

People With Disabilities in The Pope Francis Document: A Pastoral Guide

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Abstract

Disabilities are a term used to replace the term 'disabled'. One of the figures who pays great attention to people with disabilities is Pope Francis. However, the term disability is not yet popular in Indonesia. They are still often discarded and classified as weak and marginalized. The purpose of this study is to see Pope Francis' concern for people with disabilities to be a pastoral basis. The research method used is a literature review. The results of the study show that Pope Francis pays special attention to people with disabilities. The pope noted the injustices and rejection that they experienced. The Pope also pays attention to the dignity of disability. The papal documents mention people with disabilities directly. The conclusion of the study is that Pope Francis' concern for people with disabilities can be a pastoral guidance for the Catholic Church in Indonesia.

Keywords: *Pastoral Guidance; Pope Francis; Pope Francis documents; the disability.*

Abstrak

Disabilitas adalah istilah yang digunakan untuk menggantikan istilah 'cacat'. Salah satu tokoh yang menaruh perhatian besar kepada penyandang disabilitas adalah Paus Fransiskus. Namun, istilah disabilitas belum populer di Indonesia. Mereka masih sering dibuang dan diklasifikasikan sebagai lemah dan terpinggirkan. Tujuan dari penelitian ini adalah untuk melihat kepedulian Paus Fransiskus terhadap penyandang disabilitas menjadi dasar pastoral. Metode penelitian yang digunakan adalah tinjauan pustaka. Hasil penelitian menunjukkan bahwa Paus Fransiskus memberikan perhatian khusus kepada penyandang disabilitas. Paus

mencatat ketidakadilan dan penolakan yang mereka alami. Paus juga memperhatikan martabat disabilitas. Dokumen kepausan menyebutkan orang-orang penyandang disabilitas secara langsung. Kesimpulan dari penelitian tersebut adalah kepedulian Paus Fransiskus terhadap penyandang disabilitas dapat menjadi bimbingan pastoral bagi Gereja Katolik di Indonesia.

Kata kunci: dokumen Paus Fransiskus; kaum disabilitas; pedoman pastoral; Paus Fransiskus.

1. Introduction

Pope Francis is a pope who is very concerned about humanity. Since the beginning of his pontificate, his attention to humanity has never waned. This attention can be seen in his actions and his written documents. He openly welcomes people with disabilities in general audiences. He embraced, hugged and kissed the disabled. He visited prisons, and washed and kissed the feet of prisoners.

Viktorahadi says that Pope Francis refers to the poor as "those without a protector".¹ The unprotected are "the homeless, those addicted to drugs, refugees, Indigenous people and the neglected elderly". In addition, children still in the womb are also referred to by Pope Francis as those without a protector. Pope Francis has been very consistent in his opposition to abortion.

In the document *Dignitas Infinita*² the pope draws attention to the plight of immigrants. For the pope, "immigrants are victims of various forms of poverty". Furthermore, the pope strongly condemns human trafficking (art. 41), sexual abuse (art. 43) and violence against women (art.44). The Pope also rejects euthanasia (art. 51). All this is a manifestation of Pope Francis' consistency towards humanity.

Pope Francis has implicitly said that his main concerns are social fraternity and friendship. In various places and occasions, he has spoken about this theme. For example, his meeting with the Imam at the price of Ahmed Al-Tayeb in Dubai³ encouraged him to focus on social friendship. In this theme, the value of a shared commitment to maintain fraternity throughout the world emerged. This further emphasizes the pope's concern for humanity.⁴

Pope Francis's concern for humanity also manifests in his efforts to embrace all religions and groups. The Abu Dhabi document is a manifestation of the pope's concern for humanity. The Pope is trying to embrace religions to realize true brotherhood.⁵ True brotherhood is a form of the pope's concern for humanity. In addition to dialogue efforts, the pope also received various groups at the Vatican. He also always calls for peace for countries that are at war.

¹ R F Bhanu Viktorahadi, *Menjadi Gereja Yang Bergelimang Lumpur Telaah Singkat Anjuran Apostolik Paus Fransiskus Evangelii Gaudium*, 3rd ed. (Yogyakarta: PT Kanisius, 2015), 35.

² Paus Fransiskus, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, ed. Th. Eddy Susanto (Jakarta: Departemen Dokumentasi dan Penerangan Konferensi WaliGereja Indonesia, 2024), Art. 40.

³ Paus Fransiskus, *Ensiklik Fratelli Tutti (Saudara Sekalian)*, ed. Andreas Suparman (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2020), <http://www.dokpenkwi.org/wp-content/uploads/2021/04/Seri-Dokumen-Gerejawi-No-124-FRATELLI-TUTTI.pdf>, art.5

⁴ Paus Fransiskus, *Ensiklik Fratelli Tutti (Saudara Sekalian)*, ed. Andreas Suparman (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2020), art. 5. <http://www.dokpenkwi.org/wp-content/uploads/2021/04/Seri-Dokumen-Gerejawi-No-124-FRATELLI-TUTTI.pdf>.

⁵ Agustinus Mujianto dan Adry Yanto Saputra, "Tugas Suci Umat Katolik Dalam Dialog Dengan Agama-Agama Lain di Indonesia Ditinjau Dari Dokumen Abu Dhabi Artikel 23-24," *Studia Philosophica et Theologica* 21, no. 2 (2021): 174–94, <https://doi.org/10.35312/spet.v21i2.356>.

What Pope Francis is doing is a continuation of his predecessors. Since its inception, the Church has paid attention to the poor and marginalized.⁶ Jesus Christ healed the blind, deaf and sick. He cared for the poor and widows. Jesus also healed lepers. A group that was seen as the lower class at the time.

Jesus' example and concerns were continued by the early Church. The early Church also paid attention to the existence of the poor. In fact, according to Chen and Habur,⁷ the seven deacons were chosen to serve widows and the poor. The origin of deacons is to serve those who are marginalized. The Church has maintained this concern until today. The Church Fathers have not stopped voicing the Church's concern for the poor, small and marginalized.

Church Social Teaching and Liberation Theology are two examples of concern for the poor and marginalized. In fact, according to Samosir⁸, three things underlie the announcement of the Second Vatican Council by Pope John XXIII. They are "the openness of the Church to the modern world, the unity of Christians and the Church of the poor". The first two are very visible in the Council's documents. However, the third goal is less visible. There are not many documents that talk about the Church for the poor.

