

EDU REKHA INTERNATIONAL JOURNAL OF ARTS, LAW AND SOCIAL SCIENCE



Journal Homepage: <https://edurekhapublisher.com/erijalss/>

Volume- 2 Issue -2 (March-April) 2026

ISSN: 3107-5169 (Online)

Frequency: Bimonthly



PAGES: 84-91

ARTICLE TITLE:



The Way of the Cross and Lenten Awareness in Basic Ecclesial Communities: A Pastoral Analysis through the Trilogy of Mind

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ARTICLE HISTORY

RECEIVED

15-04-2026

ACCEPTED

19-04-2026

PUBLISHED

26-04-2026

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Abstract

This article examines the role of the Way of the Cross devotion in fostering Lenten awareness among members of Basic Ecclesial Communities (BECs) in the Parish of the Sacred Heart of Jesus, Weekombaka, Indonesia. Employing a mixed-methods approach with an exploratory sequential design, the study integrates qualitative data from in-depth interviews and quantitative data collected from 100 respondents. The analytical framework is grounded in the Trilogy of Mind, encompassing the cognitive, affective, and conative dimensions of faith awareness. The findings indicate that the Way of the Cross significantly strengthens affective engagement and communal bonds among the faithful. However, an important pastoral anomaly emerges: while participation in charitable practices is relatively high, personal practices of prayer and fasting remain comparatively low. This imbalance reflects a partial understanding of Lenten spirituality. The article argues that, when integrated with catechesis and sacramental life, the Way of the Cross can serve as an effective pastoral medium for fostering a holistic awareness of Lent. It concludes with contextual pastoral recommendations for strengthening faith formation within Basic Ecclesial Communities.

Keywords: Way of the Cross, Lenten Awareness, Basic Ecclesial Communities, Trilogy of Mind, Pastoral Theology

Introduction

Reflection on the cross of Christ occupies a central place in Christian spirituality, for it is where humanity encounters both the mystery of suffering and the mystery of salvation. In the Gospels, Jesus invites every disciple to take up their cross daily and follow Him (Luke 9:23). This call demonstrates that the cross is not merely a symbol of suffering but a path that opens humanity to the experience of salvation. In the Church's theological reflections, this meaning is deepened by Pope John Paul II in the encyclical *Salvifici Doloris*, which affirms that the cross of Christ illuminates the reality of human suffering and directs that suffering toward the mystery of redemption (Pope John Paul II, 1993, n. 21). Consequently, the Church has developed various forms of devotion to help the faithful reflect more concretely on this mystery in their lives. One of the most deeply rooted and well-known devotions in the Catholic tradition, especially during Lent, is the Way of the Cross (Congregation for Divine Worship and the Discipline of the Sacraments, [CDWDS] 2001, n. 20).

In the life of the local Church, this devotion often takes on distinctive forms in response to the people's context (Simamora et al., 2022). This reality is particularly evident in the pastoral praxis of the Parish of the Sacred Heart of Jesus, Weekombaka, Diocese of Weetebula. In contrast to the practice in many parishes, where the Way of the Cross is generally concentrated in the parish church, in this parish, the devotion is carried out simultaneously in various BECs. The worship takes place in rotation in the homes of the faithful, following the fourteen stations, thus opening a wide space for family participation within the BECs.

Based on the author's observations during a Year of Pastoral Orientation, approximately 85% of families in the BECs showed high enthusiasm for hosting the Way of the Cross. Every Friday, fourteen houses of the congregation take turns serving as a place of rest, and they prepare offerings from agricultural and livestock products. This practice is then combined with Lenten catechesis and fundraising. This integration demonstrates that devotion to the Way of the Cross serves as a medium for faith formation that simultaneously engages spiritual, educational, and social-charitable dimensions.

