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Analysis of Competence and Facilitation Skills of Novice Environmental Guides in Facilitating Catechesis of the Faithful in St. Peter Chrysologus Parish Semarang

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Abstract

Community catechesis represents a model of faith education that emphasizes active community participation in living out the faith. However, the effectiveness of catechesis greatly depends on the competence and facilitation skills of environmental guides, especially those who are still novices. This study highlights the gap between theological understanding and facilitation practice that remains a challenge in building a dialogical and transformative learning process. This research aims to analyze the competence and facilitation skills of novice environmental guides in community catechesis at St. Peter Chrysologus Parish BSB. Using a qualitative approach, this research employs in-depth interviews and thematic analysis of eight key informants, including the parish priest, senior environmental guides, novices, and members of the catechetical commission. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña to identify patterns of required competencies and skills. The results show that the basic competencies of environmental guides include a strong foundation of faith, doctrinal understanding, and the ability to manage group dynamics. However, they still face challenges in facilitating reflective dialogue and creating active participant engagement. Effective facilitation skills, such as active listening, creating safe spaces, and summarizing discussions, become key factors in improving the quality of catechesis. This research contributes to the development of more comprehensive training strategies for novice environmental guides, emphasizing experience-based approaches, mentoring, and continuous evaluation. The practical implications of this research point to the need for reform in catechetical training to address regeneration challenges and improve facilitation effectiveness in Church base communities.

Keywords

Community catechesis, facilitation, environmental guides, competence, facilitation skills.

INTRODUCTION

Community catechesis has become an ideal model of faith education in Indonesia that encourages active participation of all community members in the

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process of learning and living the faith.[1] The Guidelines for Catechesis art. 98 emphasizes that catechesis is not merely doctrinal teaching but a comprehensive faith education process to help people live their faith in daily life.[2] However, its implementation faces complex challenges due to social changes affecting how people understand and express their faith.[3]

International studies highlight the crucial role of catechesis facilitators in building vibrant and dialogical faith communities. Eke (2021) in his research in Nigeria reveals that catechesis facilitators play a role not only in conveying faith teachings but also in building dialogical faith communities.[4] This aligns with Fortunato's (2020) findings that highlight the challenges faced by catechesis facilitators in the modern era, including increasing secularization and changes in how people understand their faith. In Malta, Camilleri (2024) identified that catechesis facilitators often struggle to balance the demands of maintaining the authenticity of teaching while keeping catechesis relevant to the faithful.[5]

Thomas Groome, through his work Christian Religious Education, expands this understanding by emphasizing that catechesis needs to be a learning process that touches all aspects of believers' lives.[6] He developed Shared Christian Praxis as a dialogical catechesis model that expects participation from all parties. This approach becomes increasingly relevant when facilitators are required to develop faith learning processes that are communicative, contextual, and transformative.[7]

Facilitation competence for environmental guides becomes an urgent need in the context of contemporary community catechesis. The Guidelines for Catechesis

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[1] Yosef Lalu, 'Peran Katekese Umat Dan Peran Pelajaran Agama Katolik Di Sekolah', 2018, 1–36 <https://komkat-kwi.org/2014/03/12/katekese-umat-dan-pelajaran-agama/>.

[2] KWI, *Petunjuk Untuk Katekese* (Jakarta: Konferensi Wali Gereja Indonesia, 2020).

[3] Antonius Sad Budianto, *Arah Katekese Di Indonesia*, *STFT Widya Sasana Malang*, 2018, XXVIII.

[4] Hyginus Ikechuckwu Eke, 'TRAINING OF LAY CATECHISTS AND NEW EVANGELIZATION IN IGBO LAND NIGERIA , PROBLEMS AND PROSPECTS', *EBERHARD KARLS UNIVERSITÄT TÜBINGEN KATHOLISCH – THEOLOGISCHE FAKULTÄT TRAINING*, 2021.

[5] Rev Can and Robin Camilleri, 'The Identity , Mission and Formation of Parish Catechists for Child Catechesis', *Faculty of Theology University of Malta*, 2024.

[6] T H Groome, *Christian Religious Education* (books.google.com, 1981) <https://books.google.com/books?hl=en&lr=&id=l4pzjSGfiXgC&oi=fnd&pg=PA3&dq=groome+t+h+1980++christian+religious+education+sharing+our+story+and+vision+harper+row&ots=vQ66uodJf7&sig=cjtHiVUinesaKnnifkEGvY_EMPw>.