Although not much, the preamble of *Gaudium et Spes* is very clearly in favor of the poor. "The joys and hopes, the sorrows and anxieties of people today, especially the poor and those who suffer, are the joys and hopes, the sorrows and anxieties of Christ's disciples too".⁹ *Gaudium es Spes* was the first document of the Second Vatican Council. The council fathers indirectly wanted to show the church's concern for the poor and suffering.

While Pope Francis is continuing the tradition, there are new concerns that this Jesuit pope wants to build on. The pope wants to bring special attention to people with disabilities. Before his accession, people with disabilities were rarely mentioned. They were still classified as part of the poor, weak and excluded. It is undeniable that many people with disabilities do fall into this category. However, many people with disabilities are able to develop like 'normal' people. They need support and the right place.

He is slowly mentioning them directly in his documents. The Pope wants to show that people with disabilities are a separate group. They have privileges that can be developed. It's just that the circumstances are pressing in on them so many don't develop.

Binawan¹⁰ agrees with Pope Francis's ideals. He said that the Catholic Church has often been in contact with the poor and marginalized people. However, there has not been much activity regarding people with disabilities. The Church is still relatively new in dealing with people with disabilities. Although they have been around long, they have not found a place in the Church.

Pope Francis used the word "throwaway culture" to refer to the problems faced by people with disabilities. "Some cultures tend to marginalize or even oppress people with disabilities,

⁶ Jhon Daeng Maeja, "Diakonia: Pelayanan Kasih Bagi Kaum Disabilitas," *Pastoralia Jurnal Penelitian Dosen* 5, no. 1 (2024): 12–19.

⁷ Martin Chen and Agustinus Manfred Habur, *Diakonia Gereja Pelayanan Kasih Bagi Orang Miskin Dan Marginal*, ed. Martin Chen and Agustinus Manfred Habur, I (Jakarta: Penerbit OBOR, 2020), 4.

⁸ Leonardus Samosir, *Agama Dengan Dua Wajah Refleksi Teologis Atas Tradisi Dalam Konteks* (Jakarta: Penerbit OBOR, 2010).

⁹ R Hardawiryana, *Gaudium et Spes Kegembiraan Dan Harapan*, Departemen Dokumentasi Dan Penerangan Konferensi Waligereja Indonesia (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2021), art. 1. <https://doi.org/10.4324/9780203930847-17>.

¹⁰ Al. Andang L. Binawan, *Spiritualitas Keadilan Eko-Sosial* (Yogyakarta: Penerbit Kanisius, 2020), 31.

treating them as rejects".¹¹ Disabled people are often thrown away and rejected by society and even their own families.

Selatang¹² says that there is no place for people with disabilities in Indonesia. "Disability is often seen as weak, helpless and pitiable". People with disabilities are often 'discarded' and ostracized because of this perception. Indonesian culture is not yet familiar to people with disabilities. Selatang¹³ says that Indonesians still view people with disabilities in physical terms. People with disabilities are seen as physically 'lacking'. This perception makes people feel compelled to donate and sorry for them.

What is mentioned above did happen concretely. At that time, there were not many special Masses for people with disabilities. The Catholic Church, especially in Indonesia, does not yet have a fixed guideline in serving them. Only in some parishes or certain places do we see people with disabilities attending Eucharistic celebrations. Not to mention the questions that arise for example how we can convey the Gospel to those who are deaf. They cannot hear and need sign language to communicate.

This reality is a reflection for the Catholic Church, especially in Indonesia. Pastoral care for people with disabilities cannot be ignored. This fact also encourages the author to examine the theme of people with disabilities. Pope Francis is known as a pope who is very close to people with disabilities. The author wants to explore the place of people with disabilities in Pope Francis' documents. This study can also be an initial guideline for preparing pastoral care for people with disabilities.

Accordance to the literatur review, there is no one study that explore the aim of the study. There is no one tha see the disabilty people in the Pope Francis' documents. This is the first one. So the study is different with the other study. Then in catholic church in Indonesia, the disability people sometimes have no place. The author also want to push the involvement of the disability.

2. Research Methods

The research method used is a literature study. The first step is to create and find specific keywords. The search was conducted using keywords related to the topic, namely "people with disabilities", "Pope Francis", and "pastoral guidance". In addition to using the Publish or Parish application, several academic databases and other online resources are accessed to obtain broader information, such as Google Scholar and Semantic Scholar.

In the search process, two criteria are used: inclusion and exclusion criteria. The inclusion criteria refer to documents that explicitly address the theme of disability in the context of Pope Francis's teaching and pastoral guidance. These documents include *Evangelii Gaudium*, *Amoris Laetitia* and *Fratelli Tutti*. The exclusion criteria refer to documents that are not directly related to disability or are irrelevant to pastoral guidance, such as those that focus on other issues in the context of Catholic teaching without addressing disability.

After the discovery of the keyword, it then enters the data synthesis process. First, essential points related to disability are extracted from each document. Data extraction includes direct quotes from the document and summaries of concepts derived from it. Second, the data analysis process includes identifying the main themes in each document.

¹¹ Fransiskus, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 53.

¹² Fabianus Selatang, "Teologi Publik Disabilitas Paul Janssen, CM," in *Teologi Publik: Sayap Metodologi Dan Praksis*, ed. F X Eko Armada Riyanto (Yogyakarta: PT Kanisius, 2021), 275–287: 277.

¹³ Selatang, *Teologi Publik Disabilitas Paul Janssen, CM*: 278-279.

The final step is to connect the findings to the research's purpose to provide deeper insight into how Pope Francis' teachings can be applied in support of people with disabilities.

3. Findings and Discussion

3.1. People with Disabilities in Indonesia

To explore the theme of disability, the author tried to find sources of information from journals and books. The journals and books were categorized into general and church categories. From extracting this information, almost all authors agree that the disabilities is not yet popular in Indonesia. There are not many studies about disabilities. The authors also agree that the term disability is not yet popular in Indonesian society.

From the general category, Fikri examines the implementation of democracy in Indonesia about people with disabilities. Fikri¹⁴ says that people with disabilities still often experience exclusion in society. Cultural, social and even religious backgrounds are the cause of this exclusion. "In the social context, people with disabilities are seen as a group that does not belong to the structure of society, so there is a need for exclusivism into other social structures".¹⁵ In addition, culturally, disabilities (also known as 'handicaps') are often associated with mistakes made by their parents. These views keep people with disabilities segregated and considered different from the rest of society.

