that always take the time to pray when you want to close the day, that is, when you want to sleep at night.

Departing from the experience data of the Young Catholics of the Mlese Region, Jombor Parish appears that three respondents out of the four Young Catholic respondents of the Mlese Region have a continuous openness to the relationship with God. This is evident from the experience of the respondents who in a day always take time to pray to God. Although the experience of prayer is simple, the attitude of simple prayer has become a form of prayer passion used to continue to be openly related to God.

CONCLUSION

Conclusion After looking at all the data and analysis from digging into the experiences of Mlese County Catholic Young People, it can be concluded that the Young Catholics of the Mlese Region are already carrying out the concept of holiness offered by Pope Francis in the light of *Gaudete et Exultate*. The Young Catholic of the Mlese Region in their daily lives has tried to live out the paths of holiness conveyed in *Gaudete et Exultate*, such as paying attention to others who experience anxiety, living together in the community, living out self-identity as young Catholics, and living a life of prayer with perseverance. These are young people who are of course still in the process and struggling to live up to their faith as members of the Church. Nevertheless, the record of the results of this study is that the Young Catholics of the Mlese Region have not realized that what they are doing is one of the paths to holiness in the present according to Pope Francis expressed in *Gaudete et Exultate* that holiness is not only achieved through spiritual activities, but can also be obtained by living daily activities with full meaning and also the realization that they are also manifestations of God's love for man. Therefore, it is necessary to build awareness for Young Catholics by conducting socialization activities or deepening about the characteristics of the path of holiness according to Pope Francis. So that there is a new understanding of the path of holiness today among the Young Catholics of Mlese Region, Jombor Parish. This data on the experiences of Young Catholics of the Mlese Region can also be an illustration for Young Catholics in general. Perhaps there are still many Young Catholics who do not understand also about the path and characteristics of holiness today according to Pope Francis as stated in *Gaudete et Exultate*. Thus, looking at this phenomenon can be a stepping stone to create a movement of socialization about the path of holiness in this day and age according to Pope Francis in *Gaudete et Exultate*.

BIBLIOGRAPHY

- Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing among Five Approaches* (3rd ed.). Thousand Oaks, CA: SAGE.
- Desmita. (2011). *Psikologi Perkembangan Peserta Didik; Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, dan SMA*. Bandung: Rosda Karya.
- Fatmawaty, R. (2017). *Memahami Psikologi Remaja*. Reformasi: Jurnal Pendidikan Dan Pembelajaran. 6 (2), 55-65.
- K, Ujang (2016). *Kosnep Dasar Perkembangan Kognitif Pada Anak Menurut Jean Piaget*. Journal Peradaban. 5 (1), 1-10.de
- Lembaga Alkitab Indonesia. *Alkitab Deuterokanonika*. Jakarta: Pencetakan Lembaga Alkitab Indonesia, 2012.
- Miles, M.B, Huberman, A.M, dan Saldana, J. 2014. *Qualitative Data Analysis, A Methods Sourcebook, Edition 3*. USA: Sage Publications.
- Paus Fransiskus, *Anjuran Apostolik Gaudete et Exultate – Bersukacita dan Bergembiralah* (19 Maret 2018), penerj. T Krispurwana Cahyadi. Jakarta: Dokpen KWI, 2019.
- Rizkyta, D. P & Fardana, N. A. (2017). *Hubungan Antara Persepsi Keterlibatan Ayah Dalam Pengusaha Dan Kematangan Emosi Pada Remaja*. Jurnal Psikologi Pendidikan dan Perkembangan. (6), 25-43.

- Sipahutar, R. C. HP. (2018). Revitalisasi Kekudusan Dalam Hidup Pelayanan Kristen. *Jurnal Teologi "Cultivation"*, 2 (2), 475-482.
- Tawa, A. B., Meja, M. B., & Yogalianti, L. (2022). Partisipasi Orang Muda Katolik Dalam Kehidupan Rohani di Paroki Santo Vinsensius A Paulo Batulicin. In *Theos : Jurnal Pendidikan Dan Theologi*, 1(3), 92-99.