



Young People, the Church, and Social Issues (Reflection on Youth's Choice of Involvement in Poverty Issues)

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ABSTRACT

This article aims to explain the role of young people as an integral part of the Church to carry out the Church's missionary calling and duties. To the extent that young people realize and find their unity in the community of the Church, then the expression of the charisma of young people towards the social environment can enrich the synodal face of the Church, revealing the merciful face of God, especially in the poor and suffering. This article is written using a qualitative research method that focuses on literature studies by sourcing books and journal articles in accordance with the theme reviewed. The results of this study show that the ability to stand in solidarity, dialogue, care, and struggle with people who experience injustice and the poverty is an effort of young people to participate in shaping the universal face of the Church and to be actively involved in social issues. At the same time, young people are helped to find and formulate their identity as a disciple who also carries out a mission of salvation according to his charisma.

Keywords: Church, Poverty, Synodality, Young people.

1. INTRODUCTION

“The joys and hopes, sorrows and anxieties of people today, especially the poor and anyone who suffers, are the joys and hopes, sorrows and anxieties of Christ's disciples too.” There is nothing truly human that does not resonate in their hearts (GS 1).

The preamble of the *Gaudium et Spes* document has always been the Church's stance of siding with all current social situations that are happening in the world. The Church is always there together, with the same fate and burden, caring for everyone, especially the poor and those who suffer in any form. This statement is a kind of indication of the Church's social existence. The Church cannot but side with those who suffer, because they are part of the Church. Church history records that the Church's siding with people is not a new theory or concept. Pope Leo XIII, with the encyclical *Rerum Novarum* in May 1891, has emphasized the universal Church's stance towards the very concerning conditions of workers in the 19th century (Kristianto, 2003:1).

The involvement and partisanship of the Church is certainly not something new. Since the time of Jesus, the attitude of partisanship was shown when Jesus himself made the poor the starting point of his preaching. The Church cannot remain silent about all the social injustices that are happening. One concrete example that is current, Bishop Rolando Alvarez in Nicaragua criticized the tyrannical government regime that gave birth to injustice in the lives of civil society. Bishop Rolando Alvarez is the Bishop of the Diocese of Matagalpa-Nicaragua. He was sentenced to 26 years and 4 months in prison by the Nicaraguan court. Alvarez was accused of "damaging the integrity of the nation by spreading false news", in order to fight the regime of President Daniel Ortega. Along with Bishop Rolando Alvarez, there were also several priests, seminarians, and monks who were sentenced by the Nicaraguan government. Bishop Alvarez' criticism was not due to personal intentions but because of the Church's partisanship towards the suffering of civil society in Nicaragua. Bishop Alvarez is a real example of the Church that sides with those who

suffer (<https://www.vaticannews.va/en/pope/news/2023-02/bishops-condemn-the-unjust-persecution-of-church-in-nicaragua.html>, accessed on 08 October 2024).

The Church is in the world and is part of the world. By doing this, the Church exists in the world and continues to live out her calling to be the salt and light of the world (Matthew 5: 14-15). The Church has and will continue to speak out, declaring her support for the little and suffering, for the poor in the social life of society.

Young people as part of the Church have the opportunity to take part in the Church's involvement in the struggle with social problems. Young people as part of the Church deserve a place in expressing the Church's attitude and partisanship on social problems that occur. The involvement of young people in the Church that struggles with these social problems enriches the face of the Church and especially confirms the attitude of Jesus himself who cares and sides with the little people.

Discussions on youth and the pastoral work of the Church have been made by a number of researchers with varying study focuses. Tekwan and Firmanto explain efforts to build spirituality of youth ministry by starting from the example of spiritual service of Jesus and His disciples in serving the people in Jerusalem and its surroundings (Tekwan and Firmanto, 2022). Refo, in his article, explains that the effectiveness of pastoral service, inclusiveness of guidance, and the use of technology in preaching are important strategies for empowering youth (Refo, 2024). Previous studies on this theme were more dominated by explanations of the Church's efforts to empower youth and the spirit of youth ministry. So, its nature is more *ad intra* (for the internal interests of the Church) for the mission of empowering youth.

