



Pastoral Inclusive for the Disabled in Amoris Laetitia Perspective and Implementation in the Church

Angela Florida Mau

Religious Education Study Program of IPI Pastoral College Malang, Indonesia

Email : angelamau85@gmail.com

Abstract. Disability refers to the limited roles experienced by people with disabilities. In most groups of society, the existence of disabled people is often viewed negatively. Based on the concept of normality, this group of people tends to give a negative stigma to people with disabilities as abnormal or abnormal humans. What people with disabilities experience is considered a curse, a hereditary disease, or even the result of sinful actions. The Catholic Church in its various teachings places disabled people as God's ideal creatures who are equal to other humans. Specifically, in his apostolic exhortation Amoris Laetitia, Pope Francis invites families and Christian communities to accept and respect the rights of people with disabilities. The presence of disabled people should be seen as a gift from God, and the acceptance of families and Christian communities is the work of the Holy Spirit and a testimony of the gift of human life. This research is a descriptive qualitative study which aims to understand and find concrete implementation of the Catholic Church's view of people with disabilities from the perspective of Amoris Laetitia. The research results show that the Catholic church's views in Amoris Laetitia can be the basis for inclusive pastoral care to open up, embrace and involve people with disabilities in all aspects of church life. Forms of inclusive pastoral care that can be carried out include providing education and awareness about disabled people for the church community, providing accessible facilities for disabled people, providing pastoral and spiritual support, and actively involving disabled people in liturgical and other church activities.

Keywords : Disability, Amoris Laetitia, Inclusive Pastoral

1. INTRODUCTION

Inclusive pastoral is crucial because it affirms that all people, without exception, are created in God's image and likeness. This means that every individual, including those with disabilities, has the same dignity and deserves the same respect and love in the church community. By adopting an inclusive approach, the church lives out its calling to be the sacrament of salvation for all. Every individual creature has nobility because it is created in the image of God. Therefore, in the pastoral of the church, it is important to adopt an inclusive approach, ensuring that everyone, without exception, is accepted and valued as part of a community of faith. Inclusive pastoral is essential in the context of the Church because it ensures that every individual, including people with disabilities, is valued and can participate fully in the life of the Church. Inclusivity improves the quality of life and social integration of people with disabilities by creating a welcoming and supportive environment, where they can feel welcome and actively involved in the community of faith. The Church needs to prioritize an inclusive pastoral approach to reflect God's universal love and ensure that all members of the congregation, without exception, have equal access to contribute and receive spiritual support (Sinulingga, 2015).

In the Diocese of Malang, several churches have implemented measures of inclusiveness, accessibility, and involvement of people with disabilities in liturgical celebrations. These efforts include the provision of disability-friendly physical facilities, such as wheelchair ramps and braille signs, as well as the active involvement of people with disabilities in various aspects of worship, including as prayer readers or choir members. With this approach, the churches in the Diocese of Malang seek to ensure that all people, including those with disabilities, can fully participate in the liturgical life and feel a sense of unity as part of a community of faith. An example of a church that has implemented Inclusive Measures is the Cathedral church of the Virgin Mary of Mount Carmel, Malang: this church has been working to improve accessibility for people with disabilities by providing facilities such as wheelchair ramps and special areas within the church for those in need. In addition, this cathedral also holds a special mass with attention to the needs of people with disabilities, such as sign language interpreters at certain celebrations. Church

Mary Caught Up to Heaven (Lely): this church has tried to involve people with disabilities in participating in spiritual activities, and liturgical celebrations and providing facilities in the form of access to participate in liturgical celebrations and other spiritual activities. Church of the Sacred Heart of Jesus (Handwood): this church has provided a ramp or ramp for wheelchairs, making it easy to access the church for people with physical disabilities. They also provide a special seating area that makes it easier for people with disabilities to attend Mass comfortably, and also provide sign language interpreters for people with hearing impairments. This allows them to follow and understand the mass better, ensuring that they feel fully accepted and involved. Church of St. Albetus de Trapani : This church has a pastoral program that focuses on assisting people with special needs, including people with disabilities. The program includes catechesis classes tailored to their abilities and needs. In addition, in the liturgy, this church also invites people with disabilities to be involved in various community activities, such as prayer groups, training, and social activities, ensuring that they feel part of the wider community (Sucahyo, 2022).

Discrimination against persons with disabilities is unfair or unequal treatment received by persons with disabilities in various aspects of life, such as education, employment, access to public services, and human rights. Forms of discrimination can be in the form of neglect, forgiveness, exclusion, or denial of their rights. Some examples of discrimination that are often experienced by people with disabilities include: limited

accessibility, the number of buildings, public transportation, and public facilities that are not disability-friendly, making it difficult for them to move around and participate in daily activities. This is also experienced by them in certain churches that are not friendly to them, including: accessibility that is absent or lacking, neglect in liturgy (Widyastutik, 2021).

