



## Possibilities and Opportunities for Undertaking the Liturgical Education of Children in The Archdiocese of Samarinda, East Kalimantan, Indonesia

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### A B S T R A K

**Abstract:** *This article discusses possibilities and opportunities for undertaking the liturgical education of children. Liturgical education is very important for every person in the Church—from bishops, priests, and seminarians, to lay people. But a suitable and proper liturgical education should begin gradually from an early age, from childhood to adulthood. Liturgical education should begin from childhood so that growing up into mature and responsible adult children can truly be strong pillars for the future of the Church and of society. Liturgical education of children in the Archdiocese of Samarinda faces the various challenges and the possibilities obtaining in the Archdiocese. The Archdiocese of Samarinda has programs that concern the liturgical education of children. This liturgical education of children programs is expected to be able to help faces various challenges in the Archdiocese and find a new solution that make the programs more effective and stimulating.*

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### Introduction

Given the many and considerable challenges that face the Archdiocese of Samarinda in undertaking the liturgical formation and education of the faithful under its pastoral care, taking advantage of every opportunity and possibility that is made available and open becomes a must for this particular local Church. Regarding the liturgical formation and education of children, such opportunities are directly related to the sacraments, especially those of Christian Initiation, and to the celebration of feasts in the liturgical year. The local Church of Samarinda will do well to assist and support the family in seeing the children through their process of integration into the Catholic faith and in sustaining them in it.

## **Assisting Parents in the Baptismal Journey**

Baptism is the first step of initiation into the Catholic Church.<sup>1</sup> It celebrates the entry of persons into the Christian Community in the hope that they will be supported and nourished in their faith development as well as become active members of the Church. Baptism of infants, rather than adult baptism, is the prevalent practice in the Archdiocese of Samarinda. In relation to baptism the Archdiocese does not wish parents to take this step lightly or without sufficient awareness of the commitment they are undertaking.<sup>2</sup> For this reason the Archdiocese of Samarinda earnestly seeks to help parents to prepare for the baptism of their children, so much in keeping with one of the Church's sound tradition of preparing candidates fittingly for Christian initiation. The diocese, through the parish priests, would like to ensure that the parents know what their commitment involves. Since baptism is the beginning of a journey, it requires preparation. The preparation and guidance of parents for infant baptism is set out in the Policies and Guidelines for the Liturgy in the Archdiocese of Samarinda. It contains the following items:

### 2.1.1. Infant Baptism<sup>3</sup>

#### 2.1.1.1. Requirements for Infant Baptism

- a) The marriage of the parents must be valid and sacramental, but in other circumstances, submitted to pastoral considerations for the sake of the salvation of the souls.
- b) Parents should follow the guidance and preparation of parents for infant baptism.

In the whole territory of the Archdiocese of Samarinda, it is required for infant baptism that the parents of the infant are married sacramentally, not only civilly. The reason is that the government of Indonesia has established a government regulation that couples can enter into civil marriage provided that they are married according to their religion. So if the couples are not married according to their religion, the government will not accept their application for civil marriage.

For the sake of the salvation of souls and pastoral considerations, the Archdiocese of Samarinda may still baptize infants and children whose parents are unmarried in the Church sacramentally, but on strict conditions that the couple will eventually undergo *Nikah Adat* (the customary marriage), and are also active in parish church activities. At the time of enrollment, parents of infants who are not sacramentally married in church will be directly enrolled for the marriage preparation course held at the parish.

The request for preparation of parents for the baptism is submitted to the parish priest and is usually done one day before the infant baptism. This preparation should be followed by all parents of infants who will receive the sacrament of baptism. In this preparation parents are instructed about the sacrament of baptism that their infants will receive, especially on the importance of Baptism and the part that the Catholic community plays in the faith formation of the children.<sup>4</sup> A child is, therefore, baptized in the faith of the Church, a

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<sup>1</sup> Sacred Congregation for Divine Worship, "General Introduction to Christian Initiation," n. 2-4, in International Commission on English in the Liturgy, *The Rites of the Catholic Rites as revised by the Second Vatican Ecumenical Council 1*, Collegeville 1990, 3-4.

<sup>2</sup> Cf. A. J. Chupungco, "The Celebration of Baptism: Its Symbolic and Catechetical Aspects," in *Liturgy for the Filipino Church*, ed. J. Manabat, Manila 2014, 82.

<sup>3</sup> Liturgical Commission of the Archdiocese of Samarinda, "Policies and Guidelines of the Liturgy in the Archdiocese of Samarinda," 11.