However, high participation in devotional practices does not automatically guarantee depth of faith in daily life. In some cases, integrating devotion with other pastoral practices can lead to unequal appreciation of Lenten spirituality. The faithful may show high involvement in certain aspects, such as charity through contributing money collected by the BEC management, but less involvement in personal prayer, abstinence, and fasting. This situation raises fundamental questions about the quality of Lenten awareness built through devotion to the Way of the Cross, particularly whether the three pillars of Lent—prayer, fasting, and charity (Rogers, n.d.)—are lived integrally or only partially.

The uniqueness of this research lies in its effort to integrate the study of the Way of the Cross devotion during Lent with an analysis of the faithful's awareness as it emerges in the liturgy within the BECs context, using the framework of the Trilogy of Mind, which includes cognitive, affective, and conative dimensions (Omar et al., 2019). In contrast to most previous studies that tend to highlight the Way of the Cross from theological, historical, or devotional perspectives at the parish level, this study positions the devotion as a pastoral praxis that lives within the concrete dynamics of BECs' life, serving as a space for faith formation. Furthermore, this study reveals an important finding:

an imbalance in the appreciation of the three pillars of Lent, which may be called a pastoral anomaly, wherein the practice of charity is more dominant than prayer and fasting. Thus, this article aims to analyze the role of the Way of the Cross in holistically fostering Lenten awareness and to identify the factors affecting its pastoral effectiveness within the local Church.

Research Methods

This study employs a mixed-methods approach with an exploratory sequential design, as proposed by John W. Creswell (2022, 4-7). In this design, the research begins with the collection and analysis of qualitative data, followed by the quantitative stage. This research serves an instrument-development purpose, namely, building instruments based on initial exploration (Creswell, 2022, 4-7). The research was conducted at the Parish of the Sacred Heart of Jesus, Weekombaka, Diocese of Weetebula, Indonesia, which routinely conducts the Way of the Cross at the BECs level during Lent. Geographically, this parish is located in the hilly area of West Wewewa District, with limited access to resources, and covers eight central neighborhoods and fifteen stations across ten villages. Based on 2024 statistical data, the population was 10,839 (2,248 families). Religiously, the faithful have a high degree of devotion, especially in practices such as the Way of the Cross, devotion to the Sacred Heart of Jesus, the Rosary, and the October pilgrimage, which flourish in BEC-based parish life as a contextual and communal space for faith formation (Ghunda, 2024). In the sociocultural context, people live within strong and influential traditional customs that, on the one hand, strengthen communal relations but, on the other hand, pose pastoral challenges to participation in church life (Sene et al., 2019).

In the qualitative stage, data were collected through in-depth interviews with nine informants selected using purposive sampling—namely, faithful and pastoral workers who actively participated in the Way of the Cross worship in the BECs. The interview results were analyzed thematically to identify the experiences and meanings the people lived during Lent. Based on these qualitative findings, the researcher then developed a quantitative instrument: a closed questionnaire with a four-point Likert scale to measure the dimensions of Lenten awareness among the faithful, including cognitive, affective, and conative aspects. The quantitative sample was determined using the Slovin formula, based on the parishioner population of 10,839 people, with an error rate of 10%, yielding 100 respondents selected through probability random sampling (Efendi, 2023, 15). Quantitative data were analyzed using descriptive statistics, with mean values calculated for each research item and dimension in Microsoft Excel.

In this study, the Trilogy of Mind framework serves as an analytical tool to examine the dynamics of Lenten awareness among the faithful, shaped through participation in the Way of the Cross. This means that the Way of the Cross is positioned as a devotional praxis that serves as a medium for fostering faith, while Lenten awareness is analyzed through three main dimensions: cognitive, affective, and conative. Thus, the final stage of this research is the integration of qualitative and quantitative findings to produce meta-inferences (Creswell, 2022), namely, a comprehensive understanding of the role of the Way of the Cross as a devotional praxis in building the Lenten awareness of the faithful within BECs, analyzed through the Trilogy of Mind framework.