Concept of the Disabled

The term disability comes from the English language, namely disability, which means having different abilities. There are several different terms for people with disabilities. The Ministry of Social Affairs refers to people with disabilities, the Ministry of National Education refers to people with special needs and the Ministry of Health refers to people with disabilities (Wibawana, 2022). In Law of the Republic of Indonesia Number 8 of 2016 concerning Persons with Disabilities (Disability Law) it is defined that a person with disabilities is any person who experiences physical, intellectual, mental, and/or sensory limitations for a long period of time who in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights (Government of the Republic of Indonesia, 2016). In article 4 of the Law on Persons with Disabilities, it is stated that the types of disabilities include: physical disability, intellectual disability, mental disability, and sensory disability. Physical disability refers to the person who has impaired movement functions such as amputation, paralysis, paraplegia, cerebral palsy, stroke, leprosy. Intellectual disability refers to the person experiencing impaired thinking function due to a below-average level of intelligence such as grahita disability and Down syndrome. Mental disability refers to the person experiencing disorders in the functioning of thoughts, emotions, and behaviors. Meanwhile, sensory disability refers to the person experiencing disturbances in one of the functions of the five senses, including visual disability, hearing disability, and/or speech disability (Government of the Republic of Indonesia, 2016).

In addition to the term disability, another term that is also often used is disability (different able). Referring to the Great Dictionary of the Indonesian Language, disabled is defined as a person with a disability, while the term disability refers to a situation (such as illness or injury) that damages or limits a person's mental and physical abilities. In addition, disability also means physical, intellectual, mental, and/or sensory limitations for a long period of time so that they experience obstacles and difficulties in interaction. Lawalata (2021) in his book about disability as a theological space states that the use of

the term disability appeared first in the late 1990s rather than the term disability. However, the term disabled has rarely been used in the international environment because of the many claims that people with disabilities today can do various things on a daily basis. The change from disabled people to disabled people, and then to become disabled has the goal of placing people with disabilities not based on their weaknesses but based on their ability to perform activities. On the other hand, Makarim (2022) stated that the terms disabled and disabled are two words that are identical to people with physical limitations or disabilities even though these two terms have different meanings. Disability is defined as a person's inability to carry out certain activities. Meanwhile, disability refers to the limitations of the role of people with disabilities. This term refers to the limitations experienced by people with disabilities so that they have difficulty, or even cannot do certain activities in daily life. In this article, the use of the term disabled or disabled or disabled persons refers to the same meaning as the definition of disabled persons intended in the Law on Persons with Disabilities.

Views and Treatment of People with Disabilities

There are various views and treatments from the community towards the existence of people with disabilities. There is a positive view that considers that the existence of people with disabilities is a humanitarian problem that must receive serious attention from all elements of society. This view is that people with disabilities should receive the same recognition, rights, and opportunities as other members of society in various areas of life (Sianturi et al., 2023).

Contrary to this view, most people still view the existence of people with disabilities in a negative frame of view. People with disabilities in various concepts are often included in marginalized groups which are also associated with the poor and oppressed (Lawalata, 2021). People with disabilities are then identified as individuals who have a lower quality of life when compared to other individuals. As a result of the acceptance of society based on the concept of normality, people with disabilities are considered unable to actively participate in community life. Therefore, people with disabilities are stigmatized as abnormal or abnormal people (Darius & Kasinda, 2022). There are also assumptions that state that what people with disabilities experience is a curse, a disease that is passed down from generation to generation or even considered as a result of sinful deeds (Sianturi et al., 2023). Such a view will result in a decrease in the quality of life of people with disabilities. The lives of people with disabilities will be further deteriorated and cause a low attitude of self-acceptance. People with disabilities

will be people who are not confident, have feelings of shame or feel inferior. This will make people with disabilities unable to work freely, tend to close themselves, and feel that they are unworthy creatures. Losing this ability to accept self-acceptance will make people with disabilities lose their joy and passion for life (Sianturi et al., 2023).

Although the existence of people with disabilities has begun to receive a lot of attention, the views and stigmas given to people with disabilities have resulted in their quality of life not developing better. The existence of people with disabilities has been recognized and accepted in the wider community, but their involvement in various aspects of life is still very limited. In various fields and activities their lives are still seen differently (Darius & Kasinda, 2022). This is exacerbated by the development of a consumptive culture, which further encourages the growth of individualistic and hedonistic attitudes. Such a culture causes humans to become indifferent to their fellow humans. Consumptive and hedonistic attitudes are considered as personal rights as free human beings. Man feels free to use whatever he has without any concern that there are others who need more. This then gave birth to an attitude of neglect towards people with disabilities. Consumptive culture in the framework of capitalism tends to prioritize the acquisition of the greatest profit at the smallest cost. People with disabilities are considered people who do not have competitiveness compared to normal humans. People with disabilities are then only considered a burden because they are not able to make maximum contributions in a consumptive culture. That is the reason why they are often overlooked (Bartolomeus & Mahamboro, 2023). This reality shows that people with disabilities are no longer said to be abnormal human beings, however, forcing them to live in abnormality (Darius & Kasinda, 2022).

Departing from such a situation, all elements of society, both the government and the church need to build a new perspective on people with disabilities. They are not only recognized and accepted but more than that, people with disabilities need to be fully involved in various aspects of life. The existence of people with disabilities should be seen in an inclusive, inclusive and inclusive perspective. This will only be realized in an inclusive society, an inclusive government and an inclusive church. This is a new perspective that needs to be developed together.

