

the Role and Position of the Laity in the Catholic Church

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Abstract. Pastoral ministry is not the exclusive property of the clergy but the laity are actively involved. Because everyone who has been baptized has the dignity of imami, rajawi and prophethood. So all believers, both Imam and Layman, have the same vocation but in different roles and positions without one surpassing and dominating the other. Each received the light of guidance from the one and the same Spirit. The Second Vatican Council understood the Church as an Organizational and juridical unity not only but rather as a unity of faith built together by all the Catholic faithful. The Church must be placed on the fact that its members are varied in everything but united in Jesus Christ.

Keywords: Lay Race, Role, Position

1. INTRODUCTION

In the Catholic church there are two very basic vocations to life, the first of which is called *the general priesthood* which flows from the Sacraments of Baptism and Chrismation. Second, from this common priesthood one can receive *special ordinations*. As believers who have been baptized in the name of the Father, Son and Holy Spirit, the laity take part in the Tripartite of Christ. This is explained by Dr. Riberu, that "the laity are the faithful who are united with Christ by baptism, are appointed as the people of God, and take part in their way in Christ's ministry as Priest, Prophet, and King" (J, 2011, hlm. 44). In this case, it would be said that as believers who have been united with Christ, participate by carrying out their calling in the world responsibly. The calling of the faithful is to continue the work of Jesus Christ in the world by carefully arranging the entire world order together and directing it to God through Jesus Christ.

Every believer who has been baptized has the dignity of an imam, king and prophet. So all the believers, whether priests or laymen, have the same vocation but in different positions without one exceeding and mastering the other, each one receives the same and equal light of the guidance of the Holy Spirit. The awareness of the role and involvement of the laity in the consciousness of the Church is *the Communio*, the community of believers and the Church of God's people. In *Lumen Gentium* art. 33 it is said that the laity are the force and even the doers of God's work of salvation in various forms of their involvement.

2. METHOD

The method used in compiling this article is the literature review method. The author tries to gather information from various source books, and Church documents that discuss the Role and Position of the Lay in the Catholic Church. After the books are considered adequate, the author tries to formulate and compile the relationship between one source and another and summarize it into an article.

3. RESULT AND DISCUSSION

The Role and Position of the Layman in the Church

At the Second Vatican Council, the Fathers of the Council who were open to a renewal and especially the theologians who designed the renewal wanted to overcome the narrowing of the understanding of the church by supplementing the second millennium tradition with essential elements of the first millennium tradition. At first the scheme prepared for discussion in the council followed the general direction of a group ecclesiology, first the bishops referred to priests, nuns and laity. The laity *have their own charisma* and calling that has the obligation and right to permeate and perfect the worldly order with an evangelical spirit and bear witness to Christ. In addition, the laity have a distinctive vocation and role in the Church that stems from their participation in the priesthood of Jesus Christ through the sacraments of initiation and marriage to carry out Christ's Three Duties of teaching, sanctifying and shepherding the ecclesiastical community. So all who have been baptized and have received the sacrament of confirmation are called to participate in building up the Church.

The Church as a federation, in its development, is a shared responsibility of all believers. All believers are called and sent to take part in carrying out Christ's mission in the world. This call and mission came from Jesus Christ when He sent His disciples to proclaim the Good News to all the world (cf. Mat. 28:19-20). We, as believers, are sent to take part in Christ's mission. Therefore, the Church becomes the sacrament of salvation for the world.

Collegiality and participatory are the characteristics of pastoral mutual relations. In the *Apostolicam Actuositatem* it is explained that the pastoral work of the parish is realized by the cooperation and apostolic togetherness of both the priest and the laity. The church does not only belong to the priest and is not only controlled by hierarchy. The Church is God's people, so everything has a role and scope of involvement in life together as God's people who make pilgrimages. In the spirit of the vision of the Asian Church as a Church of Dialogue, a participatory perspective, which recognizes diversity and appreciates the inspiration and

charisma that grows in this pluralistic society, is also a manifestation of dialogue (Cahyadi, 2009, hlm. 96).

In the Document of the Second Vatican Council of the Constitution on the Church (*Lumen Gentium*), it is said that: "The Church in Christ is like a sacrament, a sign and a means of intimate unity and unity of all mankind." In *Lumen Gentium*, the formulation wants to explain that Jesus Christ and the Church are one and inseparable and in the Church, we will be united together with all the people of God. Jesus Christ is the founder of the Church. In addition, it is affirmed that "the Church is the Mystical Body of Christ" (Konsili Vatikan II, 1993b, no. 3). The Church as the Mystical Body of Christ, meaning that the members of the Church become one body in which each cooperates in their respective roles and Christ is the head (cf. Matt. Ef. 1:22-23). As God's people, the laity are called to contribute all their energies to the development and sanctification of the Church. So that the presence of the laity as members of the Church is a sign of God's presence that is able to show God's love and goodness for the world.