The Way of the Cross as a Praxis of Lenten Devotion in the Context of BECs

The Way of the Cross (*Via Crucis*) is one of the devotions with strong historical and theological roots in the Catholic tradition (Pope John Paul II, 1995, n. 2669). This devotion developed from the practice of pilgrimage to Jerusalem that began in the 4th century, especially during the reign of Constantine the Great. It then spread to the Western world through the pilgrimage tradition of the faithful and took on a more structured form, thanks to the Franciscan Order's role as guardian of the Holy Land (Souza et al., 2025). In its development, this devotion was widely popularized by Leonardo da Porto Maurizio in the 18th century and was gradually standardized by the Apostolic See with the granting of indulgences. In its current form, the Way of the Cross consists of fourteen stations, which since the early modern period have become the standard pattern for popular devotion (CDWDS, 2001, n.132). Through this series of stations, the faithful are symbolically invited to follow the journey of Christ's suffering as part of their living faith (Simamora et al., 2022).

Theologically, the Way of the Cross does not merely commemorate historical events but makes present the actual mystery of salvation in the lives of the faithful (Kleden, 2018). This devotion invites the faithful to enter into the existential experience of Christ's suffering (Ara, 2019), so that the mystery of the cross meets the concrete reality of human life, including social, economic, and relational suffering (Seran et al., 2025). From a pastoral perspective, the Way of the Cross serves as both a contemplative practice and a medium of faith formation, helping people understand the meaning of suffering in the light of faith and cultivate sensitivity toward others (Siswantara, 2020). Through prayer, reflection, and the symbolism of each station, the faithful are continually introduced to the essence of the Paschal mystery—namely, the passion, death, and resurrection of Christ—and are encouraged to live it out in their daily lives (Kleden, 2018).

In the context of BECs, the Way of the Cross acquires a distinctive pastoral significance as a concrete space for communal faith formation. This aligns with the affirmation of the 2000 General Assembly of the Indonesian Catholic Church, which views BECs as "a new way of being Church," namely a way of church life that emphasizes the active participation of the faithful in the life and mission of the Church (Pakaenoni, 2023, 85-88). Through regular meetings, joint prayer, catechesis, devotional practices, and the Eucharist, BECs become a pastoral *locus* that allows the integration of faith with the realities of daily life (Panda, 2023). Ecclesialogically, this dynamic is rooted in the understanding of the Church as *communio*, that is, the communion of God's people in Christ (Lumen Gentium, n. 9), in which the faithful are not only objects of ministry but also active subjects who reinforce one another in faith (Gea et al., 2023).

Furthermore, from a biblical perspective, the life of the BECs can be reflected in the light of the story of the multiplication of the loaves (cf. John 6:1-15), in which Jesus gathered the crowd and transformed the anonymous crowd into a living fellowship with Him (Udu, 2024). The celebrations held in the homes of the faithful affirm the social-communal dimension of this devotion, in which families are actively involved as hosts and participants. Thus, the Way of the Cross becomes a meeting place in the spirit of *communio* for both the vertical aspect (relationship with God) and the horizontal aspect (relationship among the faithful) (Panda, 2023), as well as a means of faith formation, especially during Lent, touching all aspects of the lives of the faithful in BECs.