In contrast to previous studies, this article tries to see young people as an integral part of the Church who are also called to be involved in the Church's mission. So, the basic intention is the youth *ad extra* movement, namely service outside the Church with the target group, namely the poor. In this article, "young people" are defined as people between the ages of 13 and 35, single, baptized or accepted into the Catholic Church (KWI Youth Commission, 2019:17) Through this article, the author tries to provide several main ideas that can be the gateway for young people to participate in the Church that cares and is involved in the social life of society, especially in responding to the problem of poverty.

2. THEORITICAL REVIEW

2.1. Church, Young People and Synodality

The church discussed in this article is understood as the fellowship of God's people. With this understanding, the Church can be placed in a broader historical perspective, because it connects it with the past and the future (Dister, 2004:207). In the past, because the Church itself was born on the day of Pentecost, when the Holy Spirit descended upon the apostles (Acts 2). However, the roots of the Church are already in the Old Testament. The future, because the Church itself is the People of God who is on pilgrimage, oriented towards the end of time because it awaits the return of Jesus. The ecclesiological understanding of the Church as the People of God is appropriate to highlight the social aspect of the Church. The element of community is strongly emphasized because the Church is not certain individuals but the entire people. Person or individual is precisely a member of the people of God.

When placing the Church in time and space, the main point that cannot be ignored is that the Church unites within itself a complex reality of divine and human elements (LG 8). On the one hand, the Church has a historical, psychological, social and juridical background. The Church is a visible and visible social institution or body that can be approached by certain sciences. On the other hand, the essence of the Church lies not in what is visible but in what is invisible, namely in God's work for the salvation of mankind (Dister, 2004:208). In the visible (human) body of the Church the works of salvation (divine) are carried out.

The Church, as the communion of God's people, walks, on a pilgrimage in the world. This pilgrimage communion carries with it the great mission of evangelization, bringing good news for the salvation of many people. The International Theological Commission formulates this concept using the term synodality. Synodality is a unique way of life and work (*modus vivendi et operandi*) of the Church as the people of God. The meaning of *koinonia* becomes clearer with this way of life and work. The presence of the Church as *koinonia* is shown by the desire of all members to walk together, gather in an atmosphere of brotherhood, and actively participate in carrying out the mission

of evangelization (International Theological Commission, 2022, no. 6). Synodality also shows the involvement and active participation of all believers in the life and mission of the Church (International Theological Commission, 2022, no. 7). The word synod comes from two Greek words, "syn" and "hodos", which mean "way" (Nampar, 2022), which shows the nature of the Church which continues to make a pilgrimage, while "syn" (together), shows the togetherness and participation of all. Unlike structural and organizational elements, synodality emphasizes the dynamic aspect of a fellowship (community), which is based on brotherhood and active participation (Bahung, 2022). In addition, the Greek words "Syn and Hodos" indicate the identity of the Church as a common journey and the nature of the Church as a pilgrim people of God. As a pilgrim, the Church certainly faces various contexts of life. Therefore, the purpose of the Church in the common journey is not to change the truth of traditional Christian doctrine; rather, the purpose of the journey is to find the most appropriate and holy way to apply it in our context (Igbokwe, 2023).

The three main characters of the Church in this synodal sense are: communion, participation and mission (International Theological Commission, 2022, no. 6). On the basis of this idea of synodality, all elements of the Church, including young people, have their own place and role in the journey and development of the Church. With the idea of communion, young people become an integral part of the Church community. With the idea of participation, young people have the right to take responsibility (co-responsibility) in the Church. With the idea of mission, young people are also obliged to carry out God's mission of salvation carried out by the Church. The Church is the point where charitable works are the implementation of the mission of salvation in this world. In other words, to the extent that young people realize and find their unity in the Church community, the expression of young people's charisms towards the social environment can enrich the face of the Church, showing the face of a merciful God, especially to the poor and suffering. On the other hand, apart from the Church, all youth service works are nothing more than social movements of humanity in general.

2.2. The Reality of Poverty: The Locus of Church Involvement

Poverty is one of the social problems, which can give rise to other social problems. The World Bank defines several characteristics of poverty, such as: hunger, lack of shelter, illness and inability to visit a doctor, inability to go to school, illiteracy, lack of work, fear of the future, loss of children due to diseases caused by contaminated water, helplessness, and lack of representation and freedom (Swastika and Supriyatna, 2008). These characteristics illustrate that poverty is multidimensional, not only limited to economic problems. Every area of life: social, economic, political, cultural contributes to the reality of poverty in people's lives. In other words, this multidimensional nature becomes a chain where poverty can certainly be found in every area of human life. At this point, the Church will inevitably face the reality of poverty which is also one of its pastoral fields and challenges (Purwanto and Pius X, 2022).