In the Document of the Second Vatican Council on the Lay Apostolate (*Apostolicam Actuositatem*), it is said that: "The task of the whole Church seeks to make man able to carefully organize the whole world order and direct it to God through Christ" (Konsili Vatikan II, 1993a, no. 7). The Church is sent to renew the entire world order that covers all spheres of life and aims for the glory of God's name. Because, what sent them was Jesus Christ in continuing His work in the world.

The bodybuilders of the new church become real if there is involvement from everyone. That is why the Church is God's people, a community of believers because each one has a place and a role, a position and a part to express his or her charisma of ministry according to the talents bestowed upon him. The active involvement of all parties and this layer is referred to as the embodiment of the missionary dimension of the Church so that it will grow the vitality of the Church. But when we talk about the Church, especially about parish pastoral relations, we cannot close ourselves off from the distinctive roles, vocations, and positions of priests in the life of the Church. The priest exercises the charisma of his ministry that distinguishes him from the general priesthood vocation of the faithful. The priest is the person who presents the hierarchical dimension of the Church. However, if hierarchical characteristics are more emphasized, then the centralization and cultization of priestly figures and vocations can narrow or even close the space for collegiality and participation.

In *the Apostolicam Actuositatem* art. 6 it is said that the laity are present as apostles who proclaim the Gospel and proclaim the light of Christ. *The Apostolic Ecclesia in Asia* no. 45 shows that the involvement of the laity should be realized. The prophetic church will be more and more real if the laity are actively involved and play a role so that the proclamation of the gospel of salvation can be proclaimed more and more. The laity are God's people who have been united with Christ, participating in continuing the work of Jesus Christ in proclaiming the Kingdom of God in the world. This is said by L. Prasetya, that "The people of God are all the Catholic faithful, both hierarchical and laity, who because of one God, one Faith, one Baptism (cf. Ef. 4:5) (Prasetya, 2003, hlm. 18). Believers are said to be the people of God because they have received the same baptism.

Related to the involvement of the laity, what has been debated until now is the role of women in the Church. The role of women is considered to be still on the periphery of the center of the Church's life, less involved in the process of policy or decision-making. In this regard, the Vatican Congregation for the Doctrine of the Faith on May 31, 2004 issued a letter on cooperation between men and women. The Vatican Congregation for the Doctrine of the Faith emphasizes the difference between women and men and that the difference is not to subordinate, but to affirm the distinction between the roles of the two.

The Bishops' Conference of Indonesia at the end of 2004 issued a similar letter, saying how big the role of women in the world of life is. However, it was also mentioned that discrimination is still often encountered due to patriarchal social structures, a culture of violence that often places women as helpless victims. Both letters emphasized the role of women's motherhood.

In the midst of criticism that the Catholic Church is the Church of the elders. This observation talks about the dominance of the role of parents so that young people are less involved as pastoral mutual subjects. Young people are placed more as objects, not pastoral subjects. In the process of the Asian synod in Rome in 1998, the involvement and responsible role of young people in the Church body received considerable attention and place. They are the missionaries of the Church. KWI 1997 stated that the Church does not only provide a place, but wants to learn from young people. The presence of young people is a sign and hope for the future of the Church. In the 1995 Lent pastoral letter, the archbishop of Jakarta (Mgr. Leo Soekoto) wrote that in young people there is a feeling of the spirit of Easter that is constantly renewed in the Spirit of resurrection. In the 1950, Mgr. Albertus Soegijapranata said that involvement, role embodiment, and vocation were never limited by the criteria of experienced or not, old or young and established or still developing. But those who have received the

sacrament of Confirmation, have a call to engage and to apostle. Therefore, everyone is obliged to be involved in growing and developing the Church.

The Church is expected to invite the role of all people and provide space for each person's charisma and talents to be contributed to the life and growth together as God's people. The priest in this case has a role to open the space. Pastoral is expected to be a gateway to all spaces that are wide open to all and everyone. The Imam is the facilitator and initiator for the realization of the contribution of the role of the faithful. The arrangement of this role space is realized by the framework of the parish organizational structure.