[7] Sriulina Indah, 'A Critical Appreciation to Thomas Groome's Shared Praxis Approach', *Indonesian Journal of Theology*, 4.2 (2016), 127–64.

art. 238 asserts that catechesis facilitators must possess competencies encompassing the dimensions of being (spirituality), knowing (knowledge), and doing (skills) (KWI 2020). Cavalletti (1992) adds that facilitator competence must include a deep understanding of spiritual development and the ability to create an environment that supports faith growth (Can & Camilleri, 2024). Meanwhile, Maria Harris (1989) emphasizes the importance of skills in reading group dynamics and responding appropriately to participants' spiritual needs (Can & Camilleri, 2024).

In the Indonesian context, environmental guides occupy a strategic position as primary facilitators of catechesis at the base community level. Data from the FIBB Secretariat of the Semarang Vicariate (2024) shows that 38.7% of community catechesis activators are facilitators who play a direct role in accompanying the faith of the community (Sekber FIBB Kevikepan Semarang, 2024). This vital role has been acknowledged in Gravissimum Educationis art. 4, which highlights the importance of faith educators who possess adequate doctrinal knowledge and effective pedagogical abilities [8].

At the local level, St. Peter Chrysologus Parish Bukit Semarang Baru (BSB) faces its own dynamics in implementing community catechesis. Data from the Parish Proclamation Department Secretariat (2024) shows that out of a total of 38 proclamation activators, 80% are over 45 years old, with the majority (71.1%) having higher education backgrounds. The distribution of their service duration varies, with 31.6% having served for less than 1 year, indicating an ongoing regeneration process (BSB, 2024).

Efforts to develop novice environmental guides have been initiated through the Training Workshop for Novice Environmental Guides and Novice Catechists. Of the 65 training participants, only 18 people chose to become novice environmental guides, with 70% of them over 40 years old (BSB, 2025). This indicates the dominant role of the senior generation in catechetical service and the challenges in catechetical service regeneration.

Novice environmental guides at BSB face various challenges in carrying out their roles. Wuriningsih and Wijoyoko (2024) note that they experience difficulties in balancing discussions, limitations in creating appropriate and deep reflection

[8] KWI, 'Gravisimum Educationis', *Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia* (*KWI*), 2021.

questions, and a tendency for catechesis to fall into the format of a liturgy of the word.[9] These findings align with those expressed by Raharjo et al. (2024) about the difficulties environmental guides face in encouraging participation during sharing, time management, and achieving reflection goals.[10] Bala (2017) identifies specific problems such as long-winded meetings, minimal group dynamics, and the inability to make catechesis participants brave enough to speak.[11] This situation reflects the gap between high service motivation and facilitation capacity that needs to be developed. The BSB Proclamation Department Secretariat Survey (2025) also reveals that novice environmental guides face specific challenges in facilitating the sharing of faith experiences, especially during ecclesiastical moments.

Previous studies on catechesis facilitators and environmental guides have provided various important perspectives but still leave aspects that need to be explored. Fortunato (2020) in his study in Denver has identified the importance of communication competence and relevant teaching methods, but has not specifically examined the needs of novice environmental guides in modern urban contexts. Rota and Nuwa (2025) have conducted a comprehensive study on the basic competencies of catechesis facilitators in the Archdiocese of Ende, but have not examined the competencies of novice environmental guides in urban contexts.[12]

The study by Widyawati and Jenita (2020) at Santa Maria Assumpta Parish provides insights into the challenges of catechesis in rural areas but has not mapped the profile of required facilitation skills.[13] Research by Harmansi and Habur (2022) on

[9] FR. Wuriningsih and Gregorius Daru Wijoyoko, 'PKM Pemberdayaan Pemandu Lingkungan Dan Katekis : Workshop Peran Spiritualitas Katekis Dalam Pengembangan Formatio Iman Berjenjang Di Paroki Santo Krisologus BSB Semarang PKM Empowerment of Environmental Guides and Catechists : Workshop on the Role of Cat', *Panggung Kebaikan: Jurnal Pengabdian Sosial*, 2024.

[10] Istoto Rahardjo, Anselmus Joko Prayitno, and Nerita Setaningtyas, 'Pemberdayaan Pemandu Lingkungan Melalui Workshop Persiapan Katekese: Implementasi Model Pembelajaran Transformatif Di Paroki Santo Krisologus BSB Semarang', *ARDHI* (*Jurnal Pengabdian Dalam Negeri*), 1.6 (2023).