Furthermore, Fikri (2016:49) said that some people with disabilities should live in special institutions. They are not accepted in society because they cannot do anything. Finally, many members of the community always look negatively at people with disabilities.

From the Church category, there are several writings on disability. First, Iskandar¹⁶ tries to reflect on his experience serving children with special needs (another term for people with disabilities). He says that people with disabilities also have no place in the Church. He refers to the reality in the Archdiocese of Jakarta. There are still many parishioners who do not want to bring their children with disabilities to church.¹⁷ Society still has a bad stigma with people with disabilities. They are also still often considered carriers of "disgrace" or "curse". Their families hide them away because of this perception.¹⁸

Jumilah expressed the same opinion. Jumilah¹⁹ said that the government and community still pay very little attention to people with disabilities. This attention is merely incidental. People with disabilities will be noticed when there is a holiday or a disaster occurs. The author also agrees that for the community, people with disabilities are classified as troublesome. "The existence and treatment of discrimination from society is a form of suffering, anxiety and neglect for people with disabilities".²⁰

Subali et al. conducted research on the perceptions of Catholics about receiving communion for people with special needs. This research was conducted in several parishes in

¹⁴ Abdullah Fikri, "Konseptualisasi Dan Internalisasi Nilai Profetik: Upaya Membangun Demokrasi Inklusif Bagi Kaum Difabel Di Indonesia," *Inklusi* 3, no. 1 (2016): 41, <https://doi.org/10.14421/ijds.030107>.

¹⁵ Fikri, *Konseptualisasi Dan Internalisasi Nilai Profetik: Upaya Membangun Demokrasi Inklusif Bagi Kaum Difabel Di Indonesia*, 44.

¹⁶ Lily Iskandar, *Ziarah Iman Bersama Disabilitas Pelayanan Sakramental Bagi Anak Berkebutuhan Khusus* (Yogyakarta: PT Kanisius, 2020).

¹⁷ Iskandar, *Ziarah Iman Bersama Disabilitas Pelayanan Sakramental Bagi Anak Berkebutuhan Khusus*, 1.

¹⁸ Iskandar, *Ziarah Iman Bersama Disabilitas Pelayanan Sakramental Bagi Anak Berkebutuhan Khusus*, 2-3.

¹⁹ Bernadeta Sri Jumilah, "Konsep Komunitas Disabilitas Bhakti Luhur Dalam Teologi Pastoral Paul Janssen, CM Sumbangan Berteologi Publik," in *Teologi Publik: Sayap Metodologi Dan Praksis*, ed. F X Eko Armada Riyanto (Yogyakarta: PT Kanisius, 2021).

²⁰ Jumilah, *Konsep Komunitas Disabilitas Bhakti Luhur Dalam Teologi Pastoral Paul Janssen, CM Sumbangan Berteologi Publik*, 302.

the Kevikepan DIY, Archdiocese of Semarang. Not only the general public, parishioners also experience pros and cons regarding the place of people with disabilities in the Church. Some parishioners argue that people with special needs can receive communion. Their reasons are equal rights, human dignity and adequate knowledge about people with special needs.²¹ However, some parishioners disagree with the communion for people with special needs. One reason that arises is that people with special needs cannot use their intellect properly. Whereas the requirement for receiving communion according to Canon 913 §1-§2 is to be able to use reason well.²²

The negative view of society in general and the pros and cons within the church are realities that occur in Indonesia. This reality cannot be avoided. This reality also leads to a review of disability from the view of Pope Francis. The pope's view is of course different from the view of most people and even the Indonesian Church.

Pope Francis' differing views can be seen from his actions and thoughts. On various occasions, Pope Francis has invited the faithful to engage in service to the marginalized. It encourages real action through charity, advocacy and real action for the marginalized. According to Pope Francis, real actions for people with disabilities are respect for human dignity²³.

According to Massaro²⁴, the church's social teachings, which are the heritage of the church, were reaffirmed by Pope Francis. The themes of the church's social teachings including giving a decent life to the poor were revived by Pope Francis. These themes have always been of concern to the pope in his encyclical and written documents. This shows that Pope Francis' views are different.

In addition to the form of thought, the pope's real actions were also seen in his apostolic visit to Indonesia from September 3-6, 2024. In meetings with government figures, he only stood in front. After giving a speech and a gesture of respect, he immediately left the room. Pope Francis showed a difference of attitude when holding meetings with people with disabilities. He came over and hugged them one by one. There are even people with disabilities who cry in their arms. This shows the difference of view from the whale.

Evangelii Gaudium

The Apostolic Exhortation *Evangelii Gaudium* is one of Pope Francis' first documents. *Evangelii Gaudium* was the opening of the pope's attention to the weak. Although it does not mention the disabled directly, attention to the poor already appears in this document. According to Viktorahadi,²⁵ Pope Francis wants "a church that is willing to have its shoes soaked in the mud of poverty".²⁶ These beautiful words mean that the church should not ignore the poor, including people with disabilities.

²¹ Yohanes Subali, Vergilius Seto Adi Purwono, and Atanasius Yubileum Agung, "Problematisasi Penerimaan Komuni Bagi Orang Berkebutuhan Khusus (OBK) Dan Pemahaman Dari Para Prodiakon," *Studia Philosophica et Theologica* 23, no. 2 (2023): 235–54, <https://doi.org/10.35312/spet.v23i2.540>.

²² Subali, Seto Adi Purwono, dan Agung, Problematisasi Penerimaan Komuni Bagi Orang Berkebutuhan Khusus (OBK) Dan Pemahaman Dari Para Prodiakon, 250.

²³ Clara R P Ajisukmo, "Pemikiran Paus Fransiskus Tentang Martabat Kaum Marginal," in *Miserando Atque Eligendo Terobosan Dan Peziarahan Paus Fransiskus*, ed. Clara R P Ajisukmo, Mikhael Dua, and Thomas Ulun Ismoyo (Jakarta: PT Kompas Media Nusantara, 2024).

²⁴ Thomas Massaro, *Paus Fransiskus Sang Pemimpin Moral* (Yogyakarta: PT Kanisius, 2024).

²⁵ Viktorahadi, Menjadi Gereja Yang Bergelimang Lumpur Telaah Singkat Anjuran Apostolik Paus Fransiskus *Evangelii Gaudium*, 34.