Lenten Awareness within the Framework of the Trilogy of Mind

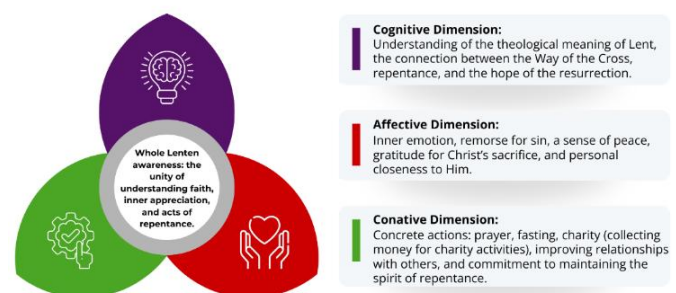
Lenten awareness is a form of appreciation of faith that leads to repentance and the renewal of life in preparation for the celebration of Easter (CDWDS, 2001, n. 14). In the tradition of the Church, this awareness is manifested through three main pillars: prayer, fasting, and charity, which are understood not only as religious practices but also as an integral expression of the human person's relationship with God, others, and oneself (Pope John Paul II, 1995, n. 1438). This means that Lenten awareness cannot be reduced to external activities alone; it must be seen as an inner process that involves the entire dimension of human life (Omar et al., 2019). Therefore, to better understand this awareness, this article uses the Trilogy of Mind framework, which comprises cognitive, affective, and conative dimensions, also known as the CAC (Cognitive-Affective-Conative) model (Kim & Chen, 2021).

First, the cognitive dimension concerns the faithful's understanding of the faith behind the meaning of Lent and its three pillars. In this context, correct understanding is the basis for authentic faith consciousness. Without adequate understanding, religious practices risk becoming routines that lose their spiritual meaning (Mistiani, 2024).

Second, the affective dimension concerns the people's inner experience—namely, how they feel, live, and respond emotionally to the call to repentance. This aligns with the study of lamentation practices in Good Friday worship, which emphasizes that expressions of emotion, such as sadness and weeping, have liturgical and theological meanings as forms of prayer and as the people's participation in the mystery of the Cross (Panda, 2024). Thus, in this context, the affective dimension appears in attitudes of repentance for sin, empathy for Christ's suffering, and the desire to draw closer to God. This affective experience is important because it serves as a bridge between knowledge of faith and concrete action.

Third, the conative dimension concerns the will and concrete actions of the faithful, which, as Pope Leo XIV affirmed in the Apostolic Letter *Dilexi Te*, are in keeping with the example of the early Church: faith must be manifested in concrete acts of love, for without deeds, faith dies (Pope Leo XIV, 2025). In the context of the Church in Indonesia, this dimension is actualized in the practices of prayer, abstinence/fasting, and charity, which are integrated into the "Development Fasting Action" (DFA) movement as a movement of popular repentance (Senda, 2023).

Figure 1: Lenten Awareness within the Trilogy of Mind Framework



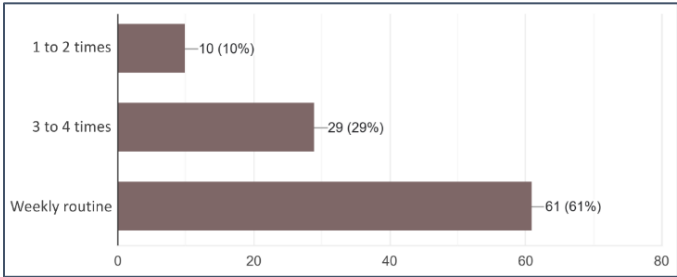
The three dimensions, or the "CAC Model," are interrelated and form a complete unity (Kim & Chen, 2021). The Trilogy of Mind framework in this study is used not only as an analytical tool but also as an integrative model to read the dynamics of people's faith

holistically. Through this framework, it is possible to identify the extent to which the devotion of the Way of the Cross contributes to enhancing these three dimensions, as well as to reveal the possibility of inequality in its practice.