[11] Robert Bala, *Menjadi Fasilitator Menarik, Efektif Dan Aktual*, ed. by Marcel, 6th edn (Yogyakarta: Kanisius, 2017).

[12] Laurentius Yustinianus Rota, 'Kompetensi Dasar Fasilitator Katekese Dan Implementasinya Dalam Pertemuan Katekese Umat Di Keuskupan Agung Ende', *Atma Reksa: Jurnal Pastoral Dan Kateketik*, IX.1 (2025), 62–74 <https://doi.org/10.53949/arjpk.v9i1.42>.

[13] Widyawati Fransiska and Jenita Widyawati, 'Katekese Umat Sebagai Pendidikan Iman Dalam Tahun Catecheses As Faith Education Within the Pastoral Year of Shepherding for the People of St . Maria Assumpta Parish , Sita Borong', *Randang Tana: Jurnal Pengabdian Kepada Masyarakat*, 3.2 (2022), 49–59.

the implementation of community catechesis in the Diocese of Ruteng emphasizes institutional aspects rather than the development of individual guide competencies.[14] Datu (2024) uses a qualitative approach in analyzing the needs of contextual catechesis but has not touched on the aspect of developing facilitation skills.[15]

Wuriningsih and Wijoyoko (2024) have identified challenges in empowering environmental guides at BSB but have not provided an in-depth analysis of the specific facilitation skill needs in the demographic context of guides who are mostly highly educated. Raharjo et al. (2023) have researched transformative learning models but have not analyzed the relationship between competency profiles and catechesis effectiveness in modern urban contexts.

This study addresses the existing research gaps by offering a comprehensive analysis of the competencies and skills needed by novice environmental guides in modern urban contexts. Through this research, a facilitation skills evaluation framework will be produced that can support the development of sustainable development programs. Furthermore, the findings of this research are expected to be a valuable reference for the KAS catechetical commission in developing facilitation competence and skills guidelines relevant to the specific needs of St. Peter Chrysologus Parish BSB.

Thus, this research focuses on four main aspects: (1) identification of basic competencies needed by novice environmental guides in facilitating community catechesis, (2) analysis of required facilitation skills, (3) competency profile of novice environmental guides, and (4) facilitation skills profile of novice environmental guides at St. Peter Chrysologus Parish BSB Semarang. Through this comprehensive approach, the research is expected to make a significant contribution to the development of more effective and transformative community catechesis.

THEORETICAL FRAMEWORK

Community catechesis is a concrete manifestation of ecclesial action aimed at bringing the faithful toward faith maturity through dialogue and shared experience. The General Directory for Catechesis (2020) affirms that catechesis is an ongoing educational process integral to evangelization. This is reinforced by Paul II in

[14] Stanislaus Efodius Harmansi and Agustinus Manfred Habur, 'ARAH DAN PRAKTIK KATEKESE UMAT KEUSKUPAN RUTENG ABAD KE-21', *Jurnal Pendidikan Dan Kebudayaan*, 14.2 (2022), 88–107.

[15] Datu F.Jenny and Intansakti Pius X, 'Peran Katekis Dalam Mengoptimalkan Analisa Sosial Untuk Merancang Katekese Kontekstual Yang Akurat', *Pendidikan Agama Dan Filsafat*, 2.1 (2024), 1–11.

Evangelii Nuntiandi (1990), which emphasizes the importance of systematic doctrinal teaching, and Catechesi Tradendae (1979), which highlights the holistic aspect of faith education encompassing cognitive, affective, and behavioral dimensions.[16]

Lalu (2007) defines community catechesis as faith communication that occurs amid, for, and with the people as the main actors.[17] This perspective emphasizes the active participation of the faith community, in line with Alberich and Vallabaraj (2004) who understand community catechesis as a model that prioritizes dialogue and communal involvement.[18] The National Directory of Catechesis in Indonesia (2020) reinforces this concept by positioning community catechesis as an important element in a comprehensive evangelization process.

In implementing community catechesis, the role of the facilitator or environmental guide becomes crucial. Bala (2017) defines environmental guides as individuals who facilitate faith communication and exchange of experiences in the community, not merely transferring knowledge. Guides function as moderators who control the process, advocates who encourage participation, resources who clarify understanding, and mediators who bridge diverse perspectives.