²⁶ Paus Fransiskus, *Evangelii Gaudium Sukacita Injil* (Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2013), art. 45.

The Pope's concerns were prompted by his background in the Latin American Church. Liberation theology influence him. Even when he was still archbishop of Argentina, Pope Francis already had great concern for the poor. "For Pope Francis, concern for the poor is a structural choice, which brings about socio-economic transformation and a change in the mentality of Christians".²⁷

In the next article, Pope Francis calls for a "church that goes out". A church that goes out to greet, visit and care for the poor. "Moving out means meeting others at the edge of humanity, not rushing aimlessly into the world".²⁸ A church covered in the mud of poverty and moving outward signifies the pope's solidarity with the weak.

Amoris Laetitia

The Apostolic Exhortation *Amoris Laetitia* (The Joy of Love) is the first document where Pope Francis directly mentions people with disabilities. In previous documents, the pope has given general attention. The pope has not mentioned people with disabilities directly. Specific attention to people with disabilities begins with this Post-Synod Apostolic Exhortation. It should be noted that Pope Francis' mention of people with disabilities is related to the big theme of *Amoris Laetitia*, namely the value of inclusion in the family. The mention of people with disabilities refers to the theme of family.

The Pope began to mention children with special needs in article 47. For Pope Francis, families with children with special needs are exemplary. Although these families will experience challenges and obstacles, "They give to the Church and society an invaluable testimony of fidelity to the gift of life".²⁹ The following is a full excerpt from 47's beautiful article.

In this situation, families can find, together with the Christian community, new actions and languages, new forms of understanding and identity in welcoming and giving attention to the mystery of the fragility of human life. People with disabilities are a gift to the family and an opportunity to grow in love, mutual help and unity... Families, who with the eyes of faith accept the existence of persons with disabilities, will be able to recognize and guarantee the quality and value of each life, with its needs, rights, and opportunities. This approach will increase care and service for these disadvantaged people, and develop friendship and love in every stage of their lives.

Pope Francis wants to emphasize several things in this article. Families that can accept, care for and look after people with disabilities are true Catholic families. They are guarding the gift of life from God himself. People with disabilities are an opportunity for families to witness to God's love. Families with people with disabilities can develop friendships.

The background of this apostolic exhortation is for the family. The themes discussed are related to the Christian family. In article 82, the pope continues his concern for people with disabilities. This concern is of course related to the family. The Pope mentions that "the Church supports families who receive, nurture and protect with love children with various disabilities".³⁰ The pope again pays attention to families who love people with disabilities.

The Pope indirectly calls the church a big family. This big family has duties and responsibilities. One of these duties is to love those who are marginalized. The Pope

²⁷ Agustinus Daryanto, "Keberpihakan Terhadap Orang Miskin Sebagai Tindakan Kenosis," *Studia Philosophica et Theologica* 22, no. 1 (2022): 19–40, <https://doi.org/10.35312/spet.v22i1.418>.

²⁸ Fransiskus, *Evangelii Gaudium* Sukacita Injil, art. 46.

²⁹ Paus Fransiskus, *Amoris Laetitia* Sukacita Kasih Seruan Apostolik Pascasinode, ed. F.X. Adisusanto and Bernadeta Harini Tri Prastari (Jakarta: Komisi Keluarga KWI dan Couple for Christ Indonesia, 2016), Art. 47.

³⁰ Fransiskus, *Amoris Laetitia* Sukacita Kasih Seruan Apostolik Pascasinode, art. 82.

mentions people with disabilities as part of those who are marginalized. Families who are members of the church must lovingly accept these marginalized people.³¹

The apostolic injunction *Amoris Laetitia* can be the basis for accepting people with disabilities in the family. As the problem mentioned at the beginning, many families 'discard' people with disabilities. The Pope invites Catholic families to accept, care for and love people with disabilities. The Pope praised families who love people with disabilities. This can be one of the foundations of the pastoral care of people with disabilities in the family.

Fratelli Tutti

Encyclical Review

Several studies try to analyze the *Fratelli Tutti*. Satrio and Viktorahadi³² try to review the contents of this document in terms of humanitarian politics. In the first part, they try to describe the background of this document. Several centuries ago, St. Francis had a fraternal meeting with Sultan Malik al-Kamil al-Din Muhammad. These two famous figures from two great religions had a meeting of love when Crusade V was raging. The meeting of these two historical figures became an important milestone for the events of the following centuries. In 2019, Pope Francis, the leader of the Catholic Church worldwide, met with the Grand Imam of Al-Azher, Sheikh Muhammad Ahmad al- Tayeb.

Pope Francis stated that the meeting was inspired by St. Francis of Assisi's meeting with Sultan Malik. This meeting also gave birth to the Abu Dhabi Document. In addition, the *Fratelli Tutti* Document continues these two historic events. "It is clear that the Encyclical '*Fratelli Tutti*' was born from the womb of a historical base that contains an endeavor to constantly pioneer and develop universal fraternity without partitions".³³

Pope Francis' concern for true fraternity will not be far from the theme of humanitarian politics. "Humanitarian politics is the praxis of subsidiarity and solidarity based on fraternal love".³⁴ Politics can advance humanity while strengthening fraternity. Two steps can be taken to realize politics for humanity. First, "politics must be based on political compassion to foster social compassion and openness to all people who believe in the quality of the hidden seeds of goodness that every human being has".³⁵ Compassionate politics means seeing everyone as a neighbour. Compassion in politics means feeding people experiencing poverty and providing jobs for those in need.

Second, humanitarian politics means politics that change and bear fruit. The changes made do not have to be something extraordinary. Minor changes are perfect and bring benefits to many people. One example of a changed and fruitful politics of humanity is liberation theology. Liberation theology is the Church's involvement in politics and works for humanity. This movement feels some changes.³⁶

The challenge of studying humanitarian politics is that the Church does not involve itself in practical politics. Pope Francis is also aware of this. Satrio and Viktorahadi³⁷ said that the

³¹ Cf. F. X Adisusanto and Bernadeta Harini Tri Prasasti, eds., *Amoris Laetitia* (Jakarta: Department of Documentation and Information of the Indonesian Bishops' Conference, 2019): 197.

³² Anthonius Panji Satrio and R.F. Bhanu Viktorahadi, "Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti," *Jaqqi: Jurnal Aqidah Dan Filsafat Islam* 6, no. 2 (2021): 141–58, <https://103.55.33.96/index.php/jaqqi/article/view/14072>.