The relevance of the Church's concern lies in how the idea of salvation reaches the most basic level, to the poor, the suffering. Poverty is actually also a form of suffering. This human suffering (poverty) provides a standard for evaluating the influence of the presence of religions in general, especially the Catholic Church (Prior, 2005). Culture and religion can function as sources of injustice, intolerance, violence, and terrorism, but they can also function as sources of peace, supporters of justice, and human rights (Daven, 2023:188). The extent to which religion can contribute to efforts to eliminate human suffering or even prevent such efforts must be discussed. However, because of the richness of their spiritual and moral traditions, religions can play an important role in critically questioning the direction of development and encouraging other choices, such as prioritizing the poor.

Overcoming or at least reducing as much as possible human suffering in its various forms and dimensions is the main goal of development and globalization. If development is understood in this way, then the task and calling of the faithful, including Catholic laity and Catholic youth, are colored in several areas. First, political efforts must focus on humans and must not be used for other ideological purposes or interests. Second, if the focal point of political efforts is suffering humans, then every development policy must focus on the suffering people, or more precisely, on empowering the poor because they are the ones who suffer the most. Third, if humans are the basis of business and development policies, then political development policies always try to help and support self-help efforts.

A number of considerations and ideas presented previously have narrowed down to one point where the Church cannot turn a blind eye to every reality of poverty that exists. The reality of poverty is the Church's area of

involvement. The Church has a moral obligation not to make the poor continue to accept their poverty but to dismantle poverty itself and help the poor escape from their suffering. In a broader context, the contributionThe Church is located in the ethical and social dimensions of community life (Jewadut and Nirmala, 2023). There are four things that are highlighted in this statement. First, the recognition that the Church has no competence regarding the economic system, there is no Catholic economic system.

Second, the Church is not only called for its own sake, but is sent into the modern world, bearing witness. Likewise, the vocation of lay people (young people) is not only limited to the internal management of the Church, although that is important too. The Church was not founded by Jesus for the sake of the Church itself, he was called to proclaim the Kingdom of God in the world. Christians are indeed sent throughout the world (Mt 28, 19), to proclaim the "Kingdom of God" (Mt 24, 14); but remain in the awareness that they do not belong to this world. The presence of God's people must have the character of salting the world and being called to give testimony in various fields in the spirit of the gospel.

Third, The Church has indeed helped by calculating the human costs caused by development; this is called the calculus of pain by Peter L. Berger and refers to the various physical sufferings that arise as a result of development, such as poverty, injustice, income inequality, and oppression due to development (Berger, 2004).

Fourth, in the spirit of the Second Vatican Council, the apostolate and ministry of the Catholic laity are no longer seen as extensions of the Bishops, but rather that "all are commissioned by the Lord himself to this apostolate through Baptism and Confirmation". The laity receive their task and right to apostolate based on their union with Christ the Head (AA 3). In the spirit of the Second Vatican Council, the Catholic laity are also seen as "real apostles".

3. RESEARCH METHODS

This study used qualitative methods focusing on an in-depth review of references complemented by a systematic content analysis of sources including books, journal articles, and credible online publications that discuss themes related to the Church, young people, and poverty (Smith, 2023). The selection of sources was based on an analysis of their relevance to the research questions and objectives, thus ensuring a comprehensive understanding of the subject matter. Content analysis involved coding the collected data to identify recurring themes and patterns (Vaismoradi, 2013). This method allows for a systematic evaluation of how the idea of Church synodality and youth engagement is discussed and implemented in the context of poverty that causes human suffering. The analysis was carried out in stages, starting with identifying relevant passages, categorizing the excerpts based on predetermined themes, and interpreting the collected data to form coherent insights (Smith, 2023).