The Guidelines for Catechesis (2020) provides a comprehensive framework regarding facilitator competencies encompassing three dimensions: spirituality (being), knowledge (knowing), and skills (doing). The spirituality dimension emphasizes the facilitator's identity as a witness of faith who has a personal relationship with Christ and actively participates in Church life. The knowledge dimension includes systematic understanding of faith content, Scripture, and Church teaching, enabling coherent faith communication. The skills dimension focuses on pedagogical and pastoral competencies for facilitating effective faith learning, including understanding group dynamics and interpersonal communication.

Thomas Groome developed the Shared Christian Praxis approach as a methodology that combines life experience with faith tradition through critical reflection and systematic dialogue (Groome 1981). This approach enables authentic interaction between contemporary experience and Christian tradition, based on the principle that effective faith proclamation must consider the life context of the

[16] John Paul II, 'Catechesi Tradendae', 1979.

[17] Yosef Lalu, *Katekese Umat*, 9th edn (Jakarta: Komisi Kateketik KWI, 2007).

[18] E Alberich and J Vallabaraj, 'Communicating a Faith That Transforms: A Handbook of Fundamental Catechetics' (Kristu Jyoti Publications, 2004).

faithful. In "Teaching for Life," Groome emphasizes transformative faith education that transcends doctrinal transmission through a "life to faith to life" process that makes experience the starting point for faith deepening that then influences life.[19]

The Shared Christian Praxis methodology consists of five systematic stages: (1) expressing concrete experience; (2) conducting in-depth critical reflection; (3) presenting the Christian faith tradition; (4) conducting dialectical interpretation between experience and tradition; and (5) formulating concrete responses (Groome, 1981). Woodbridge (2010) proved the effectiveness of this approach in helping integrate faith with life experience, creating dialogue spaces for personal and communal transformation.[20]

Effective implementation of this approach requires adequate facilitation skills. Drawing on Kaner's (2014) comprehensive framework for participatory decision-making, the Catechetical Commission of the Archdiocese of Semarang classifies facilitation skills into two categories: participative and appreciative skills. Participative skills include stacking techniques to manage the order of speakers, balancing to balance participation, making space for marginalized participants, and encouraging to motivate participation.[21]

Appreciative skills focus on creating a supportive environment through paraphrasing techniques to validate understanding (Rogers, 1961), mirroring to repeat key words without interpretation (Hendrix & Hunt, 2019), and gathering to synthesize perspectives that emerge in discussions (Baldwin & Linnea, 2010).

Complementing the two categories above, reflective skills adapted from the ORID method include four levels: objective that focuses on factual data; reflective that relates to emotional response; interpretive that explores meaning and implications;

[19] T H Groome, 'Will There Be Faith?', *... Vision for Educating and Growing Disciples/HarperOne*, 2011.

[20] Noel B. Woodbridge, 'Review of Thomas Groome, Sharing Faith: The Way of Shared Praxis', *The Journal of the South African Theological Seminary*, 10.1 (2010), 115–32.

[21] S Kaner, *Facilitator's Guide to Participatory Decision-Making* (books.google.com, 2014) <https://books.google.com/books?hl=en&lr=&id=q-gRBAAAQBAJ&oi=fnd&pg=PR25&dq=kaner+s+lind+l+toldi+c+fisk+s+berger+d+2014++facilitator%27s+guide+to+participatory+%22decision+making%22+3rd+ed++%22jossey+bass%22&ots=eYoSDOWVq3&sig=yFFs255xqxTBMJomyDdBx_YkpG4>.

and decisional that leads to commitment and concrete actions as a result of the reflection process.[22]

METHODOLOGY

This research adopts a qualitative approach to deeply explore the competency profile and facilitation skills of novice environmental guides at St. Peter Chrysologus Parish BSB Semarang. This approach was chosen for its ability to reveal the complexity of the studied phenomena holistically.[23] In accordance with the characteristics of qualitative research, the main focus of this research is to understand the subjective experiences and meanings constructed by environmental guides in the context of community catechesis service.[24] Through a constructivist perspective, this research seeks to build an understanding of the reality of catechesis facilitation that is contextual and dynamic (Charmaz, 2014). The research was conducted over a five-month period, from October 2024 to February 2025, allowing for comprehensive data collection and in-depth analysis during the active pastoral season in the parish.

