

Worship Leader Training (Theory and Practice) for Lay Pastoral Servants at the Sacred Heart of Jesus Parish, Tomohon

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ABSTRACT

Lay Pastoral Ministers (PPA) are laity who are called and sent among the faithful and the community to carry out the pastoral care of the local Church. PPA in the Parish of the Sacred Heart of Jesus Tomohon, specifically ministers in the field of spirituality numbered approximately 153 people spread across 51 groups of people called spiritual areas. The Spiritual Area is a Church Base Community (KBG) consisting of 30-40 families whose number of people is around 90-125 people per KBG. Thus, PPA in the Parish of the Sacred Heart of Jesus serves approximately 4,229 people. One form of service is the Liturgical Apostolic in the form of the Worship of the Word which is held regularly and other Worship such as the Thanksgiving Service and the Worship of the Spirits which are held in due time. Facing the needs of worship services, both held regularly and at any time, PPA generally has difficulties when it comes to leading worship. In general, they still use the old Code of Worship because PPAs have not received socialization and training on the use of the new Code of Worship formulation. Departing from the above problems, through this Faith-Based Community Service activity, the service and team and also through collaboration with the Spiritual Field of the Pastoral Council at the Sacred Heart of Jesus Tomohon Parish, will organize training activities for PPA, especially about leading worship. With the implementation of this training, it is expected to have a good and effective impact on PPA and other participants and also provide knowledge and skills so that worship in each KBG can be carried out properly and the faith of the people will grow and develop.

INTRODUCTION

Laity in the context of the Catholic Church can be defined as all people of Christian faith who do not belong to the group that receives holy orders and monastic status recognized in the Church (cf. LG 31) (Lazega & Wattedled, 2011; Pangemanan, 2022). This lay definition has two aspects, namely the theological definition and the typological definition. Theologically, Laity includes unordained members of the Church, including Monks/Nuns such as Sisters and Brothers who do not receive holy ordination (Benagiano & Mori, 2007). Typologically, laity are unordained members of the Church and are also not monks/nuns, so they do not include sisters and brothers. This definition is taken from Lumen Gentium, which uses a typological definition, and the term "layman" is then used according to that typological definition (Meyer dkk., 2022; Samson, 2020).

The relationship between laity and hierarchy in the Church is defined as a relationship of working partners in accordance with the teachings of the Second Vatican Council. The clergy (hierarchy) and laity have equal dignity, although their functions are different (Béraud, 2008; Cairoli, 2020). All

functions are considered equally sublime, provided they are performed with good motivation, for the sake of the Kingdom of God (Małecki, 2023).

The role of the Laity is often termed as the Lay Apostleship, with duties differentiated into internal and external Apostleship. Internal apostolate, or apostolate "within the Church," is an attempt to build congregations, which are mostly played by hierarchical ranks although Laity are also required to participate. The external apostolate, or Apostles "in the world order," is played more by the Laity, but the realization that apostolate in the Church also affects the world (Arboix-Alió, 2023).

The Laity were given the right to receive abundantly the spiritual treasures of the Church through the hierarchical ministering of the Shepherds, primarily through the word of God and the sacraments. They are also given the opportunity and obligation to express their views on the welfare of the Church. As part of the Church community, they are encouraged to follow Christ's example, be willing to accept the hierarchical Shepherd's instructions, and pray for their leaders (Firman & Lawang, 2016; Pranyoto, 2018).

The apostolate in the world order by the Laity is defined as their peculiar field of devotion, focusing on evangelism, sanctification of man, and bearing witness to Christ's work in worldly activities. The Church, defined as "Sign and Means of World Salvation," recognizes the autonomy of the world and its secular nature, opening dialogue and active involvement of the Laity in worldly tasks (Paulus II & Jesus, 1992; Yohanes Paulus, 1992).

Furthermore, in the apostolic context in the (internal) Church, the task of building the church is entrusted to the hierarchical class, but the Laity are also required to take part in it. Laity play a role in the duties of prophetess (preachers of the word), Imamah (sanctifying), and Royal (commanding), with specific duties that can be carried out according to their expertise and calling. The focus of community service activities is to improve the understanding and skills of lay pastoral ministers in preparing and leading word worship or word celebrations (Hong dkk., 2023; Zhang dkk., 2015).

Through fraternal association between Laity and hierarchical Shepherds, it is hoped that benefits will be created for the Church. Thus, the responsible consciousness and spirit of the Laity are strengthened, while their energies are more easily combined with the work of the Shepherds. Instead, Pastors are invited to recognize and promote the dignity and responsibility of the Laity in the Church. From this it can be hoped that better cooperation can be achieved to fulfill the mission of the Church for the life of the world.