<sup>4</sup> Cf. Sacred Congregation for Divine Worship, "Introduction to the Rite of Baptism for Children," n. 5.1-5, in International Commission on English in the Liturgy, *The Rites of the Catholic Rites as revised by the Second Vatican Ecumenical Council 1*, Collegeville 1990, 367-8. These paragraphs of the *Praenotanda*, which come under the heading "Ministries and Roles in the Celebration of Baptism," discuss ministry and responsibility of parents in the baptism of children.

faith proclaimed for them by the parents, and their godparents.<sup>5</sup> Together with the godparents, parents represent both the local Church and the whole society of saints and believers. The role of a Catholic parent, their duties and responsibilities for the infants who will be baptized especially concerning their formal and spiritual education, and the manner of receiving the sacrament of baptism are explained. It is desirable that both parents should attend this preparation and, where possible, also the godparents.

Baptism of course is not the end of the journey; it is only the beginning.<sup>6</sup> Baptism is the first of the three Sacraments of Initiation. In baptism, the faithful are born of water and the Spirit, the faithful are given the ability to walk in new life, and fulfill Christ's command to make disciples of all nations, baptize them in the name of the Father, and of the Son, and of the Holy Spirit.<sup>7</sup>

Baptism is the beginning of a child's journey together with his or her parents in the faith community, the Catholic Church.<sup>8</sup> Since parents chose Baptism for their child, it is up to the parents to accompany their child and help them grow in faith.<sup>9</sup> Their responsibility toward their children does not end at the moment or on the day of their children's reception of baptism. This parental guidance and support for their children's baptismal faith must be an ongoing and constant thing. They have to come to Mass regularly. In church, they are to sit near the front where the child can see the altar. They are asked to generously use the signs and symbols of Baptism in the day-to-day life of the child, such as: The Sign of the Cross, the Lord's Prayer, the Hail Mary, the Glory Be and the Apostles' Creed. With these practices, the parents have already started preparing for the next step of their child's initiation. Baptism leads to the reception of Confirmation, the deepening of the grace of the Holy Spirit, to help the faithful continue their journey as disciples;<sup>10</sup> and Confirmation leads to the Eucharist, when the faithful become full members of the Church and advance with all humanity to share in the body and blood of God, to be united through the communion of the body and blood Christ, and strengthened again to live as disciples.<sup>11</sup>

### **Preparing Children for First Confession**

In the light of the established practice of the Church as has been explicated above, the following is articulated in the Policies and Guidelines for Liturgy in the Archdiocese of Samarinda section 2.3.1. no. 4 regarding the Sacrament of Penance:<sup>12</sup>

The Sacrament of Penance is to be availed of prior to receiving the following sacraments: confirmation, first communion, marriage. For the Anointing of the Sick, confession is to be made, if possible, depending on the condition of the sick person.

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<sup>5</sup> Cf. Rite of Baptism for One Child, n. 93, the minister's words to the parents and godparents at the Renunciation of Sin and Profession of Faith.

<sup>6</sup> Cf. Sacred Congregation for Divine Worship, "Introduction to the Rite of Baptism for Children," n. 3, 366.

<sup>7</sup> Cf. Mt 28:20.

<sup>8</sup> Cf. Sacred Congregation for Divine Worship, "Introduction to the Rite of Baptism for Children," n. 5.1-5, 367-8.

<sup>9</sup> Cf. Cf. Rite of Baptism for One Child, n. 77. The exchange between the minister and the priests expresses this parental responsibility that emanates from a child's baptism: "You have asked to have your child baptized. In doing so you are accepting the responsibility of training him//her in the practice of the faith..."

<sup>10</sup> Pope Paul VI, Apostolic Constitution *Divinae consortium naturae* on the Sacrament of Confirmation (August 15, 1971), in International Commission on English in the Liturgy, *The Rites of the Catholic Rites as revised by the Second Vatican Ecumenical Council 1*, Collegeville 1990,472.

<sup>11</sup> Sacred Congregation for Divine Worship, "Introduction to the Rite of Confirmation," n. 3, in *The Rites*, 479.

<sup>12</sup> Liturgical Commission of the Archdiocese of Samarinda, "Policies and Guidelines of the Liturgy in the Archdiocese of Samarinda," 16.