The Dynamics of Lenten Awareness

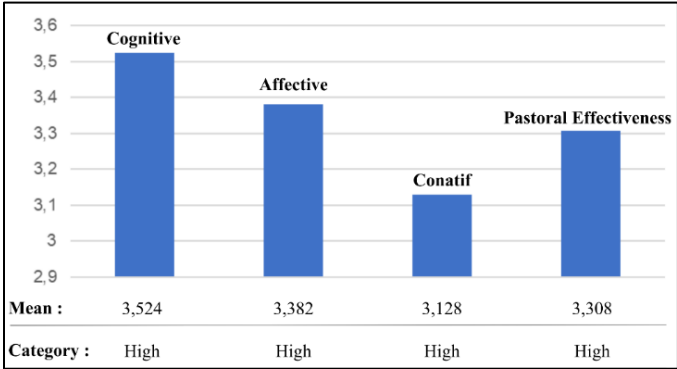
As initial context, data from the questionnaire show that the majority of the faithful have a high level of participation in the Way of the Cross in the BECs. As many as 60% of respondents attended worship weekly during Lent. This high frequency of participation is an early indicator that the devotion of the Way of the Cross has a strong pastoral appeal in the lives of the faithful, as well as an important basis for assessing its effectiveness in faith formation.

Figure 2: *Frequency of Participation of the Congregation in the Way of the Cross*



The results of the study show that the faithful in the BECs have an awareness of Lent that is not completely balanced within the framework of the Trilogy of Mind. In general, the cognitive and affective dimensions fall into the relatively high category, while the conative dimension shows significant inequality. These findings confirm that the people’s faith is not yet fully integrated between understanding, inner experience, and concrete actions. This is, of course, also influenced by various factors related to the pastoral effectiveness of the Way of the Cross itself.

Figure 3: *Comparison of Cognitive, Affective, Conative, and Pastoral Effectiveness Dimensions*



Cognitive Dimension

In the cognitive dimension, the level of understanding of Lent’s meaning, devotion to the Way of the Cross, and the three main pillars (prayer, fasting, and charity) is relatively high ($M = 3.524$), indicating that the faithful have a fairly good basis of faith knowledge. However, a deeper reading suggests a tendency toward reduced meaning, with the so-called “Development Fasting Action” (DFA) understood as a form of charity, with that aspect dominant. Normatively, DFA is a movement of popular repentance rooted in the experience of faith through prayer, abstinence, and fasting, and is manifested in donations

(charity) as a form of solidarity that is not only personal but also communal for the sake of the common welfare, especially for the poor, weak, marginalized, and disabled (PSE Caritas Commission of the Diocese of Weetebula, 2026). Members of the community participate in DFA by collecting money in envelopes known as “DFA envelopes.”

Nevertheless, the findings show a tension between this normative understanding and the praxis of the faithful, as affirmed in an interview: “We have never contributed anything to the Church, including the contents of the DFA envelope, although we are rarely actively involved in the life of the Church.” This phenomenon shows that the understanding of faith is not yet fully integrative but tends to focus on the most concrete and easily realizable aspect: financial contributions through the DFA envelope, which is also the most stable form of faith knowledge among the faithful.

This finding emphasizes the importance of continuous faith development so that the faithful may live charity more fully as an expression of repentance and a deep relationship of faith. In the pastoral context of the Diocese of Weetebula, efforts to deepen this understanding have been realized through various forms of contextual and participatory catechesis. One such effort is the “bale-bale catechesis,” which invites the faithful to deepen the Catholic faith through dialogue, sharing life experiences, and collective reflection on the Word of God (Si et al., 2024). In addition, there is a “5–10 minute catechesis” model carried out before Mass or Sunday worship, focusing on basic themes such as the Eucharist, Scripture, Church Tradition, and Christian life (Jawan & Pius X, 2024). These two catechetical models show that the development of the people’s faith has been pursued in an ongoing manner, but they still need to be strengthened to help the faithful understand and live their faith more completely and integrally.