³³ Satrio and Viktorahadi, *Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti*, 47.

³⁴ Satrio and Viktorahadi, *Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti*, 48.

³⁵ Satrio and Viktorahadi, *Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti*, 50.

³⁶ Satrio and Viktorahadi, *Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti*, 52.

³⁷ Satrio and Viktorahadi, *Politik Kemanusiaan Dalam Ensiklik Fratelli Tutti*, 53.

pope invited the church to see politics as serving the poor. "The poor are the ones who need the promotion of full human development in the true sense of the word." This is similar to Magnis-Suseno's commentary.³⁸ The basis of political action is love. Love means "to support, justify, promote, remove obstacles to development, hope for and at least seek the salvation of the beloved". Loving political action will liberate the poor from injustice.

In the closing section, Satrio and Viktorahadi³⁹ explain the condition of the Catholic Church in Indonesia. It is still very difficult for the Church to get involved in politics. The church is still often prejudiced and suspicious of anything political. This suspicion creates fear and ultimately makes it very difficult to enter politics. Of course, this challenge must be overcome. Pope Francis' ideals of humanitarian politics will not be realized if this condition continues to occur in Indonesia.

The opening words of the *Fratelli Tutti* Document can be a stimulus for the Church's involvement in politics. Article 1 of this document reads:

"Fratelli tutti." With these words, St. Francis of Assisi greeted all his brothers and sisters and offered them a way of life that had the flavor of the Gospel. Among his admonitions, I would like to highlight one in which he invites people to a love that transcends geographical boundaries and distance. Here Francis declares that blessed is the one who loves his brother "when he is away from him, just as if he were beside him." With these short and simple words he explains the open nature of fraternity that allows us to recognize, appreciate and love everyone, regardless of their physical proximity, regardless of where they were born or live.⁴⁰

Love transcends geographical boundaries. All people can be brothers and sisters regardless of their physical location. The Indonesian Church should not see itself as inferior to other religions. The church can be a brother to all religions and groups. The church should not be fixated on being a minority or fearful.

Furthermore, Wuriningsih and Setiyaningtiyas tried to review the Encyclical *Fratelli Tutti* from the perspective of the parish as the center of ministry. Their study is related to Pope Francis' previous document, Encyclical *Evangelii Gaudium*. The parish as a center of service means "a journey of openness to God". This journey of openness begins in the community of faith, the parish. In the language of Pope Francis, this journey of openness means "a Church that moves outward".⁴¹

One can take three steps to be part of the outward-moving Church. First of all, one must be part of a parish. Secondly, after being part of a parish, one must be actively involved in the parish. This involvement means involvement in the community of the faithful. The third step is to bear fruit. After full participation in the community of the faithful, every parish member must bear fruit. "The fruit is the contribution of a Christian amid the field of life".⁴²

Many people are already practising what Pope Francis said. Many parishioners are active in the church and also bear fruit in society. However, not all parishioners can carry out this mandate. Some parishioners only stop at the first and second steps. They are not involved in community life. Some are very active in the community but not in parish activities. This is

³⁸ Franz Magnis-Suseno, "Iman Dan Politik," in *Keprihatinan Sosial Gereja*, ed. Eduard R Dupo (Yogyakarta: Kanisius, 1992), 33–41: 37.

³⁹ Satrio and Viktorahadi, "Politik Kemanusiaan Dalam Ensiklik *Fratelli Tutti*", 55.

⁴⁰ Fransiskus, *Ensiklik Fratelli Tutti* (Saudara Sekalian), art. 1.

⁴¹ Fransisca Romana Wuriningsih and Nerita Setiyaningtiyas, "Ensiklik *Fratelli Tutti* Sebagai Kunci Pemikiran Dari *Evangelii Gaudium* Mengenai Paroki Sebagai Pusat Misi," *Studia Philosophica et Theologica* 23, no. 2 (2023): 192–210, <https://doi.org/10.35312/spet.v23i2.432>.

⁴² Wuriningsih and Setiyaningtiyas, *Ensiklik Fratelli Tutti Sebagai Kunci Pemikiran Dari Evangelii Gaudium Mengenai Paroki Sebagai Pusat Misi*, 203–204.

also not right because the faithful draw strength from the Eucharistic celebration in the Church.

The keyword for a parish as a center of service is a fruitful parish. "The community of faith that comes from the life of the parish becomes an attractive source to come to when the parish shows its partiality to the Life in the form of *option for the poor*".⁴³ Alignment with the poor and the weak is the fruit that should be expected from the parish. In addition, "A parish that is a living witness to the values of Jesus will attract and convince those around it". Alignment with the poor and the witness of the faithful will be the fruit of the parish as a center of service.

Pabubung and Harsono also tried to explore the theme of the *Fratelli Tutti* Document, which is inclusivity. The root word of this theme is inclusive. Inclusiveness, in Pope Francis's language, means "sailing in the same boat". This earth is a common boat. All people must walk together toward true fraternity.

First, inclusiveness is linked to true fraternity. "The inclusiveness built into *Fratelli Tutti* is part of the series of appeals to a charity that characterize the Social Teaching of the Church (CST)".⁴⁴ Since the advent of the Church's social teaching, the popes have been consistent with the language of love and fraternity. Pope Francis continues this language of love and fraternity and is connected to the theme of inclusiveness.

"In *Fratelli Tutti*, inclusivity is beautifully described by Pope Francis as fraternity".⁴⁵ Fraternity is emphasized specifically in the Encyclical *Fratelli Tutti*. While justice, dignity and solidarity have appeared in the ASG, no specific emphasis has been on fraternity. The FT Encyclical tries to develop these themes with the word fraternity. "In *Fratelli Tutti*, the concept of fraternity or inclusiveness goes hand in hand with the term "social friendship".

Pope Francis is fond of inclusivity related to fraternity. The pope has never been tired of preaching true brotherhood. In this encyclical, the pope invites everyone to develop an inclusive attitude. Inclusiveness must be based on brotherhood, based on love.⁴⁶

Second, inclusiveness is linked to human dignity. In addition to building brotherhood, Pope Francis is also very *concerned* with the theme of human dignity. "The word *dignity* appears 66 times in the encyclical *Fratelli Tutti* which is closely linked to love and charity".⁴⁷ The pope's discussion of human dignity centres on dignity based on love.