In the Archdiocese of Samarinda, going to first Confession is part of the preparation for the reception of Holy Communion for children. This is the Archdiocese's way of realizing what the teachings of the Church, including that which is contained in the Catechism of the Catholic Church, stipulate in this regard: "Children must go to the sacrament of Penance before receiving Holy Communion for the first time".<sup>13</sup> The same Catechism explains why this must be so:

When receiving the Eucharist, we must prepare ourselves for so great and so holy a moment. St. Paul urges us to examine our conscience: "Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment upon himself. Anyone conscious of a grave sin must receive the sacrament of Reconciliation before coming to Communion."<sup>14</sup>

In other words, Mother Church is always concerned that her children, both kids and adults, are always worthy of receiving so great a sacrament as the Eucharistic Body and Blood of the Lord.

Some people might raise the objection that children are too young to understand what sin is all about, and it makes no sense for an innocent child to be confessing his sins. Most Christian communities, in line with the official teaching of the Church as articulated above, would respond to this objection saying that if a child is deemed ready to receive the Eucharist, it means that the child has attained the use of reason sufficient to understand that it is Jesus who is present in the consecrated Host.<sup>15</sup> Having reached the age of reason, it is assumed that the child is old enough to understand, in at least basic way, that some actions are right and some are wrong and that it is good to do what is right, and bad to do what is wrong. Thus, every first communicant should have at least an elementary grasp of what it means to sin. Given man's fallen nature, the implication is that once a child has reached the age of reason, a child has begun to commit certain sins.

Catechesis for children must help the child recognize moral good and evil, repent of wrongdoings, and turn for the forgiveness of Christ and the Church. It should encourage the child to see that, in this sacrament, faith is expressed by being forgiven and forgiving. It should encourage the child to approach the sacrament freely and regularly.

Catechesis on the Sacrament of Reconciliation (Penance) is to precede First Communion and must be kept distinct by a clear and unhurried preparation. This is to be done so that before receiving First Communion, the child would have been familiar with the revised Rite of Reconciliation and would be at ease with the reception of the sacrament. The Sacrament of Reconciliation (Penance) normally should be celebrated prior to the reception of First Communion. Because continuing a lifelong conversion is part of what it means to grow in faith, catechesis for the Sacrament of Reconciliation (Penance) must not be a one-shot affair but an ongoing one. Children have a right to a fuller catechesis each year, especially on the liturgy-the sacraments, especially the Eucharist. Lent is an especially appropriate season for this.<sup>16</sup>

Children should be well prepared for First Penance/Reconciliation. Parents and pastors, along with the catechetical team, have the responsibility to provide catechesis that allows the child to come to know God's mercy and forgiveness, and the reality of sin. The catechesis

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<sup>13</sup> Cf. Libreria Editrice Vatican, *Catechism of the Catholic Church*, Città del Vaticano 1993, n. 1457. Henceforth, this document shall be referred to as CCC.

<sup>14</sup> CCC, n. 1385.

<sup>15</sup> Cf. Pope Pius X, *Quam Singulari*.

<sup>16</sup> Cf. CCC, n. 1457.

should genuinely provide for the child's interest and excitement to approach the sacrament. It should be very simple and in keeping with what is required for the first confession of young children, namely:<sup>17</sup>

- a) an ability to distinguish between right and wrong,
- b) an awareness of the need for forgiveness,
- c) a trust in the Father's forgiving love,
- d) an ability to express both sorrow and a desire to change,
- e) an ability to describe wrongdoing in his/her own words, and
- f) an ability to understand that reconciliation is also between the penitent and the community.

Since parents are the primary teachers of their children in the ways of faith, they need to understand the role of Reconciliation in their own lives. Thus, parishes are to provide ongoing catechesis for parents about the role of Penance/Reconciliation in the development of faith. As parents are informed, they can form their children in the faith, and all participate in the transformation of the world. The content of this catechesis must be oriented to ongoing conversion:<sup>18</sup>

Conversion is accomplished in daily life by gestures of reconciliation, concern for the poor, the exercise and defense of justice and right, by the admission of faults to one's brethren, fraternal correction, revision of life, examination of conscience, spiritual direction, acceptance of suffering, endurance of persecution for the sake of righteousness. Taking up one's cross each day and following Jesus is the surest way of penance.<sup>19</sup>

As far as small children are concerned, therefore, forming in them the habit of confessing their sins, whether grave or not, should then make it all the easier for them to turn to the confessional in their later years, should they have the misfortune to commit grave sin. On a theological note, one can also reasonably hope that the practice of frequent confession which imparts grace to the penitent should spiritually strengthen a person so as better to resist temptations to mortal sin in the future.<sup>20</sup> The preparation for the First Confession of children in the Archdiocese of Samarinda is part of the preparation for the reception of the First Communion for children.