Affective Dimension

In the affective dimension, the Lenten awareness of the faithful is also in the high category ($M = 3.382$), especially in terms of emotional experiences such as inner emotion, remorse for sin, a sense of peace, and gratitude for Christ’s sacrifice, although the aspect of personal closeness to Christ is relatively weaker. In light of the Christian faith, Christ’s suffering on the Cross not only arouses emotional sympathy but is a saving expression of God’s love and opens the way to the mystery of Easter (da Cunha, 2011, 56-57). Thus, the affective experience in the devotion of the Way of the Cross should develop into an attitude of existential faith, in which the faithful interpret the sufferings of their own lives in union with Christ (Seran et al., 2025). Personal closeness to Christ is not built solely through momentary emotional experience; it needs to be deepened through participation in sacramental life, especially the Eucharistic celebration (Panda, 2023). These findings align with interview results, which show that the participation of the faithful in the Way of the Cross at the BECs level is often driven by routine factors, proximity, and encouragement or even coercion from BECs administrators. Consequently, the religious affection that arises has not yet fully culminated in a personal encounter with Christ.

Furthermore, the limitations of affective appreciation are influenced by external factors, such as a less conducive BECs environment due to disturbances from children playing, pets, and the activities of the surrounding community. This shows that the quality of the people’s religious experience is determined not only by mental disposition but also by concrete pastoral conditions. Therefore, more intensive

pastoral attention is needed through coordination between the BECs management and the faithful to create an orderly and supportive atmosphere of worship, so that the devotion truly becomes a space for a deeper encounter with Christ (Gea et al., 2023).

Furthermore, the high awareness of the need for repentance shows that the Way of the Cross serves as a means of mental preparation. However, in the faith of the Church, this experience must be continued in the Sacrament of Penance as a celebration of reconciliation with God, in which the faithful receive forgiveness, the renewal of life, and are restored to the Church's communion (Pope Francis, 2016, n. 8).

Conative Dimension

In the conative dimension, Lenten awareness is generally in the high category ($M = 3.128$), but a more detailed reading reveals significant inequality across indicators. The participation of the faithful in the DFA shows a very high value ($M = 3.54$), while the practice of personal prayer ($M = 2.79$) and fasting/abstinence ($M = 2.73$) falls only into the medium category. This inequality indicates that the people's faith does not fully reflect the integration of the three pillars of Lent, even though, theologically, prayer, fasting/abstinence, and almsgiving are inseparable as the "weapons of Christian conversion" (CDWDS, 2001, 124). This phenomenon presents a pastoral anomaly: the practice of charity predominates but is not proportionally balanced by prayer and fasting.

In the tradition of the Church, the three pillars of Lent are intrinsically related: prayer is the foundation of the relationship with God; abstinence is a form of self-control and personal repentance; and from these, charity is born as an expression of solidarity (cf. Tobit 12:8; Matthew 6:1-18; Pope John Paul II, 1995, n. 1434). In light of the Gospels, Jesus emphatically reminds us that religious practices such as almsgiving and charity should be directed to the Father who sees in secret, not for public recognition (cf. Matthew 6:1-4; Putra Alam & Pieter, 2023). However, in pastoral practice, DFA is often reduced to an administrative activity, such as fundraising, and is thus understood more as a financial obligation than as the fruit of repentance (Prasetya & Irawan, 2025). In some cases, there is even a tendency for BECs to compete over the amount of funds collected, which indirectly shifts the spiritual orientation toward the logic of quantification and social recognition.

This was reinforced in the initial findings through interviews with BECs management informants, who revealed that they actively remind and pick up DFA envelopes from house to house, targeting certain values so that the faithful will not be "stingy toward God," with the comparison that "for traditional parties the people are able to provide large funds, while for the Church there are always a thousand reasons." This practice is indeed effective in increasing participation, but at the same time, it has the potential to narrow the meaning of DFA to merely an administrative obligation and even risks the "administratization of faith," when repentance is reduced to a financial obligation detached from the dynamics of prayer and asceticism, thus losing its transformative power as a complete praxis of faith. In this context, charity loses its ascetic and spiritual roots and no longer clearly proceeds from the experience of prayer and self-control (Putra Alam & Pieter, 2023).