Pabubung and Harsono⁴⁸ have started to try to connect the theme of inclusivity with disability, which was discussed at the United Nations meeting in 2023. Disabled people are creatures with dignity. They have the same dignity as other human beings.

The theme of inclusivity is suitable for people with disabilities, especially in the field of education. In Indonesia, for example, inclusive schools are known. Inclusive schools provide

⁴³ Wuriningsih and Setyaningtiyas, *Ensiklik Fratelli Tutti Sebagai Kunci Pemikiran Dari Evangelii Gaudium Mengenai Paroki Sebagai Pusat Misi*, 207.

⁴⁴ Michael Reskiantio Pabubung and Harsono Harsono, "Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti," *Jurnal Teologi* 13, no. 01 (2024): 121–46, <https://doi.org/10.24071/jt.v13i01.7135>.

⁴⁵ Pabubung and Harsono, *Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti*, 131.

⁴⁶ Pabubung and Harsono, *Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti*, 136.

⁴⁷ Pabubung and Harsono, *Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti*, 139.

⁴⁸ Pabubung and Harsono, *Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti*, 127.

opportunities for people with disabilities to exercise their rights in education. People with disabilities not have a place in regular schools. Inclusion schools can be an accepting environment for them.⁴⁹

Inclusive schools can provide facilities for people with disabilities. In addition, teaching materials, methods and environments should be integrated to their needs. People with disabilities are often referred to as people with special needs. Everything in education must adapt to their needs. This adaptation is essential if inclusive schools are to truly be comfortable environment for people with disabilities.

Disability in Encyclicals

The politics of humanity, the parish as a center of service and inclusiveness (both about fraternity and human dignity) lead this paper to the main theme. These three themes lead to one of the goals that Pope Francis always echoes. That goal is a concern for our fellow human beings. This care is especially directed toward the poor, the weak and the marginalized. More specifically those with special needs or disabilities.

Even in the last review theme on inclusivity, Pabubung and Harsono have linked this theme to disability. Inclusivity can directly relate to disability. This shows a common thread that can be drawn from this discussion. The other two themes can also be directed to the theme of disability.

In some of his documents, Pope Francis explicitly mentions people with disabilities. The words used are disabled, people with special needs and people with disabilities. These are all forms of the pope's attention to people with disabilities. The mention of people with disabilities in the encyclical *Fratelli Tutti* begins in article 18. The pope said that humans often 'throw-away' their fellow human beings. The phrase 'discard' means to victimize those who are weak. The objects of this discarding are the poor, the disabled, the unborn and the elderly.⁵⁰

At the beginning of this section, Pope Francis uses the word disabled. The use of the word disable according to Binawan⁵¹ is a form of respect for people with disabilities. Disabled people were originally known by the word 'handicapped'. This word was later replaced because it had a bad connotation. 'Handicapped' presupposes that they cannot do anything. The next expression that emerged was disability. This word is more commonly used today, but some introduce the term disabled. The word disable means *different abilities*. This word wants to show that people with disabilities are the same as normal people, they just have different abilities.

Pope Francis wants to point out that people with disabilities are often discarded because people think they can't do anything. "The human person is no longer perceived as a primary value to be respected and protected, especially if they are poor or disabled" (FT 18). People throw away people with disabilities because they think they have no impact. This impact is especially for rich people. Finally the ego gets rid of these weak people.

Furthermore, people with disabilities are "hidden outcasts". They are often placed as a group of strangers in society. "Many people with disabilities feel they live without belonging and without participating." People with disabilities are not free to enjoy their citizenship status like other people. According to Pope Francis, everyone must strive to restore the rights

⁴⁹ Pabubung and Harsono, *Inklusivitas Sebagai Perwujudan Martabat Manusia Dalam Perspektif Etis Fratelli Tutti*, 130.

⁵⁰ Fransiskus, *Ensiklik Fratelli Tutti (Saudara Sekalian)*, art. 8.

⁵¹ Binawan, *Spiritualitas Keadilan Eko-Sosial*, 32.

of people with disabilities as citizens and as members of the Church. This restoration is not easy. It is very difficult to eradicate this custom against people with disabilities. But Pope Francis emphasized that people with disabilities have the same dignity as everyone else.⁵²

Pope Francis also recognizes that people with disabilities do not have freedom. A wealthy family, well-educated, well-nourished and talented person would be free to demand their rights. As citizens they can also demand freedom. But that will not be the case for people with disabilities. They will not have the freedoms of other fortunate people (including those mentioned above). Pope Francis says that the lucky ones should not measure freedom. Freedom must favor the powerless, including those with disabilities (FT 109).

Human dignity

Pope Francis places human dignity above all else. In the document *Dignitas Infinita*⁵³ it says that "*Dignitas Infinita* (Infinite Dignity), which is inherently embedded in the person, belongs to every human person beyond all circumstances and whatever status or situation one finds oneself in." This newly issued document wants to speak of the fullness of human dignity. That dignity transcends all things. In this document, "the primacy of the human person and the defense of his or her dignity transcends all circumstances".

In the preface to the document, written by Cardinal Víctor Manuel Fernández, human dignity is infinite. Human dignity is not based on physical condition or external appearance. It is also not limited to certain aspects. This introduction refers to the late Pope John Paul II's message to the disabled in Rome in 1980.

The document uses the Fratelli Tutti' document as a "magna charta". The Dicastery for the Faith Doctrine that wrote this document is guided by the document of Pope Francis. Although not written by Pope Francis, this document remains relevant. This document was also written under the direction and thought of Pope Francis⁵⁴.

This document wants to emphasize the human dignity of people with disabilities. Dignity is not limited to physical conditions; people with disabilities also have dignity. People with disabilities should not be excluded because they are the same as other human beings. People with disabilities are brothers and sisters to Pope Francis. They have the same rights and obligations as other human beings.

Binawan says that human dignity is above all else. This dignity is not related to country or religion. Human dignity transcends nationality, race, ethnicity, gender or skin colour. Even people who do not believe in the existence of God (atheists) have the same dignity. Dignity is inherent in human beings from birth.⁵⁵

According to Binawan, the basis of human dignity is the document *Dignitatis Humanae*. This document from the Second Vatican Council talks about universal human dignity. It goes beyond the things mentioned above. Indirectly, people with disabilities also have an equal place with people in general. They have the same dignity as 'normal human beings'. They also have rights and obligations that must be fulfilled.