Research participants were selected through purposive sampling technique, allowing researchers to select individuals based on their capacity to provide in-depth information about the studied phenomena.[25] Eight key informants were identified based on their involvement in the implementation of community catechesis, consisting of the BSB Parish Priest, four senior environmental guides, two novice environmental guides, and one member of the KAS Catechetical Commission. The principle of data saturation was a consideration in determining the number of participants, where data collection was stopped when no substantial new information

[22] R B Stanfield and J Nelson, 'The Art of Focused Conversation: More Than 100 Ways to Access Group Wisdom in Your Organization' (New society publishers, 2000) <https://www.johninmandialogue.com/mywebcd/documents/ArtofFocusedConversation.pdf>.

[23] J W Creswell and J D Creswell, 'Research Design: Qualitative, Quantitative, and Mixed Methods Approaches' (Sage publications, 2018) <https://cumming.ucalgary.ca/sites/default/files/teams/82/communications/Creswell 2003 - Research Design - Qualitative%2C Quantitative and Mixed Methods.pdf>.

[24] N K Denzin, 'Triangulation 2.0', *Journal of Mixed Methods Research*, 2012 <https://doi.org/10.1177/1558689812437186>.

[25] M Q Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice* (books.google.com, 2014) <https://books.google.com/books?hl=en&lr=&id=ovAkBQAAQBAJ&oi=fnd&pg=PP1&dq=patton+m+q+2015++qualitative+research+evaluation+methods+4th+ed++sage&ots=ZSY-2svEE0&sig=QJqENrlRNYl-6e4eibplVIzqUXE>.

was found from additional informants.[26] Variation in participants' experiences and positions allowed for source triangulation that strengthened the credibility of research findings (Carter et al., 2014).

Data collection was conducted through semi-structured in-depth interviews that allowed flexibility in gathering information while maintaining focus on research objectives (Kvale & Brinkmann, 2015). The interview protocol was developed based on literature on catechesis facilitator competencies and facilitation skills, covering spiritual-theological, pedagogical-methodological, social-pastoral dimensions, as well as participative, appreciative, and reflective skills. The use of probing techniques in interviews allowed for in-depth exploration of experiences, challenges, and adaptation strategies of environmental guides.[27] Each interview lasted about 60-90 minutes, was digitally recorded with informant consent, and transcribed verbatim to ensure data accuracy (Brinkmann, 2014).

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2020) involving iterative processes of data condensation, data display, and conclusion drawing. In the data condensation stage, interview transcripts were coded using a two-cycle thematic coding approach. First-cycle coding used in vivo coding and process coding to identify key concepts in raw data. Second-cycle coding arranged initial codes into more abstract categories and themes (Saldaña, 2021). To facilitate systematic analysis, ATLAS.ti software was used as a tool in organizing and coding data (Friese, 2019). Data visualization through thematic matrices and network diagrams allowed identification of patterns and relationships between themes emerging from the data (Miles et al., 2020).

To ensure research trustworthiness, several strategies were applied following criteria developed by Lincoln and Guba. Member checking was conducted by confirming interview transcripts and initial interpretations with participants, allowing them to provide clarification or additional information (Birt et al., 2016). Source triangulation was conducted by comparing perspectives from various informant categories, while peer debriefing with independent researchers helped

[26] Greg Guest, Emily Namey, and Mario Chen, 'A Simple Method to Assess and Report Thematic Saturation in Qualitative Research', *PLoS ONE*, 15.5 (2020), 1–17 <https://doi.org/10.1371/journal.pone.0232076>.

[27] Kate T. Anderson and Jessica Holloway-Libell, 'A Review of "Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences"', *The Journal of Educational Research*, 107.5 (2014), 428–428 <https://doi.org/10.1080/00220671.2014.938514>.

identify potential biases in data interpretation . Researcher reflexivity was also an important concern, with researchers consciously acknowledging their position and personal assumptions and how these might influence data collection and analysis (Berger, 2015). A comprehensive audit trail was documented to ensure research dependability, recording methodological decisions and reflections during the research process (Korstjens & Moser, 2018). Through this systematic and comprehensive methodological approach, the research seeks to produce a rich and nuanced understanding of the competencies and facilitation skills needed by novice environmental guides in the context of contemporary community catechesis.

RESEARCH RESULTS

Thematic analysis of interview data revealed 10 main themes that form the profile of novice environmental guides at St. Peter Chrysologus Parish BSB. The first five themes relate to basic competencies, while the next five themes relate to facilitation skills.

BASIC COMPETENCIES OF NOVICE ENVIRONMENTAL GUIDES

Faith Foundation as the Basis of Catechesis

Knowledge and living of the Catholic faith emerged as an essential foundation for effective catechesis. Scripture literacy becomes a fundamental competency, as expressed by informant ABK-PP-261124: "The most important is Scripture, because environmental guides are close to Church moments such as community catechesis for Advent, Lent, National Bible Month, and other moments."