Organizations are always devoted to needs, so organizations cannot freeze reality only within the framework of programs and plans that have been made. Pastoral mutual actors must have an open and responsive attitude, not a rigid, closed and authoritarian person and there is an awareness of differences. Because everyone has a calling for function and service in togetherness as God's people. The Church is a common life, with other believers and also with God. Everyone is called to be united as His family in the body of the holy Church. Thus everyone has their own role and calling. The clear division of roles, duties and positions between clergy and laity is as follows:

1. Clergy: matters concerning priesthood duties are the irreplaceable duties and roles of the clergy. Examples of the ministry of the 7 sacraments.
2. Laypeople: taking on the role or assisting the duties of the clergy that can be delegated or can be done by the laity. The duties or roles of the clergy in preparing the preparation for the reception of the sacrament can be carried out by the laity (teaching religion in preparation for baptism, first communion, Chrism and Marriage, leading prayers in the ward, leading Sunday services when the priest is absent, leading the faithful: as the head of the ward, station or category group, the priest does not have to take care of his own money but only as the person in charge of the search or use of parish finances, Social Karitatif Work Activities: Helping the Sick, Business Capital, Scholarships).

Cardinal Humbert da Siva Candida formulated the separation between the physical and spiritual spheres by saying that the laity should only deal with their own matters, i.e. the temporal matters, and the clergy should only deal with their own matters, namely the spiritual-ecclesiastical matters. The clergy should not interfere in worldly matters, nor should the laity interfere in ecclesiastical matters (Kleden, 2008, hlm. 26). In the Documents of the Second Vatican Council (1962-1965), one of the most stirring results of all God's people was to awaken

a new awareness of the role of the laity in the service of the Church. This awareness was expressed by the Second Vatican Council in its Decree on the Lay Apostolic, that:

The laity participate in the priesthood, prophetic, and pastoral duties of Christ, fulfilling their part in the mission of all God's people in the Church and in the world. In fact, they carry out apostolate with their activities to proclaim the Gospel and for the purification of others, but also to permeate and perfect the world order with the spirit of the Gospel, so that in that system of life their activities are the testimony of Christ and serve the salvation of mankind (Konsili Vatikan II, 1993a, no. 2).

In the Code of Canon Law that the laity, like all Christian believers on the basis of baptism and confirmation, are commissioned by God to be apostolic, bound by a common obligation and have the right, either individually or in a union, to seek that the divine message of salvation may be known and accepted by people all over the world; this obligation is all the more urgent in circumstances where the gospel cannot be heard and Christ is unknown to anyone other than through (*Kitab Hukum Kanonik 1983 (Codex Iuris Canonici 1983)*, 2006, Kan. 225).

If the division of duties and roles of clergy and laymen is clear, then for the role of the layman's duties, there must also be a clear division, especially from the senior/old group and the junior or young group. The laity must also pay attention to regeneration in management or in the role of ministry in the Church. Do not let the Catholic Church become the Church of the elderly alone. Parents must also start to be self-aware to be willing to give the baton to young people. Young people must also be willing and courageous to begin to play a role in the Church. The church must remain alive, so there must be a successor.

A. Liturgy

Liturgy in the history of the development of the Church, is defined as the participation of the people in God's work of salvation where Christ continues God's work of salvation in, with and through His Church. The liturgy includes three things, namely: worship, preaching and loving service. These three things are the Church's efforts to continue the task of Christ as a Priest, Prophet and King. In the liturgy the people enter the mystery of the Passover and experience redemption. Fundamentally, liturgy is a *memorial action* that presents the mystery of Easter for the people today through symbolic means. Being active in liturgical activities is a form of involvement of the laity to take part in the priesthood of Christ, because in this worship they can perform spiritual worship so that God is glorified and mankind is saved (Prasetya, 2003, hlm. 49).

The involvement of the laity in the liturgy presupposes that the laity are truly aware of their vocation and mission duties as members of the Catholic Church and are expected to be able to do so wholeheartedly. The involvement of these laypeople will help other people to experience a very close relationship with God. The involvement of the laity in liturgical activities, both in the celebration of the Eucharist and various worships, can be carried out in various ways and forms, both as participants and as liturgical officers. "To increase active participation, acclamation by the people, answers, recitation of psalms, antiphons and songs, as well as demonstrations and body attitudes should be developed" (Konsili Vatikan II, 1993c, no. 30). As liturgical officers, lay people can actively involve themselves by: altar/priest son/daughter, lector, psalmist, conductor, choir, organist, prayer reader of the people, prayer reader, prayer reader, collector, worship officer, commentator and parish prodeacon.