4. PRESENTATION OF RESEARCH RESULTS AND DISCUSSION

4.1 The Church Involved in Young People

The bishops' synod on youth found that many young people expect nothing from the Church because they do not consider it an important part of their lives. Some individuals even explicitly ask to be left in peace because they believe that the presence of the Church upsets and disturbs them (Young People, Faith, and Vocational Discernment, no. 53). Factors that cause young people to leave the life of the Church include disappointment over sexual and economic scandals, the unpreparedness of ordained ministers to understand the feelings of young people, the passive role assigned to young people in the Christian community, and the Church's difficulty in explaining its doctrinal and ethical positions in relation to modern society (Young People, Faith, and Vocational Discernment, no. 53).

The Church has humbly recognized and accepted these shortcomings, but awareness of the real conditions of young people will balance the Church's position vis-à-vis young people. Ms. Estella Padilla, points out that there are four aspects of identity (Padilla, 2015:7) that stand out as issues related to young people in a time of transition in a globalized world. First, as a consequence of globalization, most young people in the world are now developing a bicultural identity, one rooted in local culture and the other rooted in an awareness of their relationship with global culture. Second, the spread of identity confusion. They find themselves at home in both local and global cultures. Third, in every society, there are young people who choose to join a self-chosen culture with like-minded people who want to have an identity that will not be tarnished by global culture and its values. Fourth, the exploration of identity

in love and work extends beyond adolescence to the post-adolescent period towards adulthood. These conditions force young people to constantly try to find their identity and express themselves according to what they find in their lives. Young people are more preoccupied with the question, "Who am I?" seek and find the answer to the question "For whom do I exist?" (CV 286).

Behind the tension between the Church and young people, the Church still needs young people. Young people with all their expressions help the Church to rejuvenate herself. It is young people who can help her stay young, avoid corruption, not be arrogant, not turn sectarian, become poorer and able to bear witness, remain close to the least and marginalized, fight for justice, and let herself be challenged to be humble (CV 37). The Church is not a static community. On the contrary, the Church is always moving, walking, a dynamic community. In short, the Church must present itself as an institution with open doors. In the midst of the complexity of the problems faced by humanity, the open-door church becomes very important. Basically, the Church must present itself as a communion that actively participates in dealing with human suffering throughout the world. This is not only a socio-community issue, but also because suffering is an essential part of the life of the Church, and the Church is always committed to helping the poorest, the poorest, and the marginalized (Jebadu, 2017). In line with Pope Francis' mandate that the Church must proclaim the Gospel with words and actions in everyday life, bridging distances, restraining oneself, and embracing human life by responding to the suffering humanity of Christ in others (EG 24), the Church's social concern always opens its doors to those who suffer.

The Church grows in a dynamic responsiveness to every situation that exists. Young people can represent a growing Church, involved in world situations, by determining the basic choices of partiality to the poor, respect for human dignity, and building fraternity and social friendship.

4.2. Option for the Poor, Taking Sides with the Poor and Suffering

"The poor" need to be understood in three different senses so that the choice to side with the poor becomes clear (Kirchberger, 2007:748). First, material poverty is depravity, something that should not exist and that is contrary to God's will. Poverty is mainly caused by injustice and human sin. Second, spiritual poverty, which is described as an attitude that directs a person to God. This spiritual poverty has played an important role in the tradition of the Church and still needs to be upheld (Kirchberger, 2007:748). Third, poverty as solidarity. This poverty is lived with a spiritual movement to have the same fate, feelings and burdens with the poor. Poverty is taken as encouragement, support and assistance in order to help them, overcome their material poverty. This means that someone chooses to be poor, for the poor, and with the poor. Poverty that contributes to social problems is forced poverty, either because of alienation or because of conquest. It is to this type of poverty that the choice of the option for the poor attitude is directed.

Option for the poor is an attitude chosen by people who are not included in the poor class. With this attitude, a person, as far as possible, voluntarily sides with the poor due to injustice. The purpose of this solidarity and concern is to give strength to the poor to continue to struggle to overcome poverty and escape from suffering. In this case, awareness and the ability to read the actual situation of various political and social decisions from the perspective of the poor are also needed.

Solidarity for and with the poor does not place the poor as objects. On the contrary, the poor are subjects who have the right to determine their own destiny. Solidarity and siding with the poor aims to raise awareness of their situation and find solutions to the situation.

If the Christian Church dares to follow Jesus' example of simple living, solidarity with the poor will have power. The shining signs of the Gospel in action are simplicity of life, deep faith, and sincere love for all people, especially the poor and the outcast (Pope John Paul II, no. 34). In social life, material poverty is when a person cannot meet their basic needs because of socio-political pressures and limitations.