Doctrinal understanding also becomes an important cognitive structure, although novice environmental guides face challenges in understanding complex doctrines. Informant S-PP-241124 revealed: "The biggest challenge is because Jesus' teachings are contradictory but that shows he is Lord, for example love your enemies. For doctrine, Trinitarian and Marriage Law are the most difficult."

Personal Faith Experience as Service Capital

Personal faith experience becomes vital capital in catechetical service. Regular spiritual practices are identified as important means of building personal faith experience. Informant PP-PB-261124 stated: "Faith experience can emerge if we pray every day, listen to God's word, meditate, read. From there we will be enriched by our faith."

The affective and relational dimensions of faith experience are also prominent, with informant RA-PB-291124 describing his personal relationship with Christ as "falling in love," which becomes a source of joy and resilience. Catechetical service itself becomes a catalyst for the spiritual growth of the guides.

Facilitative Ability and Methodological Creativity

Dialogue emerges as a fundamental pedagogical paradigm in community catechesis. Informant ABK-PP-261124 affirms: "A guide needs to have good listening skills and dialogue facilitation skills. They must be able to create a dialogical atmosphere, not a monologue or lecture."

Preparation and contextual adaptation become key methodological elements, with informant HM-PB-241124 emphasizing: "First is preparation, second is seeing the context of participants, third is how to ensure that no one dominates the situation." Creativity, flexibility, and the ability to identify core messages also emerge as important aspects.

Contextual Sensitivity and Pastoral Maturity

Sensitivity to social dynamics and community needs emerges consistently. Informant ABK-PP-261124 revealed: "Environmental guides must have sensitivity to the concrete situation of the faithful. They need to understand the local socio-cultural context and dynamics within the community."

Emotional maturity and self-control also become important qualities. Informant S-PP-241124 explained: "Of course I am more careful when acting and speaking. I don't rush to get emotional. Hold back first. Don't respond immediately." Openness to perspectives and pastoral attitude transformation through internalization of faith values also emerge as significant sub-themes.

Collaboration and Support Needs

Recognition of self-limitations becomes an important starting point in competency development. Informant YVW-PP-241124 admitted: "To be honest, it is indeed very challenging. I need a team to guide." Dependence on spiritual guidance, especially from the Holy Spirit, becomes a source of strength for guides.

Team collaboration emerges as an effective strategy to overcome individual limitations. Informant HM-PB-241124 shared: "I like to involve people in every catechesis. For example, there are already people assigned for readings and other

roles." Mentoring and learning from role models also become important mechanisms for competency development.

FACILITATION SKILLS OF NOVICE ENVIRONMENTAL GUIDES

Active Listening as the Foundation of Facilitation

Active listening emerges as a fundamental skill, allowing guides to build empathy and ensure meaningful participation. Informant RA-PB-291124 emphasized: "The listening technique actually requires humility. You feel like commenting, wanting to respond right away. That's not pleasant."

The dimensions of active listening include verbal and non-verbal aspects. Informant HM-PB-241124 emphasized the importance of gestures and note-taking: "One of them is gestures, trying to remember what they said, we can also add a few words that are constructive."

Creating Safe Space as a Prerequisite for Participation

Creating a relaxed and non-threatening atmosphere becomes an important factor in facilitating community involvement. Informant S-PP-241124 emphasized: "Our parish priest's message is not to make Catholicism burdensome. Don't force it."

Appreciation for every contribution becomes a main strategy in creating a safe space. Informant FDA-PB-241124 stated: "People who are not appreciated or not invited will be reluctant to participate. Even the most marginalized person, if we invite and appreciate them, will give their best."

Sensitive and Effective Participation Stimulation Techniques

The "fishing" strategy emerges as the main method to increase participation. Informant FDA-PB-241124 revealed: "I fish for one so that there is a domino effect." This technique allows one participant to start the discussion and naturally encourages the participation of other participants.

The use of creative methods also becomes an important part. Informant HM-PB-241124 emphasized: "By inviting, a guide must be creative, for example with games, pictures, or other things." Thus, the catechesis process becomes more interesting and accessible.

Summarizing Skills and Full Sensitivity Integration

Paraphrasing and clarification techniques become the main skills in summarizing discussions. Informant RA-PB-291124 explained: "I take the essence of what was said, then I ask for approval, to ensure it matches what was intended."