### **Preparing children for First Communion**

In the Archdiocese of Samarinda. In recognition of the matters discussed above regarding First Communion of children, the Policies and Guidelines of the Liturgy in the Archdiocese of Samarinda have this to say:

#### 1.4.4. First Communion<sup>21</sup>:

- a) First Communion is given to children who are able to use their minds and have enough understanding, children who are about 10 years old and have been carefully taught the Church's faith on the Eucharist as the sacrament of the presence of Christ, the living God.
- b) The first Communion of children must always be preceded by confession and sacramental absolution.

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<sup>17</sup> USCCB, National Catechetical Directory, n. 135-136.

<sup>18</sup> Cf. Sacred Congregation for Divine Worship, "Introduction to the Rite of Penance," n. 7 a-b, in *The Rites*, 530-31.

<sup>19</sup> CCC, n. 1435; Cf. *Lk* 9:23.

<sup>20</sup> Cf. CIC, c. 988 # 2.

<sup>21</sup> Liturgical Commission of the Archdiocese of Samarinda, "*Policies and Guidelines of the Liturgy in the Archdiocese of Samarinda*, 6.

- c) First Communion must always be ministered by priests and never celebrated outside the Eucharistic Celebration.
- d) The first communion of children should be held, for example on Sundays between the second Sunday of Easter and the sixth, on the Solemnity of the Body and Blood of Christ, or one of the Ordinary Sundays since every Sunday is the day of the Eucharist.

The Eucharist is "the source and summit of the Christian life".<sup>22</sup> The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it.<sup>23</sup> So important is this sacrament that the preparation of a child for it must be accorded the best cooperative effort of parents, catechists and pastor. Each has a significant and vital role to play in assisting the child's maturing concept of the Eucharist. The reality that what appears to be bread and wine is actually the real Body and Blood of Christ must be taught in a way that helps the child develop an understanding of and love of this mystery. From the experiences of sharing, listening, eating, conversing, giving, thanking and celebrating, children will be able to begin to grasp the abstractions of "unity" and "belonging". Understanding these concepts and becoming familiar with the principal events in Jesus' life help children to participate meaningfully in the celebration of the Eucharist.

As was mentioned above, catechetical instruction should always address the child at his/her age level and provide what is required by the First Communion of a young child, namely:

- a) the ability to understand that Eucharist is different from ordinary bread and wine,
- b) the desire to receive Jesus in communion,
- c) and an understanding of the faith appropriate to one's age

Such instruction has also to include learning the prayers identified with being Catholic, as well as the development of a lively affection for the reception of the sacrament. The primary decision regarding when a particular child is ready to celebrate the Sacraments of Penance-Reconciliation and of the Eucharist rests with the parents and child. The child is initiated into the ongoing sacramental life of the whole Church and if adequate preparation has taken place, the parish priest and catechists can do their part in helping the parents to judge an individual's readiness.

In the Archdiocese of Samarinda, the preparation for the acceptance of First Communion for children is done during the Lenten Season, until the First Communion celebration on the Solemnity of the Body and the Blood of Christ. This preparation which takes place for almost three months, from March to May, is an opportunity for providing liturgical education to children, beginning with the introduction to the sacraments, especially the Sacraments of Penance and the Eucharist, the rites of Catholic worship, the prayers that the children must know and memorize: the Sign of the Cross, the Lord's Prayer, the Hail Mary, the Glory Be, the Apostles' Creed, the names of the seven sacraments, Capital Sins, Angelus, Regina Caeli (Queen of heaven), the Act of Contrition, the Gifts of The Holy Spirit. By the end of May the children are examined on their proficiency with the Basic Catholic prayers, the Ten Commandments of God, and the Precepts of the Church.

Catechesis for First Communion is conducted separately from introductory catechesis for the Sacrament of Reconciliation (penance), since each sacrament deserves its own focused preparation. Continued catechesis is given yearly in all catechetical programs for children in as much as the sacraments require a lifelong study and prayer.

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<sup>22</sup> SC 10.

<sup>23</sup> CCC, n. 1324.