Jesus Christ is the perfect figure to illustrate the nobility of human dignity. There are two reasons why Christ is the perfecter of dignity. First, "In the mystery of the Incarnation, the Son of God affirms the dignity of the body and soul that make up humanity." Through this

⁵² Fransiskus, Ensiklik Fratelli Tutti (Saudara Sekalian), art. 98.

⁵³ Doktrin Iman, Dignitas Infinita Deklarasi Tentang Martabat Manusia, art. 1.

⁵⁴ Dikasteri untuk Doktrin Iman, art. 6.

⁵⁵ Binawan, Spiritualitas Keadilan Eko-Sosial, 2.

mystery of incarnation, the Word of God became a human figure. Christ's humanity makes human dignity invaluable and will never be lost.⁵⁶

Secondly, Jesus' proclamation and service to the poor and marginalized became a guideline for human dignity. Jesus' ministry close to the small and simple people wanted to declare that human dignity is unlimited. Jesus restored the dignity of the 'rejected' and ostracized. For Jesus, "the vulnerable, the least of these, the outcast, the oppressed, the rejected, the poor, the marginalized, the uneducated, the sick, and those oppressed by the powerful" are his fellow human beings.⁵⁷ Indirectly, people with disabilities are included in this group. People with disabilities are often classified as poor, outcast, marginalized, vulnerable and insignificant.

Jesus Christ's proclamation of the Kingdom of God affirms human dignity, especially those considered "unworthy". "Abandoned babies, orphans, and the elderly who receive no help" are examples of people who are considered unworthy. "The mentally ill, those with incurable diseases or severe disabilities, and those living on the streets" are other examples. They are all the primary targets of the proclamation of the Kingdom of God. Respect for all of them is respect for the dignity of human beings.⁵⁸

According to the Dicastery of the Doctrine of the Faith, there has been tremendous progress in recognizing human dignity. This is something to be proud of. One such recognition is for people with disabilities.⁵⁹ Besides people with disabilities, the eradication of "racism, slavery, marginalization of women, care for children and the sick" was also mentioned by the pope. These are all forms of progress in the recognition of human dignity. Despite this progress, the pope warned of the risk of regression that could occur at any time. In addition, the recognition of the dignity of people with disabilities is far from over. The Church must continue to push for this recognition.

Injustice

The Church has long been concerned about injustice. This attention began with the emergence of the Social Teachings of the Church (CST), which pays attention to injustices that develop according to the times. The Church opposes injustice for labourers. Labourers are forced to work by the owners of capital. However, they do not get paid according to their working hours. This injustice makes the church speak out through its teachings.

The church's efforts to fight injustice and side with the poor continued through the liberation theology movement. Gustavo Gutierrez initiated this movement. He was one of the influential faiths in the Latin American bishops' conference, which gave birth to the motto of *preferential options for the poor*. This motto became a symbol of the church's partiality towards the poor.⁶⁰

According to Gutierrez, the church must speak out against injustices that are created in a structured way. Many people are impoverished by force. They are deliberately made poor so that capitalists are free to manage them. The capitalists will reap more and more profits. This injustice requires liberation. People who are forcibly impoverished must be liberated from that structure. Liberation theology then became one of the movements of the Church's partiality towards the poor.

⁵⁶ Dikasteri untuk Doktrin Iman, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 19.

⁵⁷ Dikasteri untuk Doktrin Iman, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 12.

⁵⁸ Dikasteri untuk Doktrin Iman, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 19.

⁵⁹ Dikasteri untuk Doktrin Iman, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 32.

⁶⁰ Chen and Manfred Habur, *Diakonia Gereja Pelayanan Kasih Bagi Orang Miskin Dan Marginal*.

According to Magnis-Suseno,⁶¹ there must be extra effort to fight injustice. Injustice causes people to be poor and marginalized, and the powerful become richer in this situation. This is structural injustice. According to Romo Magnis-Suseno, this structural injustice cannot be eliminated by simply 'feeding' the poor. In Romo Magnis' words, "This kind of injustice cannot be overcome by soup kitchens and charity for the poor."

The church must dare to take action to break this structural injustice. The movement to fight injustice connects the church into contact with political structures. The church inevitably gets involved in politics when it wants to fight injustice consistently.⁶² The church through the hierarchy can provide guidelines to the laity. These guidelines constitute the participation of the church as a whole.⁶³ The laity must be the spearhead of this movement. The laity must be the ones who dare to expose structural injustice. The laity must engage in politics to dismantle injustice.⁶⁴

The Church's social teaching and the theology of liberation with which the Church is engaged were reaffirmed in the document *Dignitas Infinita*. Pope Francis said that "eliminating injustice will promote human freedom and dignity".⁶⁵ Pope Francis explains the background of this statement. According to the pope, certain people are born into good circumstances. They have a family, a secure education, a free life and a stable economy. However, not everyone is in this situation. People with disabilities, people born into severe poverty, and those who do not have access to a good education will not feel the same freedom as others. As long as the less fortunate remain in those conditions, justice will only be an illusion. That is why Pope Francis encourages the Church to stand up against injustice.

Exposing injustice is to care, especially for people with disabilities. Pope Francis seems to want to reaffirm the Church's concern, but this affirmation is more sharply targeted at people with disabilities. If the Church's concern previously only reached the poor, weak, and marginalized, Pope Francis explicitly mentions people with disabilities. They are a group that is rarely mentioned directly. The Pope wants to emphasize that they exist and must be liberated from the structures of injustice that often crush them⁶⁶.

Pastoral Guidelines

Binawan⁶⁷ says that when encountering people with disabilities, 'normal' people are often compelled to help them. This is an instinct. We often see them in terms of their 'shortcomings'. But if we look further, we may not be helping them according to their needs. It could be that we are helping them out of compassion.

In psychology, we have not humanized people properly. We still treat them as objects. Father Paulus Hendrikus Janssen, the famous father of the disabled, says that we must humanize people.⁶⁸ This means that we must treat people with disabilities like normal people. They do have 'flaws', but behind that, they also have advantages. Humanizing people means developing their strengths, even if those strengths are very small.

⁶¹ Franz Magnis-Suseno, *Katolik Itu Apa? Sosok-Ajaran-Kesaksiannya* (Yogyakarta: PT Kanisius, 2017).

⁶² Magnis-Suseno, "Iman Dan Politik.", 37-38.

⁶³ Binawan, *Spiritualitas Keadilan Eko-Sosial*.