An Inclusive Government for People with Disabilities

The Indonesian government has shown its commitment to inclusivity towards the existence of people with disabilities. This commitment is affirmed to provide a constitutional basis in the Second Amendment to the 1945 Constitution article 28H which

states that everyone has the right to convenience and special treatment to obtain and benefit the same in order to achieve equality and justice. Referring to this constitutional foundation, the Indonesian government then issued various laws and regulations that regulate the equality of rights and obligations of each person. This is realized by issuing Law Number 39 of 1999 concerning Human Rights (UU HAM). Article 5 of the Human Rights Law states that every person who belongs to vulnerable community groups has the right to receive treatment and protection more regarding its specificity. The groups in question are the elderly, children, the poor, pregnant women, and people with disabilities (Government of the Republic of Indonesia, 1999). Furthermore, the government issued the Law on Persons with Disabilities which guarantees the fulfillment of the rights of people with disabilities in various fields of life. Article 5 of the Law on Persons with Disabilities regulates twenty-two rights of persons with disabilities such as the right to life, the right to education, political rights, the right to privacy, the right to health, legal rights, the right to work and among them are religious rights (Government of the Republic of Indonesia, 2016). This Law and its derivative policies are intended to ensure the recognition and involvement of people with disabilities in the life of the nation and state. In 2020, the government established the National Commission on Disability (Presidential Regulation, 2020) which is tasked with monitoring, evaluating, and advocating for the implementation of respect, protection, and fulfillment of the rights of people with disabilities. This commitment does not only stop at policies and regulations, but is also manifested in various government programs. Some of the programs implemented by the Indonesian government that target people with disabilities include the Social Assistance program for Persons with Disabilities (Puteri & Nawangsari, 2024) and providing opportunities for people with disabilities to become State Civil Apparatus (Gusman et al., 2022).

In particular, the Indonesian government's policy regarding the religious rights of people with disabilities is contained in article 14 of the Law on Persons with Disabilities. In the article, it is stated that persons with disabilities or people with disabilities have the right to: (a) embrace religion and worship according to their religion and belief, (b) get easy access to places of worship, (c) get easily accessible holy books based on their needs, (d) obtain services according to their needs at the time of worship, and (e) play an active role in religious organizations (Government of the Republic of Indonesia, 2016). To support the comfort and ease of access to places of worship, especially for people with Catholic disabilities, the government through the Director

General of Catholic Religious Community Guidance of the Ministry of Religious Affairs issued a policy regarding standards for Catholic houses of worship that are friendly to people with disabilities (Director General of Catholic Guidance, 2022).

The Catholic Church's Views on the Disabled

Deborah Beth Creamer in (Bartolomeus & Mahamboro, 2023) states that the Church's interpretation of disability or disability often does not correspond to the experience of the disabled themselves. Basically, no matter what the situation of people with disabilities is, their dignity and dignity as human beings remain the same as other human beings in the eyes of Allah. This was conveyed by Pope Francis on the International Day of Disabilities in 2013. In the message, which was later affirmed in the encyclical *Laudato Si*, Pope Francis emphasized the inherent dignity of every human being, including people with disabilities. He invited all parties to ensure that people with disabilities have equal access in social and religious life and are respected in the church community and the wider community (Francis, 2015). Therefore, those who are weak (people with disabilities) really need Allah's love through the care of others. People with disabilities need to be encouraged and motivated so that in their limitations, they remain enthusiastic and able to live life with joy. Some stories of people with disabilities who grew up in the Church often receive confirmation that they are special in the eyes of God with their disability. They are also assured not to worry about the pain they are experiencing because they will be healed in heaven later. The hope is that through service to them and by being infused with the spirit of Christ's service, they can make peace with themselves so that the limitations they experience are not only understood as a curse but then reflected as a means for God to manifest His power (Bartholomew & Mahamboro, 2023). However, it is not that easy for people with disabilities to accept it. In fact they are often neglected by the Church itself, especially in order to meet their needs in terms of worship and liturgy. Many church buildings, especially the pulpit and altar areas, are still inaccessible with their condition (Bartolomeus & Mahamboro, 2023)

The Catholic Church itself has shown its commitment from the beginning on how important it is to respect human dignity, including people with disabilities. This commitment is shown in various teachings by the Catholic Church regarding the existence of people with disabilities. In the Encyclical of the *Exercens Laboratory*, Pope John Paul II stated that the disabled as a human being with their limitations actually shows the dignity and majesty of humanity (John Paul II, 1981). Therefore, people with disabilities are subjects, complete with all their rights, they need to be helped to be able to participate

in every life of society. It is this kind of teaching that then initiated the Catholic Church around the world to encourage the importance of the spirit of solidarity to be evident in service and concern for those living in poverty and deprivation, for orphans, people with disabilities, sick, old and those who struggle with uncertainty, loneliness or loneliness. (Haryanti & Prabowo, 2022)

Pope Francis, through his apostolic appeal *Amoris Laetitia*, invites all people, especially Christians, to love as God loves us. The virtue of this love is a response to God's offer of love that we fully accept for free. The virtue of love must also come to individuals and families living with disabilities. We can connect with each other in compassion and love. In love and love we are called to be able to see the person who is before us, someone who is equally dignified before God. The dignity as a human being created by God and in the image of God will never change, even though we are created with different gifts, interests, tendencies, needs, advantages and disadvantages. (Bartolomeus & Mahamboro, 2023). This article will specifically outline how the Catholic Church's view of people with disabilities in the perspective of *Amoris Lateitia* and how this view can be implemented in church life.