Sensitivity in reformulating participants' sharing is also emphasized. Informant HM-PB-241124 revealed: "I note what participants convey and then relay it back wisely." Effective summaries are not only cognitively accurate but also consider emotional aspects.

Facilitating Continuous Reflection Process

Systematic reflection process based on the ORID (Objective, Reflective, Interpretative, Decisional) framework emerges as the main strategy. Informant ABK-PP-261124 explains the stages from identifying experience to concrete commitment.

Guides use various media to deepen reflection. Informant HM-PB-241124 shared: "Reflection takes time. It can be helped with songs. We give freedom to feel." The use of media such as songs helps the faithful internalize catechesis messages more deeply.

These findings provide a foundation for the development of more comprehensive facilitation training programs for novice environmental guides at St. Peter Chrysologus Parish BSB.

DISCUSSION

Analysis of the competencies and facilitation skills of novice environmental guides at St. Peter Chrysologus Parish BSB shows complex dynamics that reflect challenges and needs in implementing contemporary community catechesis. Research findings reveal significant patterns in the development of catechesis facilitators that need to be explored in a broader theoretical and practical understanding context.

Faith Foundation as a Pillar of Environmental Guide Competence

Faith foundation is identified as a fundamental basis for effective catechetical service, in line with the Guidelines for Catechesis which affirm the being dimension (spirituality) as a fundamental aspect of catechist competence. The document emphasizes that "catechists are called first and foremost to be witnesses of faith" (art. 113), indicating that knowledge and living of faith become critical prerequisites for authentic catechesis facilitation.

Scripture literacy as a fundamental competency strengthens its position as the "primary source of catechesis" (Dei Verbum, art. 21). However, research reveals doctrinal understanding gaps among novice environmental guides, particularly regarding complex concepts such as the Trinity and marriage law. This phenomenon reflects Alberich's (2004) view that contemporary catechesis often faces challenges in balancing the experiential and doctrinal dimensions of faith education.

The doctrinal understanding gap raises critical questions about the formation model of environmental guides. Fortunato (2020) revealed that catechesis facilitator formation models often overemphasize methodological aspects rather than comprehensive theological understanding, whereas Cantalamessa (2015) asserts that catechesis effectiveness depends on the organic unity between content and method.

Personal Faith Experience and Service Authenticity

The significance of personal faith experience as capital for catechetical service resonates with Maria Harris's (1989) view on the importance of "embodied knowing" in faith education. Regular spiritual practices identified as means of building personal faith experience reflect the concept of "mystagogical spirituality" (Cavalletti, 1992), where effective catechists are those who first experience the mystery of faith themselves before guiding others.

The affective dimension of faith experience expressed as "falling in love" with Christ reflects "theological aesthetics" (von Balthasar, 1982)—an understanding that faith involves intellect, affection, and imagination. The finding that catechetical service itself becomes a catalyst for the spiritual growth of guides presents complex dynamics, reflecting the principle "to teach is to learn twice" (Joseph Joubert) while raising questions about the spiritual readiness of novice environmental guides before serving.

Facilitative Ability and Dialogical Paradigm of Catechesis

Dialogue identified as a fundamental pedagogical paradigm in community catechesis aligns with the post-Vatican II Church vision that emphasizes a dialogical approach in evangelization. This approach also aligns with the Shared Christian Praxis methodology which emphasizes that effective catechesis creates a "dialogical space" where life experience interacts with faith tradition in a dynamic hermeneutical process.

However, the implementation of the dialogical paradigm faces significant challenges. Novice environmental guides face "difficulties in balancing discussions" and "the tendency of catechesis to fall into the format of a liturgy of the word" (Wuriningsih & Wijoyoko, 2024). This phenomenon indicates a "knowing-doing gap" (Schön, 2017)—a mismatch between theoretical knowledge and practical implementation.

Contextual Sensitivity and Inculturative Catechesis Approach

Contextual sensitivity reflects the inculturative catechesis paradigm that emphasizes cultural relevance in faith proclamation, as emphasized in Catechesi Tradendae (art. 53). In urban parish contexts like BSB, contextual sensitivity becomes increasingly complex due to the socio-cultural heterogeneity of the faithful, demanding "multi-cultural competence" to bridge various backgrounds in the catechesis process.

The finding that emotional maturity and self-control become important qualities in catechesis facilitation strengthens the importance of "emotional intelligence" (Goleman, 2005) in faith education, becoming a critical factor in creating a conducive learning environment.