### **Training and Forming Children to become Altar Servers**

In the Archdiocese of Samarinda there is a tradition of recruiting prospective members for the group of altar servers from among those who have just received First Communion. The requirements for admission to become a member of altar servers' group include being a baptized Catholic, domiciled in their respective parishes, having received First Communion, being at least 11 years old and maximum 14 years old. The age of altar servers is 16 years old or are already in Grade 11, diligent and faithful in duty, knows the Eucharistic celebration procedure (the rites), as well as the things needed for the Eucharistic celebration (eg. candles, ciborium, corporal, purificator, pall, chalice, lavabo, paten, thurible & boat, cruets and tray, etc.). These are to be taught during the new altar servers' training program.

The altar servers who are 16 years old and above can serve as trainers and mentors for the new members of the altar servers' group. The recruitment of the new altar servers in the Archdiocese of Samarinda is held every July or October, or close to the Christmas celebrations. After the selection period, in December, the Altar Servers Trainers' Team holds first interview for the new candidates of the altar servers. After the first interview, the Trainers' Team immediately proceeds to the interview of the new candidates for altar servers together with their parents. Interviews are more an assessment of the character of the new candidates, on their readiness to serve responsibly, and on the role of parents in the success of the new candidates of altar servers.

Training and formation of altar servers is held for 3 to 5 months at the parish meeting hall on Saturday and Sunday. If a candidate misses to be present in three meetings, he will be declared disqualified. After the training and formation is completed, the altar server candidates join the retreat with altar server members who are still actively serving so that they would become more familiar with each other. At the end of the retreat, the Eucharist is celebrated and induction takes place, presided over by the parish priest. Thereafter, the new altar server members are assigned to serve in Eucharistic celebrations along with the active members who have experienced serving in Eucharistic celebrations. The goal is for the new members to learn from the old members who have long been active in serving the Eucharist in church. The old members can be relied upon to fix the situation in case the new members commit some error or miss on some things they have to do.

The purpose of training and forming the altar servers is oriented not only to helping priests in the celebration of the Eucharist, but also to strengthening the young people's faith through personality development activities, such as Basic Leadership Exercises, retreats, out-bound, and spiritual tours. The altar servers' organization is not to lag behind in Catholic faith development.

### **Training and Forming Children to become Lectors**

While lectors who serve in the Archdiocese are ordinarily adults, this does not exclude the possibility of children and younger adolescents from serving as lectors, particularly in Masses with children, school Masses, or family Masses. In these instances, those who will serve as lectors should be chosen primarily according to their competence at proclaiming the Word of God, and not solely for the sake of providing an additional means of liturgical participation. Children and younger adolescents who serve as lectors in their parish or school do not need to attend a training program, and are not issued mandates for their service. However, they should be carefully taught the meaning of sacred Scripture as the Word of God, and receive training for their service.

At a meeting of the Indonesian bishops' conference in 1977, one particular Sunday within the liturgical year was designated as the National Bible Sunday. The bishops selected the first Sunday of September.<sup>24</sup> As envisioned by the bishops, the faithful's desire to read and deepen the Scriptures grew; one week is not enough to hold activities around the Holy Scripture. Thus, these activities took place throughout September and until now September became the month devoted by the Catholic Church of Indonesia as the National Bible Month.

In the month of September the Archdiocese of Samarinda holds various activities related to the Holy Scripture, beginning from stations, parishes, monasteries, Catholic schools, and sectoral groups. Some of these activities are: Holy Scripture reading contests, Holy Scripture study and sharing in stations and parishes, book fairs, and so forth. The first Sunday of September is especially celebrated as the National Bible Sunday. A liturgical service takes place with special rites, e.g. procession with the Bible and its enthronement. A Holy Scripture reading competition is also held for children who have received First Communion. The purpose of this contest is to motivate gifted children to read the Holy Scripture as part of tapping and preparing them as lectors for liturgical celebrations for children, such as school Masses, Christmas Mass for children, Sunday school Mass, and Mass for altar servers. Children who are proficient in reading the Holy Scripture are also tapped to read the prayers of the faithful in special celebrations for children. This also serves to motivate and equip them for active participation in the celebration of the Eucharist and the other sacraments according to their abilities. The five winners in this competition are those who are further trained to become lectors. The role of parents is needed here especially in training and assisting their children to read the Holy Scripture at home and bring them to church for their liturgical ministry.