2. METHODS

This research is a qualitative literature research. The analysis was carried out with a descriptive-analytical approach. The data was obtained by collecting publications related to various views and treatment of people with disabilities, as well as documents on the teachings of the Catholic Church related to the church's views on people with disabilities, especially the apostolic appeal of *Amoris Laetitia*. Data analysis was carried out by reading and finding patterns of relationships between these publications. After that, the relationship pattern will be reviewed based on the perspective of *Amoris Laetitia*'s teachings. The expected results of the analysis are in the form of an interpretation of the *Amoris Latetitia* teachings regarding people with disabilities and how the role of the church in implementing these teachings as a manifestation of inclusive pastoral. The methods section outlines the steps followed in executing the study and provides a brief justification for the research methods used. This section should contain sufficient detail to allow the reader to evaluate the appropriateness of your methods and the reliability and validity of your findings. Additionally, the information should enable experienced researchers to replicate your study.

3. RESULTS

People with Disabilities in the Perspective of Amoris Laetitia

Amoris Laetitia is an encyclical issued by Pope Francis on March 19, 2016. This encyclical is an apostolic appeal as a follow-up to the Family Synod held in 2014 and 2015. This call emphasizes the importance of bonds of affection in building a harmonious family (Francis, 2017). Although it does not specifically discuss the issue of people with disabilities, there are at least two paragraphs in this apostolic appeal that implicitly discuss the existence of people with disabilities in the family. The paragraphs in question are paragraph 47 and paragraph 82.

There are several important points about the Catholic Church's view of people with disabilities from the perspective of Amoris Laetitia. First, the Catholic Church recognizes that the presence of people with disabilities in the family will be an unexpected challenge and can damage the balance, desires and hopes of a family (Francis, 2017). Gordon Cowans in (Subali et al., 2023) argues the need to understand creation theology in the context of people with disabilities. In creation theology, there are views that stigmatize and oppress people with disabilities. Humans assume that Allah created everything perfectly. From this point of view, any deviation that occurs (be it a physical or mental condition) gives rise to the concept of normalcy that is considered incompatible with God's perfect actions. Thus, the presence of people with disabilities is often seen as an imperfect creation and not in accordance with God's will.

Suyatno et al (2022) in their study revealed various reactions shown by families when they found out that their family members were disabled. Referring to Kubler-Ross's theory about the stages of the process of accepting the situation of a person who experiences a tragedy, Suyatno et al stated that, at first, parents react to surprise, confusion, anger, and sadness in the face of the fact that their child is disabled. As time went on and through various stages, Kubler-Ross was finally able to accept this reality. The same thing was also expressed by Kanza & Kurniawan (2022) in their study of single mothers with children with disabilities. They revealed the emergence of feelings of guilt and depression experienced by parents of children with disabilities. The presence of children with disabilities can trigger various conflicts in the family as a result of rejection, indifference, and differences of opinion in the handling of children with disabilities. According to Kanza & Kurniawan, resilience is needed in dealing with these conditions. Parents with a high level of resilience tend to be able to accept the condition of their children with disabilities.

Second, the Catholic Church appreciates and expresses its support for the loving acceptance by families towards its disabled members as a testimony to the church and society about faithfulness to the gift of life (Francis, 2017). The Catholic Church hopes that by accepting the existence of people with disabilities, attention and service for them will increase and this will have an impact on the development of friendship and love in the lives of people with disabilities (Francis, 2017). The Catholic Church views that recognition, quality of life guarantee, fulfillment of needs, rights and opportunities for people with disabilities can be realized if families and Christian communities can accept their existence in the light of faith (Francis, 2017).

God created man in His image and likeness. The image of God is present in people who are disabled as well as people who are healthy. The image of God in every human being gives human dignity to everyone. This concerns people with disabilities as well as people with healthy bodies, and this is the result of humanity. The human dignity of people with disabilities is no different from the dignity of others (Lipiec, 2019). Man has the right to get it from the moment of conception until his natural death, regardless of his physical and mental condition. Disabilities must not interfere with the construction of the human personality.

In God's eyes, the life of a person with a disability has an inalienable value. Such a person is a full subject who has an innate human right that cannot be revoked within the church and in society. However, this subjectivity imposes certain obligations on people with disabilities both in ecclesiastical societies and in the lay society in which they live. Through the work of creation, God bears witness to the dignity and dignity of humanity of a person with a disability. The more defects a person has, and the more negative impact he has on his life, the more expressive God's testimony will be. We can see that God glorifies people with disabilities in front of others, and He affirms his value among others. People with disabilities who are considered weak by others and looked down on in the eyes of God are considered important and valuable. They are led by God in their lives just like those who are healthy (Lipiec, 2019).

Third, the Catholic Church views the presence of people with disabilities as a gift and opportunity for families and Christian communities to grow in love and unity (Francis, 2017). Disability and its consequences are a source of suffering for sufferers. For unbelievers, such suffering is unnecessary and unreasonable. For Christians, however, suffering from injustice is a source of hope and joy. The hope of people with disabilities comes from Christ who creates a different reality: a world full of grace and

love (Lipiec, 2019). A person with a disability who has a relationship with God in his or her faith can feel happiness. He will feel the full joy that results from fellowship with the Savior in his future life; However, in his earthly life, he will experience the promise of eternal life (John Paul II, 2022). This joy cannot be understood by people who are disabled without being united with Christ (Lipiec, 2019).