Young people who take the option for the poor, join the Church's mission of evangelization. They represent a Church that is open, to all people, especially those who suffer. Young people who live the basic choice of life option for the poor are showing the face of a Church that does not turn a blind eye to the social problems that are happening in society, but is ready to be a Church that is "bruised, wounded and dirty" (EG 49).

4.3. Respect for Human Dignity

Globally, approximately 1.2 billion people, or 23% of the world's population, live in absolute poverty. This means that they cannot meet their basic needs and must live on just one dollar a day. Two consequences of poverty threaten human dignity: first, poverty means that they do not meet their basic needs as members of society and as human beings; second, their status in society becomes weak so that they become victims of economic, political, or cultural policies. The poor are weak, dependent, and helpless; they have no money, relationships, power, physical strength, intellectual abilities, personal freedom, even human dignity. The poor have no chance whatsoever to rise from their own circumstances without the help of others. The rights of the poor are lost (Muller, 2006:8). Therefore, it is fundamentally necessary to understand human dignity.

The word dignity comes from the Latin word dignitas. The Latin word dignitas itself has three meanings; the quality of a person who deserves respect, noble character, good manners and high ranking (Glare, 2012:595). From this understanding, the word dignity can be understood as the value or worthiness of a human being because of his existence as a human being. In Christian anthropology, human dignity is rooted in his creation as the image and likeness of God. God created humans in His image; in the image of God, He created them; male and female he created them" (Gen 1:27). "In the image of God" does not make humans merely different but also more valuable than other creatures. Humans are rational and therefore, like God; they are created with free will and are masters of their actions (CCC 1731). This view says that because human life involves "God's creative action" from the beginning and because the special relationship they have with the Creator is forever their sole purpose, human life is sacred (Card, et al., 2017). Therefore, the fullness of human dignity is achieved in this relationship and union with the divine, which they exercise with complete freedom.

From a philosophical perspective, Immanuel Kant saw that humanity has absolute, unconditional, and incomparable value. Its value is absolute because it cannot be replaced; its value is unconditional because it does not depend on the value of other objects, and its value is incomparable because it cannot be assessed on one scale of value with another (Sangiovanni, 2017:38). Things that only have conditional value therefore have what Kant calls "price": they can be treated as mere tools, traded, abandoned, compared (Sangiovanni, 2017:38). Kant shows a clear distinction between "price" and "dignity", which are determined by absolute or conditional value. This distinction also determines something like "persona" or "thing". Only humans can be persona. He has dignity - absolute intrinsic value - because as a persona he is seen as an end in himself. As a result, his existence transcends all values (Madung, 2012). The value embedded in each individual cannot be exchanged for anything. Humans can never be used for a specific purpose because they are "beyond all value". Instead, humans must be considered as the ultimate goal. This reflects human dignity. Humans will never lose their dignity and must be treated with the ultimate goal (Madung, 2012).

The nature of human existence as a social being requires him to realize his core as a person among other persons. This awareness is found only through solidarity, brotherhood with fellow human beings in all areas of life, family, society, country and the world, which is the environment. Solidarity inspired by a sense of brotherhood will give birth to respect for human values and dignity. This attitude does not give room for the birth of abuse of human dignity. In this way, human dignity remains respected and appreciated. In line with that, all forms of abuse and discrimination against human dignity cannot be accepted and justified and must be rejected. Violence on the basis of religion, ethnicity, culture or even health reasons that are contrary to human dignity are seen as a mistake. Human dignity goes far beyond the boundaries of culture, religion, race and therefore must be respected and maintained. In principle there is a universal order and a prohibition on the instrumentalization of human dignity (Madung, 2012). Because individually, humans contain intrinsic value rather than instrumental value. Therefore, people are treated as human beings only if they are never treated as a medium to achieve certain goals.

4.4. Social Brotherhood and Friendship

Brotherhood in the context of social life is not intended to be limited to blood ties as in a family. Human brotherhood must be understood more broadly as individuals who come from and are directed by the same creator, God himself. Faith as a transcendental value becomes an essential element for the unity of all humanity in the bond of the spirit of brotherhood. Those who believe see everyone as a brother or sister who needs to be supported and loved because of faith. Through faith in God, who has created the universe, creatures, and all humans (equally because of

His grace), believers are called to demonstrate human brotherhood by preserving the universe and helping everyone, especially the poorest (Francis and Al-Tayeb, 2009, no.1).