Collaboration and Sustainable Development Model

Recognition of self-limitations and the need for collaborative support reflects the concept of "community of truth" (Palmer, 2007). Dependence on the Holy Spirit's guidance reflects the pneumatological dimension of catechesis, affirming that catechesis is a theological act that depends on divine grace, not merely pedagogical technique.

Team collaboration as a strategy to overcome individual limitations reflects the "team teaching" and "communities of practice" (Wenger, 2008) models that enable collective learning. Mentoring and learning from role models confirm the significance of the "apprenticeship model" in catechist formation, underlining the importance of structured accompaniment programs.

Active Listening as the Core of Dialogical Facilitation

Active listening as a fundamental skill reflects the principle of "pedagogical receptivity" (Freire, 2000) that allows environmental guides to facilitate the

hermeneutical process [28]. The verbal and non-verbal dimensions of active listening reflect a comprehensive understanding of pastoral communication that involves integration of verbal, para-verbal, and non-verbal aspects (Sovernigo, 2007).

The finding that active listening "requires humility" resonates with the concept of "kenosis" in Christian spirituality that allows environmental guides to overcome the tendency to dominate discussion and create inclusive space for community participation.

Creating Safe Space and Inclusive Facilitation

Creating safe space as a prerequisite for authentic participation reflects the concept of "brave space" (Arao & Clemens, 2013) that supports idea exploration without fear of judgment. The finding that a "relaxed and non-threatening" atmosphere becomes an important factor aligns with the concept of "andragogy" (Knowles, 1984) which emphasizes that adult learning requires an atmosphere that respects their autonomy and experience.

The "fishing" strategy for participation reflects the "scaffolding" approach (Vygotsky, 1978) that allows the faithful to participate with appropriate support. The use of creative methods resonates with the theory of multiple intelligences (Gardner, 1993) that accommodates various learning styles.

Hermeneutical Skills and Spiritual Transformation

Paraphrasing and clarification skills reflect hermeneutical competence in theological education, involving "fusion of horizons" between community experience and faith tradition (Woodbridge 2010). Sensitivity in reformulating participants' sharing reflects "meta-hermeneutical ability" (Wijsen, 2005) that avoids inappropriate simplification.

Systematic reflection process based on the ORID framework reflects Kolb's (1984) experiential learning model that enables integration of life experience with faith tradition. The use of various media to deepen reflection resonates with the concept of "cultural mediation" (Alberich & Vallabaraj, 2004) that acknowledges the power of symbols in the faith internalization process.

These findings indicate that the development of competencies and facilitation skills of novice environmental guides requires a holistic approach that integrates

[28] P Freire, 'Pedagogy of the Oppressed (MB Ramos, Trans.)', *New York: Continuum*, 1970.

spiritual-theological, pedagogical-methodological, and social-pastoral dimensions. Comprehensive formation programs need to pay attention to knowledge, technical skills, spirituality development, and emotional maturity of facilitators as a transformative process that enables them to integrate faith in their own lives and facilitate similar processes in the faith community.

CONCLUSION

This research reveals that the competencies and facilitation skills of novice environmental guides at St. Peter Chrysologus Parish BSB still face significant challenges. Although faith foundation and personal experience become supporting elements, their integration into facilitation practice is not yet optimal. The gap between doctrinal understanding and practical implementation is evident in the difficulty of creating dialogical spaces and supporting reflective discussions.

Facilitation skills such as active listening, creating safe spaces, and participation stimulation techniques require further development. Regeneration challenges become a crucial issue with the dominance of guides from the senior age group. The research affirms that effective catechesis requires holistic competencies that include spiritual, intellectual, and practical aspects, as well as experience-based and critical reflection-based training models that are adaptive to community dynamics.

RECOMMENDATIONS

Based on research findings, continuous training programs with an experiential learning approach need to be developed to balance doctrinal understanding and dialogue facilitation skills. Strengthening mentoring systems and learning communities is also needed to enable knowledge transfer from experienced facilitators to novice guides. Furthermore, implementation of innovative recruitment strategies based on digital media becomes important to attract young generations and encourage regeneration in catechetical service. Increased collaboration between environmental guides and pastoral teams in designing contextual catechesis materials also needs to be prioritized to appropriately respond to community needs. Finally, regular evaluation of catechesis effectiveness through participant feedback and facilitator reflection is highly recommended to ensure development programs remain relevant to the times and community needs.

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