METHODS

This literature review takes a systematic approach to exploring the concept of Laity in the context of the Catholic Church. By identifying primary sources, such as the documents of the Second Vatican Council and Lumen Gentium, and establishing criteria for inclusion, relevant literature on theological and typological definitions, relationships to the Hierarchy, roles in the Church, rights and duties, and lay apostolate can be found. Literature analysis highlights the difference between theological and typological aspects in the definition of the Laity, viewing their role as a Laity Apostolic in both the internal and external contexts of the Church. In addition, the literature explores the Laity's right to the spiritual treasures of the Church, their involvement in expressing views on the welfare of the Church, as well as their devotion to the world order with a focus on evangelism, human sanctification, and witness to the work of Christ. In a synthesis of findings, this review literature presents a holistic picture of the roles and responsibilities of the Laity, highlights their relationship with Shepherds, and evaluates its potential implications for the mission of the Church. The conclusion of this literature review provides a solid foundation for an in-depth understanding of the concept of Laity in the Catholic Church as well as providing direction for further Church research and practice.

RESULTS

By laity we mean all people of Christian faith who do not belong to those who receive holy orders and recognized monastic status in the Church (cf. LG 31). The lay definition in practice and in Church documents turns out to have two kinds:

1. Theological definition: Laity are unordained citizens of the Church. Thus, Laity includes Monks/Nuns such as Sisters and Brothers who do not receive holy orders.
2. Typological definition: Laity are unordained members of the Church nor are monks/nuns. Therefore the Laity does not include the Sisters and Brothers
3. This definition is quoted from Lumen Gentium which apparently uses a typological definition. And henceforth the term "Layman" used is in accordance with the typological understanding above.

Public Relations and Hierarchies as Work Partners

In accordance with the teachings of the Second Vatican Council, clergy (hierarchies) and laity have the same dignity, only different functions. All functions are equally sublime, as long as they are carried out with good motivation, for the sake of the Kingdom of God.

Public Role

The role of the Laity is often termed as the Lay Apostleship whose duties are distinguished as internal and external Apostleship. Internal apostolate or apostolate "within the Church" is the apostolate of building up congregations. This apostolate is more of a hierarchical rank, although the Laity are required to also take part in it. The external apostolate or Apostleship "in the world order" is more played by the Laity. But it must be realized that the Apostles in the Church also boil down to the world. The Church is not present in this world for herself, but for the world. The Church exists to build the Kingdom of God in this world

Hearken to Church Doctrine

"From the spiritual wealth of the Church the Laity, like all people of the Christian faith, are entitled to receive abundantly through the ministry of hierarchical Shepherds, especially the help of the word of God and the sacraments. Let the Laity express their needs and desires to the Priests, with freedom and belief, as befits the children of God and the brethren in Christ. It is only their knowledge, competence and capacity that the Laity have the opportunity, sometimes even the obligation, to express their views on matters concerning the welfare of the Church. When that happens, let it be carried out through the institutions established by the church for it, and always honestly, firmly and wisely, with respect and love towards those, who by sacred duty act in the name of Christ.

Let the Laity, like all people of the Christian faith, follow the example of Christ, who by his obedience unto death, opened a happy way for all, the way of freedom of God's children. Let them with Christian obedience be willing to accept what the hierarchical Shepherds ordained insofar as presenting Christ, as teacher and leader in the Church. And let them not forget to pray in the presence of God their leaders, for they watch because they will give an account of our souls, that they may exercise gladly without complaint (cf. Hebrews 13:1).

Instead, hierarchical Pastors should recognize and promote the dignity and responsibility of the Laity in the Church. And let them be given liberty and freedom to act; In fact, they deserve to be given heart, to spontaneously start activities as well. Let the Shepherds with fatherly love, attentive in Christ, consider the initiatives, proposals and desires put forward by the Laity. Let the Shepherds carefully recognize the proper freedom that exists in all citizens of the worldly community.

From the fraternal association between the Laity and the Shepherds can be expected many benefits for the Church. Thus the laity are strengthened responsible awareness and increased spirit. Moreover, the labor of the Laity is more easily combined with the work of the Shepherds. Rather, aided by the experience of the Laity, the Shepherds were able to make clearer and more accurate affirmations in spiritual and temporal matters. Thus the whole Church, confirmed by all its members, will perform more precisely its mission for the life of the world. (Lumen Gentium article 37)

Apostleship in the World Order (external)

Based on his special calling, the Laity is tasked with seeking the Kingdom of God by working on worldly things and arranging them according to God's will. They live in the world, that is, in all and every office and activity of the world. They are called by God to perform their special duties and are guided by the spirit of the gospel. They can sanctify the world from within like leaven (cf. LG 31). The Laity can exercise their Apostleship by evangelizing and sanctifying human activities and permeate and solidify the spirit of the Gospel into the "world order" in such a way that their activities truly bear witness to the work of Christ and serve the salvation of man. In other words, the "world order" is the typical field of service of the Laity. The lives of families and communities struggling in the fields of ipoleksosbudhamkannas should be their field of devotion.