B. Gazette

After the Second Vatican Council, the pressure was directed more on the ministerial, priestly dimension of ministry. The service provided is the ministry that moves the wheels of the life of the faithful so that the Church increasingly becomes a family that lives and grows in the service of love. The priest figure is no longer emphasized in the aspect of leadership but rather as a service figure. The ministerial dimension will not live if it neglects the basic aspect of the vocation of faith: the spiritual dimension. The faithful want to find that their pastor is not an institution or merely a minister of service, but also a living person (cf. Acts 10:11; Romans 5:8). Through his ministry, a priest presents Christ who works in the Church, declares the salvation of God's work so that Jesus, the incarnate Word, is present in the midst of the events of the life of the Church and mankind. Pastoral ministry is not the exclusive property of the clergy, but the laity are also involved in pastoral service.

The good news preached by the laity should be closely related to Jesus himself and personally and centered on Him. The Church gives trust to the laity because she realizes that the laity live in the midst of society and are directly involved in it. Therefore, in the laity and through them, the Church proclaims the Good News as the essential mission of the present age. The laity are involved in the activity of proclaiming the Good News, as a form of taking part in the prophethood of Christ. The laity fulfill their special mission, which is to proclaim the good news and preach Christian teachings centered on the person of Jesus Christ.

C. Grazing

The task of shepherding is a tangible manifestation of the involvement of the laity to take part in the work of Christ's servants. The involvement of the laity in this field cannot be separated from the meaning in it, which is to shepherd the Catholic faithful. For example, becoming a church administrator, parish council or station/ward administrator. These people come from the Catholic faithful and work among Catholics for the development of the Catholic faithful themselves. In carrying out their duties and responsibilities as shepherds, they are expected to have an attitude and spirit of service (cf. Yoh. 10:1-21).

Civil and Hierarchical Cooperation (SC art. 30)

A. Public Sector

1. From the spiritual wealth of the Church the laity, like all the Christian faithful, are entitled to receive abundantly through the ministry of hierarchical shepherds, including the help of the word of God and the sacraments.
2. Let the laity present their needs and desires to the priests, with freedom and trust, as befits the children of God and the brethren in Christ.
3. Based on their knowledge, competence and skills, the laity have the opportunity, and sometimes even the obligation, to express their views on matters concerning the welfare of the Church, for example, the laity who have expertise in the field of economics are willing to be involved in the professional management of the Church's finances.
4. Let them be Christianly willing to accept what the hierarchical Shepherds set forth insofar as presenting the Clergy, as teachers and leaders in the Church.
5. Let them not forget to pray in the presence of God their leaders... happily and without complaints.

B. Hierarchy Parties

1. Hierarchical Shepherds should recognize and promote the dignity and responsibility of the laity in Church, through various formations that are beneficial to the development of the life and faith of the laity.
2. Let the wise counsel be availed gladly, and faithfully entrust to them the duties of devotion to the Church. Here, Hierarchists cannot develop all everything attitude so that they do not want to listen to the opinions of the public.
3. Let them be given freedom and discretion to act; even they deserve to be given hearts, to spontaneously begin activities as well. Here, the hierarchy should not be concerned with

the laity, but should be willing to observe, accompany, and support the steps of the laity who have the desire to progress and develop.

4. Let the Shepherds, with fatherly love, attentiveness in Christianity, consider the initiatives, proposals and desires put forward by the laity. This can be realized if Hierarchy is willing to develop attitudes and the spirit of dialogue with the laity.
5. Let the Shepherds rightly recognize the proper freedom, which is inherent in all citizens of worldly society.

This kind of attitude and spirit of partnership is expected to bring many benefits and produce abundant fruits for the Church as God's people, "Because in this way, the awareness of responsibility and enthusiasm is strengthened in the laity. After all, the labor of the laity is easier to combine with the work of the Shepherds. On the contrary, aided by the experience of the laity, Shepherds can make clearer and more precise affirmations in spiritual and temporal matters."-This attitude and spirit of partnership is expected to help the development of the Catholic Church as a whole because both parties have the motivation and aspirations to be really involved in their efforts to develop the Church, and on the other hand, the Hierarchy fights for the spirit of leadership that participates, develops, empowers, and educates the laity.

4. CONCLUSION

The Church is a common life, with other believers and also with God. Everyone is called to be united as His family in the body of the holy Church. Thus everyone has their own role and calling. Because everyone has a calling for function and service in togetherness as God's people. Pastoral mutual actors must have an open and responsive attitude, not a rigid, closed and authoritarian person and there is an awareness of differences. The arrangement of the role space is realized by the framework of the parish organizational structure. Organizations are always devoted to needs, so organizations cannot freeze reality only within the framework of programs and plans that have been made.

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