Fourth, the Catholic Church views that care and service for the disabled is a sign of the Holy Spirit (Francis, 2017). In the Gospel of John 14:16, it is said that the Holy Spirit is the help that God gives to all mankind without exception. The Holy Spirit is very important in the lives of believers because the Holy Spirit is a messenger of God and the Holy Spirit gives the ability to keep believing in God and see human life correctly before God (Miraji, 2021). With the help of helpers, people with disabilities get strong hope and joy to continue living their lives and see their lives correctly that they are special before God. Apart from being a helper, the Holy Spirit is also a comforter. The presence of the Holy Spirit in man provides comfort, that in all the circumstances that are lived and God expands, people do not lose comfort. The presence of the Holy Spirit will provide comfort in the midst of uncomfortable world situations, and in the midst of people's diverse views about people with disabilities (Miraji, 2021).

Fifth, the Catholic Church invites families together with the Christian community to find new ways related to how to understand, accept and treat people with disabilities as a mystery of the fragility of human life (Francis, 2017). Pribadi (2021) in his article on the church's support for people with disabilities offers the concept of openness to living with people with disabilities. The concept inspired by the theology of Jean Vanier's incarnation states that people with disabilities should not be excluded or hidden, but on the contrary should be lovingly accepted and ushered in to God. Thus, the different abilities they possess as a gift of God are shared with others. Meanwhile, Bartolomeus & Mahamboro (2023) propose aspects of acceptance and inclusion in services for people with disabilities. Acceptance means acknowledging and appreciating the existence and diversity of people with disabilities, and inclusion means people with disabilities are actively involved in various church activities.

This article offers an inclusive pastoral approach as a way to be able to understand, accept and treat people with disabilities. This inclusive pastoral approach is based on three principles: openness, acceptance, and involvement. *Amoris Laetitia* has implicitly called for an open and accepting attitude towards people with disabilities. The church and the Christian community must open themselves to people with disabilities. As

explained earlier, the existence of people with disabilities is a gift, therefore the church needs to open itself to receive this gift. By accepting we are able to understand the struggles of people with disabilities and foster compassion. We will be able to understand each of their different behaviors. Implicitly, Amoris Laetitia gives families and Christian communities the task of finding the best way to involve people with disabilities in church life according to their abilities.

An Inclusive Pastoral Approach for People with Disabilities

Inclusion can be interpreted as an effort to involve other parties to become part of the community or society. Lately, the term inclusion is often used to refer to the involvement of people with disabilities. However, inclusion is actually a neutral term to show tolerance and respect for diversity (Anggraini, 2024). The attitude of inclusion demands that we exclude no one. Murwaningsih & Wedjajati (2021) in their study on inclusion villages revealed that an inclusive society is an open, universal, and friendly society with everyone, where each member recognizes each other's differences, respects, and participates in activities in differences. Every citizen of an inclusive society, both disabled and non-disabled, has a role to strive to meet their needs inclusively, carry out their obligations, and get their rights to all areas of community and nation life (Murwaningsih & Wedjajati, 2021).

In his apostolic appeal *Evangelii Gaudium*, Pope Francis emphasized the importance of social inclusion for those marginalized, including people with disabilities, and called on the church to be a place of acceptance and support for all people (Francis, 2013). In his message on the International Day of Disabilities in 2014, the Pope underlined the importance of social inclusion for persons with disabilities. He called on the church and the community to not only provide material assistance, but also ensure the active participation of people with disabilities in various aspects of life. The importance of inclusion was again echoed by Pope Francis on International Day of Disabilities in 2021, who emphasized the importance of inclusive communication, calling for media and information technology to be accessible to everyone, including people with disabilities. He invited the church to continue to improve the way of communication to be more inclusive and embrace all levels of society (Francis, 2021). He emphasized the importance of inclusion in services for people with disabilities as a result of a selfish and individualistic consumptive and hedonistic culture.

There are various ways to realize inclusive pastoral care for people with disabilities. Tataung (2024) in his writing offers several efforts in service for people with

disabilities, namely: providing facilities, education, actively involved in liturgical activities, providing a community for people with disabilities. Kristianto (2023) in his writing explained the forms of pastoral services for people with disabilities, namely: the provision of physical accessibility, the provision of physical accessibility, active involvement in liturgical activities, and the provision of charitable, reformatory and transformative services. Based on this, we offer four forms of inclusive pastoral care for people with disabilities: education and awareness, facilities and accessibility, pastoral and spiritual support, and active participation in the liturgy and community. This section will outline these forms of services and examples of the implementation of inclusive pastoral services for people with disabilities.

Education and Awareness

This form of pastoral ministry includes increasing awareness and community involvement. Raising awareness among the people about the importance of inclusion of people with disabilities is carried out through sermons, seminars, and educational programs. Community involvement in efforts to create a disability-friendly church environment. In his message on the International Day of Persons with Disabilities 2023, Pope Francis emphasized the role of communities in supporting people with disabilities. He invited Catholics to work together in creating a welcoming and supportive environment, ensuring that people with disabilities feel welcome and valued in every aspect of the life of the church community.