Today, many of us see the Apostleship in the world order not as an Apostolic activity. They think that the Apostleship deals only with spiritual matters that are sacred, holy, all-religious, and that concern activities within the scope of the Church.

With the understanding of the church as the "Sign and Means of World Salvation" raised by *gaudium et Spes*, where the autonomy of the world and its secular nature are recognized, the world and its environment began to be accepted as partners of dialogue can enrich each other. People begin to realize that carrying out worldly duties is not only based on reasons of citizenship in society or country, but also because of the encouragement of our faith and Apostolic duty, provided it is well motivated. Faith not only connects us to God, but also connects with our neighbors in this world

Apostleship in the Church (internal)

Because the Church is the People of God, it must truly be the People of God. He should consolidate himself to truly become God's People. This is the task of building up the church. This task may be called internal apostolate. This task is basically entrusted to the hierarchical group (hierarchical apostolate), but the Laity is also required to take part in it. The Laity's involvement in the task of building up this church was not due to being an extension of hierarchy or assigned to hierarchy, because of his baptism he got that task from Christ. Laity should participate in the tri-task of the church. 1) In the duties of a prophetess (preacher of the word), a layman can teach religion, as a catechist, lead Bible study or faith study activities, etc.

In the duty of Imamiah (sanctifying), a layman can - lead prayers in meetings of the people;

1. Leading a chorus or chant in worship; - divide communion as a prodeacon; and - become servants of the son of the Altar, etc
2. In the duties of a prophetess (preacher of the word), a layman may: - be a member of the parish council,
3. Become a section chairman, ward or region chairman, and so on.

In connection with community service activities, the focus of this activity is: increasing the understanding and skills of lay pastoral ministers in terms of preparing and leading word worship or word celebrations both carried out regularly, and carried out in accordance with important family events or groups of people who hold worship.

Implementation Process

In principle, this community service activity is carried out to answer the needs of lay pastoral ministers at the Sacred Heart of Jesus Tomohon Parish. The need in question is about a correct understanding of the guidelines for word worship and the skill of leading the worship of the word or celebration of the word. For this reason, in order for genuine needs to be met, a certain amount of data from the parish is needed about the needs of lay pastoral ministers related to liturgical apostolic work in the field of worship. To obtain this data, it is necessary to make observations and / or interviews and documentation as necessary.

Core Activities

The first step is to make material in the form of a guidebook for participants and also in the form of presentations (power points) which include: 1) Lay Spirituality, 2) Routine Word Worship, 3) Spirit Word Worship, 4) Thanksgiving Worship and 5) Practical Guidelines for Compiling Sermons.

The second step, the presentation of the material is carried out in stages according to the theme, starting with the first theme, Lay Spirituality. Training is provided through theoretical explanations followed by practice. Technically, each participant gets a guidebook. The resource persons presented the material that had been prepared in the form of presentations, and at the end of the meeting deepened the material in the form of questions and answers, group discussions and practices. This step applies equally to 5 themes and is implemented from August 2023 to November 2023 with an allocation of 24 hours.

The third step is group practice. The participants who have attended this training are asked to practice every material that has been given. Meanwhile, resource persons and partners will observe and provide evaluations and assessments to each practice participant. In this way, it is hoped that participants really understand and are able to practice well and correctly the guidelines for word worship in their respective groups of people

The fourth step, as a follow-up to this activity, resource persons as devotees and partners will conduct direct monitoring and evaluation to several groups of people when the word service is held. The tools used are questionnaires that will be answered by worshippers as well as by devotees and a number of representatives of the people as partners.

Concluding Activities

Community Service Activities in each implementation according to the theme will be made a report as an accountability for service to the government c.q Catholic Bimas Ministry of Religion of the Republic of Indonesia and to the STP Don Bosco Tomohon institution (Yohanes Paulus, 1992).

CONCLUSION

Lay Pastoral Ministers (PPA) play a crucial role in the pastoral care of the local Church, particularly in the Parish of the Sacred Heart of Jesus Tomohon. With approximately 153 individuals serving in 51 spiritual areas, they reach out to around 4,229 people, forming Church Base Communities (KBG) of 30-40 families each. Despite their dedication, PPAs face challenges, particularly in leading worship services, as they still rely on the old Code of Worship due to a lack of socialization and training on the new Code of Worship formulation. Recognizing this issue, a Faith-Based Community Service initiative, in collaboration with the Spiritual Field of the Pastoral Council, aims to address this gap by organizing training activities for PPAs, specifically focusing on worship leadership. The anticipated outcome of this training is to enhance the effectiveness of worship services, fostering spiritual growth within the community and ensuring that the faith of the people continues to flourish. Through collaborative efforts, this initiative strives to empower PPAs and participants, providing them with the necessary knowledge and skills for conducting worship in accordance with the new Code of Worship, thereby contributing to the overall development of faith within the Parish.

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