In fact, in the Christian understanding of faith, fasting and abstinence are not merely practices of self-restraint but spiritual exercises with concrete social consequences. Reducing consumption in fasting and abstinence should open up space for solidarity, while what is sacrificed

becomes a source of sharing with others (Alfian, 2022). For example, a person who enjoys shopping can abstain by reducing the intensity of shopping, then setting aside the money not spent for charity, such as placing it in an DFA envelope. Similarly, the fasting rule requiring one full meal a day implies that the money usually spent on the other two meals should be diverted to DFA almsgiving (Liturgical Commission of the Diocese of Manado, 9-10). Thus, charity does not stand alone as a financial obligation but is a concrete result of the movement of repentance through prayer and fasting/abstinence (PSE Caritas Commission of the Diocese of Weetebula, 2026).

On the other hand, the conative dimension also shows promise, especially in efforts toward interpersonal reconciliation. The dynamics of encounter in the Way of the Cross, often followed by catechesis in the BECs, create a concrete space for improving social relations and fostering a spirit of mutual forgiveness. This finding aligns with the affective experience of the faithful, who previously showed remorse for sin while participating in this devotion, encouraging openness to reconciliation with others. Interviews with informants also confirmed that meetings in the BEC are often moments of reconciliation, where those who previously had less harmonious relations finally reconcile in an atmosphere of *communio*. However, such reconciliation cannot stop at the social level but needs to be deepened in the relationship with God through the Sacrament of Penance (CDWDS, 2005, n. 15). In the faith of the Church, the full remission of sins takes place in sacramental celebrations that not only restore one's relationship with God but also renew communion with the Church (Longkiad, 2021). Therefore, the experience of repentance and reconciliation born of the Way of the Cross needs to be directed toward personal confession, so that the people's conversion reaches its spiritual fullness.

Pastoral Effectiveness of the Way of the Cross

Overall, the Way of the Cross in the BECs is considered quite effective in helping the faithful live the Lenten season, with a mean value of 3.308 (high category). However, the distribution of responses shows variation in experience, with those having lower participation frequencies tending to rate its effectiveness as moderate. In addition, this study identified several significant pastoral challenges. One of the main factors is the strength of local customs in the people's lives, which often clash with the worship schedule, especially in the form of traditional celebrations and long-lasting mourning rituals. In some cases, the implementation of the Way of the Cross must compete with traditional activities that require the full involvement of the faithful, thereby affecting attendance and the quality of their participation.

This situation shows that the Church's pastoral praxis cannot be separated from the sociocultural context in which it lives (Panda, 2017). The proposals from several BECs chairpersons to rearrange pastoral priorities during Lent—for example, by limiting or postponing certain traditional activities—reflect an awareness of the importance of maintaining sacred spaces for faith formation. Thus, the effectiveness of the Way of the Cross is determined not only by the quality of its liturgical implementation but also by the Church's pastoral ability to manage the tension between the demands of faith and the local cultural realities in Sumba.

Theological Synthesis and Pastoral Implications

The findings of this study confirm that the development of the people's faith through the Way of the Cross in BECs is an integral process that

involves cognitive, affective, and conative dimensions, thereby increasing Lenten awareness among the faithful. Faith within the Trilogy of Mind framework reaches its fullness not in mere knowledge or emotional experience but in the transformative praxis of life, because faith that does not lead to real action loses its vitality (cf. James 2:17; Harianto, 2022). However, the findings on the conative dimension indicate an imbalance between high participation in DFA and low practice of prayer, abstinence, and fasting. This phenomenon confirms that the main challenge of faith formation lies in the lack of integration between religious actions and their spiritual meaning.

Based on this theological synthesis, the pastoral implications of this study emphasize the need to strengthen integrative faith development at the BECs level. *First*, it is necessary to reorient the meaning of DFA so that it is not reduced to a financial obligation but is understood as an expression of repentance rooted in the practice of prayer and abstinence/fasting (Prasetya & Irawan, 2025). *Second*, contextual catechesis must be strengthened to lead the faithful to a more personal and practical appreciation, such as the programmatic "Bale-Bale Catechesis" (Si et al., 2024) and the "5–10 minute catechesis" before the Eucharistic celebration or Sunday worship (Jawan & Pius X, 2024).