What the Archdiocese of Samarinda is trying to accomplish here is based on the spirit of the Directory for Masses with Children. In many places parish Masses are celebrated, especially on Sundays and holy days, at which a good many children take part along with the large number of adults. On such occasions the witness of adult believers can have a great effect upon the children. Adults can in turn benefit spiritually from experiencing the part that the children have within the Christian community. The Christian spirit of the family is greatly fostered when children take part in these Masses together with their parents and other family members.<sup>25</sup>

Can children be lectors and psalmists in the celebration of the Eucharistic? This question is answered in DMC no. 18: "It may also be very helpful to give some tasks to the children. They may, for example, bring forward the gifts or perform one or other of the songs of the Mass." The role that children can play in liturgical celebrations may be further expanded to include that of being lector and psalmist, provided the children are well prepared and able to perform their duties properly as lectors and psalmists.<sup>26</sup>

### **Liturgical Education of Children through Sunday School Programs**

In the Archdiocese of Samarinda, the Commission of *SEKAMI* is the busiest commission because it often holds activities in the parishes. Sunday School activities are held by *SEKAMI* every Sunday, whether in the morning or evening, during the celebration of the Eucharist, so the children do not feel bored and do not interfere with the ongoing Eucharistic celebration. The Sunday School activities that are conducted by *SEKAMI* in the Archdiocese of Samarinda take the form of Liturgy of the Word for children, adapted to the

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<sup>24</sup> Cf. *Sejarah Bulan Kitab Suci Nasional*, September 2, 2014, in <<http://indonesia.ucanews.com/2014/09/02/sekilas-sejarah-bulan-kitab-suci-nasional/>> accessed on April 10, 2018.

<sup>25</sup> DMC, n. 16.

<sup>26</sup> DMC, no. 18.

situation and conditions that exist in each parish in Indonesia, especially in the Archdiocese of Samarinda. The goal is for children to be close to the Word of God that is read at the ongoing Eucharistic celebration. The Gospel reading of the Sunday Mass is used with the help of songs and games performed in these Liturgy of the Word for children. Through games and songs, it is hoped that children will be able to easily understand the reading of the gospel from the Sunday Mass.

The Sunday School activities organized by *SEKAMI* are divided into two age groups:<sup>27</sup>

### **1. Group of 3-6 years**

The teaching model is composed of games, songs, Bible stories and prayers together. In this way, it is hoped that the children will know better the Catholic faith and, having come to know Jesus better, desire to be brought closer to Him. The children also begin to be taught the basic Catholic prayers: the Sign of the Cross, the Lord's Prayer, the Hail Mary, the Glory Be and the Apostles' Creed. They are likewise introduced to the parts (rites and prayers) of the celebration of the Eucharist, so that during the Eucharistic celebration, they are more calm, quiet, and know the purpose of the celebration they participate in.

### **2. Group of 7-10 years old**

This group is composed of children who are being prepared for the reception of First Confession and First Communion. The goal is for the children to understand more the Sacraments of Penance and the Eucharist.

The faith formation program for children through Sunday School aims to build up and bring to maturity the religiosity of the children. With the help of faith formation, it is hoped that the children will live their faith by becoming more mature and more responsible. It capitalizes much on the expectation that the family is the first and foremost place for the faith development of children through the teaching and examples given by parents and other family members. The family becomes the first and primary place where children learn and know the Catholic faith.

The faith formation that children receive from their families is intended to be reinforced through the teaching of the Sunday School and the example of the life of the teachers. It is not a substitute, however, but a complement to the children's faith formation obtained in the family. The children's faith also develops through the influence of their relationship with their friends and peers. Instructional resources that children are able to access easily through the development in communication and technology, especially information technology, and the development of human thought can also help if these are properly supervised and refereed by those in charge of the children's education.

Through Sunday School conducted by *SEKAMI*, the Archdiocese of Samarinda tries to reach out to the children and to instruct them in the Catholic faith from an early age so that they can survive in the predominantly Muslim environment, specifically by making them actively involved in liturgical activities and church services through children's Liturgy of Word, altar servers' training, children's choir, catechetical quiz and Scripture contest as well as recollections and retreats for Sunday School and Altar Servers. In other words, *SEKAMI* becomes a place where children are taught the Catholic faith in a more intense way and as a parochial way of helping Catholic families in the formation of faith and education of liturgy for the children.

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<sup>27</sup> Cf. Daniel Boli Kotan, *Katekese Bagi Anak Usia Dini*, February 26, 2014, <http://www.komkat-kwi.org/node/45> accessed on April 10, 2018.