(Astri et al., 2022) in his study on the inclusivity of people with disabilities in the church of Saint Augustine Karawaci revealed the need for education for people to build awareness of people with disabilities. They proposed a non-training psychoeducation program in the form of booklets (in the form of hardcopies and e-books), Instagram-reels videos, and showing slideshow videos before the mass. In addition, it was also carried out by informing about sitting positions for people with disabilities before mass was held. Furthermore, Astri et al. (2022) also revealed that the church of Saint Augustine Karawaci has formed an AGAPE community. This community is tasked with accommodating and managing spiritual activities for people with disabilities in order to create a church that is friendly to people with disabilities.

Facilities and Accessibility

There are two types of accessibility, namely physical accessibility and non-physical accessibility (Haryanti & Prabowo, 2022). This form of service includes the provision of accessible physical and non-physical facilities for people with disabilities.

Physical accessibility is related to the provision and use of special facilities for people with disabilities, while non-physical accessibility is in the form of opportunities provided in using existing services in various fields (Haryanti & Prabowo, 2022). Physical accessibility can include physical facilities such as ramps, guide paths, stairs and so on. Ensure the physical accessibility of the church, including ramps, elevators, and other facilities that make it easier for people with disabilities. In addition, the provision of liturgical materials in an accessible format for people with disabilities needs to be facilitated.

In Law of the Republic of Indonesia Number 8 of 2016 concerning Persons with Disabilities, accessibility is defined as the convenience provided for people with disabilities in order to realize equal opportunities. Meanwhile, equality of opportunity is a situation that provides opportunities and/or provides access to people with disabilities to channel their potential in all aspects of state and community administration (Government of the Republic of Indonesia, 2016). Pope Francis emphasized the full inclusion of people with disabilities in the life of the church. Pope Francis in his message on the International Day of Disability in 2018 called for all ecclesiastical activities to be made accessible, so that people with disabilities can actively participate in liturgy, faith education and community service. On the International Day of Persons with Disabilities in 2021, Pope Francis again emphasized the importance of inclusive communication, calling for media and information technology to be accessible to everyone, including people with disabilities. He invited the church to continue to improve the way of communication to be more inclusive and embrace all levels of society.

Haryanti & Prabowo (2022) in their study evaluated the accessibility of places of worship for people with disabilities in the city of Surakarta based on the Thomas & Penchansky accessibility dimensions, namely availability, accessibility, and acceptance. The accessibility of the facilities observed includes doors, corridors, hallways, stairs, guide paths, stairs, ramps, pedestrian paths, toilets, sinks, urinals, communication and information facilities, signs and markings, and parking lots. The results of his research show that the five Catholic Churches in the city have not met the ideal accessibility elements required for people with disabilities. They revealed that the factors causing this condition include a lack of understanding of the needs of people with disabilities, a lack of knowledge about Catholic worship standards that are friendly to people with disabilities (Director General of Catholic Guidance, 2022), and a lack of understanding of the principle of inclusivity.

A similar study was also conducted by Naibaho & Silitonga (2022) which examined the accessibility of facilities for people with disabilities in the church of Santa Maria Immaculate Origin, based on the technical requirements regulated in the regulation of the minister of PUPR NUMBER 14/PRT/M/2017 concerning Building Ease Requirements. The results of his research revealed that people with disabilities have difficulty accessing parts of the church because there are no accessible facilities available for them. Departing from these findings, Naibaho & Silitonga suggested providing accessibility for the disabled and the elderly, namely the need to provide a guide path from the entrance to the important facilities in the church area, replace the existing environmental drainage channel cover at the beginning of the ramp with other alternatives, considering the existence of various stairs and quite a lot of stairs on the platform and redesign of the toilet and access to the toilet (Naibaho & Silitonga, 2022).

Kristianto (2023) in his writing proposes accessible liturgical materials for people with disabilities. Examples of accessible liturgical materials include: sign language available, projectors that display text and images that are easy for people with disabilities to digest, and Bibles in braille. These facilities are very possible to carry out worship that is friendly to people with disabilities. This can be indicated as a tangible manifestation of inclusive pastoral ministry (Kristianto, 2023).

Pastoral and Spiritual Support

Pastoral support can be provided in the form of training for priests and other pastoral workers. This training aims to provide an understanding of people with disabilities and how pastoral workers can provide assistance for people with disabilities and their families. In addition, pastoral support can also be provided in the form of groups or communities with disabilities who will receive assistance. So far, the results of the analysis show that pastoral support in the form of training for both priests and other pastoral workers regarding people with disabilities is still rare. Disabled communities have emerged in the form of orphanages managed by Catholic or Christian foundations.

Sianturi et al. (2023) in their study revealed the form of pastoral assistance for people with disabilities carried out by the Community Resource Rehabilitation Foundation (RBM) Hepata HKBP District IX Sibolga-Tapteng Region. The pastoral services carried out are community-based rehabilitation which is carried out "door to door" with a strategy in community development for rehabilitation, equality of opportunity, poverty reduction and social inclusion for people with disabilities with the

principle of working in and for the community. This pastoral service is carried out through collaboration with various parties (Sianturi et al., 2023).