Third, the devotional experience in the Way of the Cross needs to be explicitly integrated with sacramental life, especially the Sacrament of Penance, so that the conversion of the faithful during Lent does not stop at emotional or social experiences but achieves the full restoration of the relationship with God (CDWDS, 2001, n. 125). *Fourth*, the quality of the Way of the Cross should be improved by creating a conducive, reflective atmosphere that encourages a personal encounter with Christ (Simamora et al., 2022). Thus, the devotion of the Way of the Cross in BECs can function effectively as a means of holistic and transformative faith formation.

Conclusion

This study confirms that the Way of the Cross in BECs plays a significant role in building Lenten awareness among the faithful as an integral part of faith. Within the framework of the Trilogy of Mind, this awareness is seen in the interconnectedness of the cognitive, affective, and conative dimensions, where the faithful not only intellectually understand the meaning of Lent and live it emotionally but are also called to manifest it in concrete action as a transformative praxis of life. Thus, devotion to the Way of the Cross is not merely a routine religious practice but an existential encounter that connects the mystery of Christ's suffering with the concrete reality of people's lives.

However, the findings also reveal inequality in people's appreciation of faith, especially in the conative dimension. The high participation in the DFA is not balanced by prayer and fasting, thus suggesting a reductionist view of repentance. This phenomenon indicates a pastoral anomaly that poses a risk of the "administratization of faith," in which religious actions may be reduced to an administrative routine focused on financial contributions, without complete integration with the dynamics of Lenten spirituality. Therefore, from a theological perspective and in harmony with the Trilogy of Mind framework, this situation shows that the people's faith has not yet reached its fullness as a complete and transformative praxis. Furthermore, the pastoral challenges that arise, especially in relation to local customs and the social conditions of the people, further emphasize the importance of a contextual, integrative, and sustainable pastoral approach.

On the other hand, this study also shows that the Way of the Cross in BECs has great potential for building the social dimension of faith, especially by strengthening relationships among the faithful through the experience of *communio* and reconciliation. The dynamics of encounter in the spirit of *communio* open up space for concrete repentance, which needs to be deepened through integration with sacramental life, especially the Sacrament of Penance, so that repentance does not stop at the social level but reaches its fullness in relationship with God.

Based on these findings, it can be affirmed that the main challenge in fostering the people's faith is the lack of integration among understanding, appreciation, and acts of faith. Therefore, a pastoral reorientation is needed that emphasizes the intrinsic unity of prayer, fasting, and charity as a complete praxis of repentance. Consequently, the Way of the Cross in BECs needs to continue to be developed as a means of holistic, contextual, and transformative faith formation, so that it truly becomes a sustainable path of repentance for the lives of the faithful.

Based on the findings of this study, further research is expected to examine more deeply the relationship between the people's sociocultural and economic dynamics and their participation in and appreciation of faith within BECs' lives. In particular, the phenomenon of migration of the faithful due to economic demands and strong customary practices in the context of Wewewa in Southwest Sumba Regency—which affects the rhythm of religious life—is an important area for further research. This is why many young Catholics and families migrate outside the region to meet economic needs, in addition to customary obligations that entail high costs.

This condition not only contributes to the decline in the faithful's participation in church life at the BECs level but also gives rise to complex social consequences, such as the breakdown of family relationships, limited parental assistance for children, and disruption of the faith education process. Even at the reception of the Sacraments of Baptism and First Communion, there are situations in which children who are to receive the sacraments are entrusted to the BECs management because their parents are overseas. In addition, subsequent research can develop the use of the Trilogy of Mind framework in a broader pastoral context, both in devotion and other liturgical practices in the Catholic Church, to gain a deeper understanding of the process of fostering the people's faith as an integral and transformative praxis.

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