## **Incorporating Elements of Liturgical Education in Religious Education in Catholic Schools**

Schools play an important role in helping parents educate their children. In this case, the school is not only tasked to foster the intellectual growth of the child, but also to develop in them the ability to act wisely, to discern and sort out the good from the bad, to carry on the good tradition of the previous generation, and to prepare the children for life according to their chosen profession in the future. The purpose of the school is not only to teach, but also to form children toward becoming a holistic person. Schools not only have to teach them academically, but also to work hard to bring them to holiness. Man is body and soul, so a good Catholic school must not only fill the heads of his students with information but must also fill the hearts of his students with Christian faith, hope, and love. The Catholic school must instill in the hearts of its students, love and service for others, the nation, and God.

Education in Indonesia is regulated by the Constitution of the Republic of Indonesia Year 1945. Article 31 paragraph (3) mandates that the government seek and organize a national education system which enhances faith and piety and noble character in order to educate the life of the nation and constitution. On the basis of such mandate has been issued Law Number 20, Year 2003, on the National Education System and, in 2013, treated the Regulation of Minister of Education and Culture No. 65, and the Standard Process of Basic and Intermediate Education which articulated the need for a learning process using scientific approach.<sup>28</sup>

Application of the scientific approach in this learning process is mentioned as the characteristic and strength of the Curriculum 2013. Many experts believe that through a scientific approach, in addition to making learners more active in the acquisition of knowledge and skills, learners can also be encouraged to conduct an investigation in order to discover the facts of a phenomenon or event. That means, in the learning process learners are taught and trained to find the scientific truth in seeing a phenomenon. They are trained to be able to think logically, gradually and systematically, using high-level thinking capacities (High Order Thinking / HOT).<sup>29</sup>

Application of a scientific approach in the Catholic Religion Subject Model and Character Education (*Pelajaran Budi Pekerti*) still needs to be properly understood because, needless to say, the approach to understanding in the field of religion is very different from the scientific approach in other fields of science. Not all religious content can be elaborated and understood scientifically. It would make matters of religion seem to be completely logical and tangible. The field of religion has a divine dimension and a mystery that can not be fully explained and approached scientifically.

The learning process in Catholic Religious Education, usually begins by expressing actual experiences, gone through by self or others, both heard, perceived and seen (Observing). The expressed experience is then questioned so that it can be seen critically as the primary concern in the experience, and God's will behind the experience (Questioning). The search for an answer to God's will behind our daily experience is done by searching for answers from various sources, mainly through Scripture, the Liturgy of the Church and Tradition (Exploring). The knowledge and understanding of Scripture, the Liturgy of the Church and Tradition is sought through reflection to assess the extent to which our daily experience is aligned with God's will which is proclaimed in Scripture, Liturgy and Tradition. Confrontation between experiences and messages from sources should bring

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<sup>28</sup> Cf. Daniel Boli Kotan, *Pembelajaran Dan Penilaian Pendidikan Agama Katolik Dan Budi Pekerti Pada Kurikulum 2013*, April 8, 2016, <http://komkat-kwi.org/kajian-pengembangan-kurikulum-2013-mapel-pendidikan-agama-katolik-dan-budi-pekerti>

<sup>29</sup> Ibid

about new understanding and awareness and lead to *metanoia* (Integration), which will be very right when shared with others, both orally and in writing (Communicating). Repentance resulting in the learning process, should be manifested in works and actions that reveal the values of repentance (Creating).

Relating to the Six Learning steps described above may not be all up to the creation level, because it depends on the learning material or the existing curriculum. Certain materials of the learning process can be combined with a model of *problem-based learning*, or *direct-learning* or other models. So integrating and incorporating liturgy in religion lessons in the Archdiocese of Samarinda is through the following:<sup>30</sup>

- a) Incorporating Liturgy in the school curriculum, such as in the form of praying together before school begins, praying the Angelus at 12 noon, followed by a brief meditation on the Holy Scriptures and on the story of the saints of the day according to the liturgical calendar of the Church.
- b) Celebrating the Eucharist together at least once a week (or more often, if possible.), providing opportunities for the Sacrament of Penance before the Mass begins, and scheduling the Sacrament of Penance at least once a month.
- c) Organizing and conducting an Honesty Canteen (canteen without a guard, customers must honestly pay according to the amount purchased). It is presupposed that the children are given orientation and explanation on how the cafeteria is supposed to work.
- d) Rotating school cleanliness pickets in each class to train the children to serve one other.
- e) Integrating the Catholic Faith in lessons on the arts: sound art (choir), music art, painting, tailoring, ceramics handicrafts, art of speech and so on.
- f) Similarly, in the Science subjects, avoiding the use of books whose content is inconsistent the teachings of the Catholic faith, such as history books on majority's religious violence against minority religions, as well as books on tribal, racial and religious conflicts. If the use of these books can not be avoided, at least the teachers should provide a clear explanation for the children.
- g) Adapting to the age of the children lessons on sex education and delivering lessons on Christian values and the teachings of the Catholic church.