⁶⁴ Stanislaus Sutopranito, *Renungan Dan Refleksi Tentang 8 Sabda Bahagia Dan Ajaran Sosial Gereja* (Jakarta: Penerbit OBOR, 2014), 113-114.

⁶⁵ Fransiskus, *Dignitas Infinita Deklarasi Tentang Martabat Manusia*, art. 31.

⁶⁶ Ajisukmo, "Pemikiran Paus Fransiskus Tentang Martabat Kaum Marginal", p.15.

⁶⁷ Binawan, *Spiritualitas Keadilan Eko-Sosial*, 39.

⁶⁸ *Gaudium in Christo Surabaya, Alat Pilihan Tuhan Romo Janssen Bapak Anak-Anak Cacat Bhakti Luhur Indonesia* (Malang: Penerbit DIOMA, 2007).

Furthermore, Binawan⁶⁹ said that the Church has gone a step further in its attention to people with disabilities. "In some parishes and communities, this attention is manifested by facilitating empowerment, catechesis, and of course the manpower and funds allocated to them." This first step must be nurtured. The Church must pay special attention to people with disabilities.

Pope Francis has also explicitly mentioned people with disabilities in his documents (*Amoris Laetitia*). This mention is a step forward because there is a difference with the poor. Although many people with disabilities are classified as poor, many also have the potential to be explored. What Pope Francis has done is a guideline for the Church, especially in Indonesia⁷⁰.

The pope's guidance to respect the dignity of people with disabilities can be a guideline. Their dignity deserves to be respected and valued. They also deserve education, security, love and freedom like 'normal' humans. In addition, the injustice that often afflicts them must be eliminated. It is not easy to fight against these injustices. Many background factors influence. However, a movement will never materialize if there is no beginning. The church must speak out against cultural injustice, for example. The culture of Indonesian society that views people with disabilities as unable to do anything must be challenged.

Pope Francis' guidelines can guide to empowerment for people with disabilities. According to Selatang et al.⁷¹, The church must be present to empower people with disabilities. Father Paul Janssen, CM, has exemplified this. Father Janssen established the Bhakti Luhur Foundation to provide a place and empower people with disabilities.⁷² In addition, Father Janssen also established an educational institution to continue this empowerment⁷³. This educational institution prepares lay people to pay special attention to people with disabilities.

The Catholic Church needs to be present and bridge the injustices experienced by people with disabilities. The church must be the first community to accept people with disabilities. Openness is the key to fighting injustice. The church must become a home for people with disabilities. For example, the church can build a foundation that is inclusive of people with disabilities.⁷⁴ Education can also be a way for churches to be open to people with disabilities.⁷⁵

One part that needs attention is a church building that is open to people with disabilities. Currently, very few churches have wheelchair ramps. In the celebration of the Eucharist, very

⁶⁹ Binawan, *Spiritualitas Keadilan Eko-Sosial*, 38.

⁷⁰ Ajisuksmo, "Pemikiran Paus Fransiskus Tentang Martabat Kaum Marginal", p. 26-27.

⁷¹ Fabianus Selatang, Tomas Lastari Hatmoko, and Gregorius Kukuh Nugroho, "Spiritualitas Pelayanan Dalam Model Kepemimpinan Pastoral Romo Janssen, CM," *Jurnal Penelitian Pendidikan Agama Katolik* 3, no. 1 (2023): 077–097, <https://doi.org/10.52110/jppak.v3i1.57>.

⁷² Teresia Noiman Derung, *Interaksi Sosial Pola Pengasuhan Anak Tunagrahita Ringan* (Malang: Edulitera, 2020).

⁷³ Helena Gulo, F X Eko Armada Riyanto, and Yeremias Bonusu, "Implementation of Paulus Hendrikus Janssen's Pastoral Techniques in the Mission Work of STP IPI Alumni in Malang Diocese," *Journal of Asian Orientation in Theology* 06, no. 01 (2024): 93-114; Alfonsus Krismiyanto, Bonaventura Ngw, and Agus Sholahuddin, "Social Interactions of Students with Disabled Body in Learning Process," *IJRDO-Journal of Social Science and Humanities Research* 3, no. 1 (2018): 14-32; Laurensius Laka and Paskalis Edwin I Nyoman Paska, "Academic Integrity Model Development to Improve Psychological Well-Being," *Indonesian Journal of Multidisciplinary Science* 2, no. 6 (2023): 2645–55, <https://doi.org/10.55324/ijoms.v2i6.457>.

⁷⁴ Lorentius Goa, *Realitas Sosial: Memotret Peran Guru Dalam Proses Pembelajaran Bagi Pendamping Anak Berkebutuhan Khusus* (Malang: Edulitera, 2020).

⁷⁵ Maria Vianti Desa, "Pendampingan Pastoral Bagi Anak Tunanetra Di Yayasan Bhakti Luhur Malang," *Jurnal Pelayanan Pastoral* 2, no. 2 (2021): 74–82.

few churches still prepare interpreters for the deaf. Masses with people with disabilities are also still very rare. These are simple things. However, pastoral care for people with disabilities will not progress if we do not pay attention to these things.

Although still very few, the Indonesian church must dare to start. Churches must dare to organize pastoral care for people with disabilities. All that has been mentioned above is the foundation. The church must walk with people with disabilities. They must not be left out. Concrete steps must be taken to minister to those with special needs.

4. Conclusion

Pope Francis has paid attention to people with disabilities. In *Evangelii Gaudium*, Pope Francis doesn't mention the disability directly. Pope puts the attention to the church poverty. In the statement there is disability people. In *Amoris Laetitia*, Pope writes the people with special needs. They need the protection. Pope Francis also mentions the family of the disability. The disability in a family can be the grace. They can appear the face of the God.

In *Fratelli Tutti*, there are many themes. The themes lead us to the disability. Like Pope writes about inclusiveness. Pope Francis also mentions the weak. The weak point to the poor, the disabled, the unborn and the elderly. The last is the document of *Dignitas Infinita*. In this document, there are many words of disability. Pope wants to emphasize the dignity of disability. They also have the dignity.

In addition, the Pope invites everyone to fight the injustices that people with disabilities often experience. This attention can serve as an initial guideline for the pastoral care of people with disabilities, especially in the Indonesian Church. The term disability is not yet widespread in Indonesia. The church must be the one to be present and introduce people with disabilities. The church must slowly develop guidelines for people with disabilities. These guidelines will give people with disabilities a place in the church and society.

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