Chrisnatalia et al. (2022) in their study described the problems faced by volunteers in accompanying Christian children with disabilities. The volunteers made door-to-door visits, and provided spiritual assistance in the form of prayer and singing. These two forms of activities are considered the easiest forms to involve children with disabilities in worship activities (Chrisnatalia et al., 2022). They view that family initiatives play an important role in various spiritual activities of children with disabilities. Therefore, assistance for parents also needs to be carried out so that they can independently assist their children with disabilities. As previously described, Astri et al. (2022) revealed the existence of the AGAPE community in the church of Saint Augustine Karawaci. This community is tasked with accommodating and managing spiritual activities for people with disabilities in order to create a church that is friendly to people with disabilities.

Active Participation in Liturgy and Community

As previously explained, the essence of inclusion is the active involvement of people with disabilities in various church activities. Therefore, people with disabilities need to be encouraged, facilitated and given space to contribute to church life. In his message on the 2017 International Day of Persons with Disabilities, Pope Francis emphasized the importance of respecting the contribution of persons with disabilities to society and the Church. He invited all parties to look at their abilities and potentials, not just their limitations, and to ensure they get fair opportunities in various areas of life. A similar message was conveyed again on the International Day of Persons with Disabilities in 2019, where Pope Francis reminded the importance of compassion and understanding in accompanying people with disabilities. He emphasized that everyone, regardless of physical or mental condition, has the right to participate fully in the life of the church and society.

Anggraini (2024) in her study on the foot washing ceremony at the Jakarta Samadi Archdiocese Pastoral Center, revealed that the foot washing ceremony carried out on the night of Maundy Thursday is an inclusive pastoral form. This can happen because people with disabilities actively participate as apostles whose feet will be washed by the priest.

Tinenti et al. (Tinenti et al., 2021) in their study on pastoral assistance for the deaf stated that pastoral assistance provides benefits for the deaf. The assistance provided

can improve the spirituality of the deaf. This form of pastoral assistance is in the form of reading and teaching the Bible using sign language and illustrated spiritual books to facilitate understanding. As has been stated, Chrisnitalia et al. (2022) in their study of volunteers who accompany children with disabilities stated that children with disabilities can be involved in prayer and singing activities.

Present your findings as concisely as possible while providing enough detail to justify your conclusions and enable the reader to understand exactly what you did in terms of data analysis and why. Figures and tables, detached from the main body of the manuscript, often allow for clear and concise presentation of findings.

4. CONCLUSION

Departing from the results of the analysis and discussion, it can be concluded that in a large part of the community groups of people with disabilities are still given a negative stigma. This stigma limits the involvement of people with disabilities in various aspects of life. Contrary to this reality, in Amoris Laetitia's perspective, the existence of people with disabilities is seen as a gift for families and Christian communities to grow in love. For this reason, an attitude of acceptance towards people with disabilities is required by providing equal recognition, rights, and opportunities. This requires a new understanding and action in inclusive pastoral ministry to welcome and care for them. Forms of inclusive pastoral services that can be provided include: providing education and awareness about people with disabilities for the church community, providing accessible facilities for people with disabilities, providing pastoral and spiritual support, and actively involving people with disabilities in liturgical activities and other church activities. Ultimately this action will be the real work of the Holy Spirit and the church's testimony to the world of faithfulness to the gift of life.

5. REFERENCES

- Anggraini, D. (2024). Inclusive and social justice pastoral interpretation at the foot washing ceremony at Puspas KAJ Samadi. *Journal of Pastoral Ministry*, 5(1), 32-45.
- Astri, W., Ajeng, F., Gracious, L., Vyandri, S. A., & Pandi, W. S. (2022). Psychoeducation regarding the inclusivity of people with special needs at the Karawaci Catholic Church of St. Augustine. In *Proceedings of the 2022 National Seminar on Research and Community Service Results* (pp. xx-xx). Jakarta: Tarumanagara University.

- Bartolomeus, T., & Mahamboro, D. B. (2023). Throw-away culture and attitudes towards people with disabilities according to Pope Francis and the implementation of disability theology in dual disability orphanages. In *Proceedings of the National Seminar on Social and Humanities* (pp. xx-xx). Yogyakarta: Sanata Dharma University.
- Chrisnatalia, D., Damanik, E. C., Ariyanto, R., Wenardy, A., & Tannia, M. (2022). Volunteer problems: Christian spirituality and religiosity assistance for Christian children with disabilities. *Inclusion: Journal of Disability Studies*, 9(1), 45-64. <https://doi.org/10.14421/ijds.090102>
- Darius, & Kasinda, F. A. (2022). Jesus' solidarity with disabilities and its implications for the church as a community of faith. *Sanctum Domine: Journal of Theology*, 12(1), 35-48. <https://doi.org/10.46495/sdjt.v12i1.136>
- Director General of Catholic Guidance. (2022). *Decree of the Director General of Catholic Community Guidance of the Ministry of Religion of the Republic of Indonesia Number 199 of 2022 concerning standards for Catholic houses of worship that are friendly to people with disabilities*.
- Fransiskus, P. (2017). *Amoris Laetitia (Sukacita Kasih)*. Departemen Dokumentasi dan Penerangan KWI.
- Fransiskus, P. (2021). Message of the Holy Father Francis for the International Day of Persons with Disabilities.
- Government of the Republic of Indonesia. (1999). *Law of the Republic of Indonesia Number 39 of 1999 concerning human rights*.
- Government of the Republic of Indonesia. (2016). *Law of the Republic of Indonesia Number 8 of 2016 concerning persons with disabilities*.
- Gusman, D., Nazmi, D., & Syofyan, Y. (2022). Fulfillment of the right to work for persons with disabilities based on Law Number 8 of 2016 concerning persons with disabilities. *Riau Law Journal*, 6(2), 231-245.
- Haryanti, L. H., & Prabowo, D. S. (2022). Measuring Ripley and Franklin's policies in the accessibility of places of worship for persons with disabilities in the city of Surakarta: A case study on five Catholic churches. *Social Jutisia: Journal of Law and Social Change*, 2(2), 104-122. <https://doi.org/10.15642/sosyus.v2i2.206>
- John Paul II, P. (2022). *Salvifici doloris (Saving suffering)*. KWI Documentation and Information Department.
- Kanza, V. M., & Kurniawan, Y. (2022). Dynamics of tolerance in single mothers who have children with autism spectrum disorder. In *Proceedings of the National Seminar of the Faculty of Psychology, Diponegoro University* (pp. xx-xx). Semarang: Diponegoro University. Retrieved from <https://psikologi.undip.ac.id/wp-content/uploads/prosiding-senmas-nopember.pdf>