### **Formation and Training of Catechists, Teachers, and Volunteers who are Actively involved in the Liturgical Education of Children**

With the gradual implementation of the 2013 curriculum by the Ministry of Education and Culture of the Republic of Indonesia, it appears that the Catholic teachers, catechists, and volunteers are experiencing many difficulties in terms of the management of learning and assessment, aside from the tools of learning that are perceived to be so inadequate that they hamper classroom learning activities.

This problem occurs because:

- a) Catechists and teachers of Catholic Religious Education still lack mastery of the learning methods that encourage the creation of learning activities for learners.
- b) Catechists and teachers of Catholic Religious Education lack the ability to assess and grade learning on the part of the students, especially in the area of attitudes and skills.
- c) Catechists and teachers of Catholic Religious Education need more education and training to improve their professionalism in the exercise of their work as teachers.

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<sup>30</sup> Educational Commission of the Archdiocese of Samarinda, "School and Student Data Year 2015," Samarinda 2015.

The root of the problem in the field of education in Indonesia today is the lack of quality teachers who can implement and spearhead curriculum development in the schools. Teachers, including those of Catholic Religious Education, should grow more toward becoming professional teachers. They need to understand better the philosophy of learning and assessment in order to produce a reliable, skilled, and virtuous Indonesian human resources out of their students.

The Archdiocese of Samarinda undertakes conscious and serious efforts to develop its Catholic educators and catechists in doctrinal knowledge as well as in pedagogical methods and skills to become professional teachers that advance the cause of Catholic education. The following are the measures undertaken by the Archdiocese:<sup>31</sup>

- a) Working closely with the Ministry of Religious Affairs and the Ministry of Education and Culture of the Republic of Indonesia in order for Catholic Religious Education teachers and catechists to be given opportunities and facilities to obtain education and training, on par with many other subject teachers, especially pursuant to the 2013 curriculum, on how to implement and apply it in Catholic Religious Education subjects for Catholic students.
- b) Conducting educational psychology training for the Catholic Religious Education teachers and catechists primarily about the developmental psychology of children for them to better understand the children in the many facets of human development, especially, physical, social, mental, emotional and spiritual development of children from 3 years to 11 years. The goal is for the teachers of Catholic Religious Education to have better understanding of the development of children so that they can apply appropriate educational methods for them.
- c) Aside from providing up-to-date theoretical and educational methods and developmental psychology for children's education, annual retreats are also held for catechists and teachers Catholic Religious Education to keep the spirit of service as the foundation of the teaching process at school. In the Archdiocese of Samarinda, every vicariate usually holds meetings and recollections together in preparation for a joint retreat in the Archdiocese of Samarinda.
- d) Procuring books for Catholic Religious Education and other books that support religion teachers and catechists in order to further improve their professionalism in teaching. These books can be obtained only by replacing the cost of printing and, if from the government, the book is free.

In addition to the influence of parents at home, the influence of teachers in schools is necessary for children's faith development. This, however, can be provided by teachers who have competencies and professional expertise in education, specifically religious and liturgical education. The necessary competencies and professional qualities of a teacher include: having the spirituality of a preacher, the good personality of an educator, good knowledge of the Catholic Faith (Sacred Scripture, Christian Doctrine, Liturgy, and Christian Morality), pedagogy, psychology, teaching methodology, social competence (able to interact with everyone), and a liturgical personality.<sup>32</sup> Without such competencies and professional

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<sup>31</sup> Ibid

<sup>32</sup> Cf. J. Aldàzabal, "La formación litúrgica. Tarea inacabada de la reforma del Vaticano II," *PHASE* 176 (1990) 97. The author says that a Christian has a liturgical personality when "in conjunction with his life which consists not only of celebration but also of charity, commitment, and service, is unified inwardly by this key: he participates in Christ's salvation, in his Word, in his nourishment, in his pardon, in his prayer, and everything that happens in the liturgy, so that he then continues living in the same key of committed union to Christ and his lifestyle."

qualities, faith education and liturgical activities in churches or at home will have little impact on children's faith development in the future.

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