- Kristianto, P. E. (2023). Integrating the church of all and for all in disability theology in the ministry for and with persons with disabilities. *Dunamis: Journal of Theology and Christian Educators*, 8(1), 252-270. <https://doi.org/10.30648/dun.v8i1.1016>
- Lawalata, R. S. (2021). Disability as a theological space: A sketch of building disability theology in the context of GBIP. *Canisius*.
- Lipiec, D. (2019). People with disabilities as a gift and a challenge for the church. *HTS Theological Studies*, 75(4), 1-6. <https://doi.org/10.4102/hts.v75i4.5449>
- Makarim, R. F. (2022, December 2). Don't get me wrong, this is the difference between people with disabilities and disabilities. Retrieved from Halodoc: <https://www.halodoc.com/artikel/jangan-keliru-ini-perbedaan-difabel-dan-disabilitas>
- Miraji, T. (2021). A theological view of people with disabilities and their implementation for the church today. *Sagacity: Journal of Theology and Christian Education*, 1(2), 65-86.
- Murwaningsih, S., & Wedjajati, R. S. (2021). Community acceptance of persons with disabilities: A study of inclusion villages caring for vulnerable groups in Sidorejo Village, Kapanewon Lendah, Kulon Progo Regency. *Progressive Socio: Thought Media of Social Development Studies*, 1(1), 41-57. <https://doi.org/10.47431/sosioprogresif.v1i1.120>
- Naibaho, P. D., & Silitonga, S. (2022). Study on ease of accessibility for the disabled in houses of worship: A case study of the Immaculate Santa Maria Catholic Church. *Plot: Journal of Architecture*, 5(1), 34-48. <https://doi.org/10.54367/alur.v5i1.1944>
- Personal, A. E. (2021). Church support for the disabled and theological inspiration of Jean Vanier's incarnation. *Mecross*, 37(1), 107-128.
- Presidential Regulation. (2020). *Presidential Regulation of the Republic of Indonesia Number 68 of 2020 concerning the National Commission on Disability*.
- Puteri, A. S., & Nawangsari, E. R. (2024). The social role of East Java Province in the social assistance program for persons with disabilities plus (ASPD Plus). *Scientific Journal of Pmerintahan*, 80(12), 71. <https://doi.org/10.30648/dun.v8i1.1016>
- Sianturi, R. D., Saragih, R., & Pasaribu, A. G. (2023). Analysis of the holistic pastoral assistance model for services for persons with disabilities at the RBM Hepata HKBP Foundation District IX. *Sesawi: Journal of Christian Theology and Education*, 5(1), 149-164. <https://doi.org/10.53687/sjtpk.v5i1.191>
- Subali, Y., Purwono, V. S., & Agung, A. Y. (2023). Problems of receiving communion for people with special needs (OBK) and understanding from prodeacons. *Studia Philosophica et Theologica*, 23(2), 235-254. <https://doi.org/10.35312/spet.v23i2.540>

- Suyatno, S. W., Jumilah, B. S., Mariani, Y. K., & Sabambam, M. N. (2022). Models of accepting parents of persons with disabilities in Malang City. *Scientific Journal of Social Sciences*, 8(2), 170-186. <https://doi.org/10.23887/jiis.v8i2.51884>
- Tataung, J. A. (2024). The role of church management in persons with disabilities and access to church service. *Scientific Journal of Educational Vehicles*, 10(8), 59-65.
- Tinenti, M. L., Hutagalung, S., & Ferinia, R. (2021). Pastoral assistance for improving the spirituality of the deaf. *Kadesi Journal*, 4(1), 105-122.
- Wibawana, W. A. (2022, December 2). What is disability? Recognize the types and rights of persons with disabilities. Retrieved from DetikNews: <https://news.detik.com/berita/d-6438992/apa-itu-disabilitas-kenali-jenis-dan-hak-penyandang-disabilitas>
- Yohanes Paulus II, P. (1981). *Laborem Exercens (Dengan Bekerja)*. KWI.