Brotherhood and social friendship, theologically rooted in faith in the same God. Religion must lead humans to appreciate such faith. In a broader sense, the experience of faith in a religious context must lead each believer to find their deepest calling as a human being who cannot help but care for others. Appreciation of faith becomes appropriate when people dare to feel disturbed by the circumstances and suffering of others and then change their life plans because they want to care for and help their fellow humans who are suffering. In addition, when people in the name of their faith do not want their identity disturbed, they refuse to accept "the other", who will only hide behind the experience of their faith. How can someone say that they love God but close themselves off from the suffering of others? Focusing on one's own needs to the point of ignoring others, especially those who are suffering, is a symptom of social illness because they are trying to develop themselves by ignoring the suffering of others (Francis and Al-Tayeb, 2009, no. 65).

Anthropologically, it is undeniable that humans always need other people in their growth and progress as individuals. The relational character of humans confirms that a person will be more human only when in contact with others. This existence together with other people who live together socially breaks down the barriers of closeness of a person to another. At the same time, a person will be able to see better and interpret his reality. Without a relational approach and meeting with different people, it is difficult for a person to gain the right knowledge.

By seeing oneself from the perspective of others, different people can recognize their uniqueness (Francis and Al-Tayeb, 2009, no.147). Of course there will be tension between openness and identity, even in the broader context of one human culture and another. However, this is not a counterproductive condition in building human relationships. The dynamism between openness to accept others and the process of self-actualization with a clear identity opens up a space for enrichment of a person for the various values found in others. A person's life is not limited to his own world, to his own group or culture in a static state. He is open to develop in the dynamic search for their own character.

Both in the theological and anthropological approaches, humans are created to live together with others. People are created in such a way that they cannot show, develop and find their fullness "without sincerely giving themselves" to others (Francis and Al-Tayeb, 2009, no.87). Herein lies the secret of authentic human existence, because "life exists where there is connection, communion and brotherhood. On the contrary, there is no life where someone thinks that he belongs only to himself and lives his own life. Everyone can exist as "other" to others. In order for someone to come out of himself, open to others, must have universal love. With this love, one can enter into the essence of brotherhood and social friendship with others. They respect, love everyone regardless of their physical condition, regardless of where they were born or live, care about each other's situation especially the suffering of others and ultimately create the common good in life with others.

5. CONCLUSION

The Christian faith demands involvement. This statement shows that there is a social dimension contained in living the Christian faith. Every Christian believer is required of him to be involved in life together. The involvement in question is not just existing and living together with others, but more than that being a subject that allows salvation - the final point of a Christian's faith - to also be experienced by other people. Referring to the call of Scripture: "you are the salt and light of the world" becomes the discipleship imperative of every person who believes in Christ, the Church. Every member of the Church is responsible for bringing salvation to others in any situation.

The event of the incarnation has proven that God himself is involved in human life. God's involvement in human life has enabled humans to experience salvation. This is the basis on which the Church must live out its missionary calling, in solidarity with others. The character of solidarity, the involvement of the Church is kept away from the danger of privatization of faith, one of the spaces that is very likely to occur in this era of the communication revolution. The solidarity of the Church in its involvement in social problems has placed the Church as a neighbor to others.

Young people who are an integral part of the Church also carry out the missionary calling of the Church. The ability to be in solidarity, dialogue opens up spaces for encounter, care and struggle with people who experience injustice, the poor are the tips by which young people participate in shaping the universal face of the Church and are

willing to struggle and get involved in social problems. At the same time, young people are helped to find and formulate their identity as a disciple who also carries out the mission of salvation according to their charisma.

Young people need the Church to express themselves, especially to engage in the mission of salvation. At the same time, young people have rejuvenated the spirit and zeal of the Church. Therefore, the Church becomes the Father's house, not a fortress, because everyone can share in His life in some way (EG 47). Everyone has the opportunity to become a member of this community of faith. In this way, the Church can meet everyone. Being on the streets, the Church becomes bruised, wounded and dirty. Not because it feels comfortable but because it is caught up in obsessions and procedures (EG 49). Young people with all the enthusiasm and talents they have when activated in the Church which also struggles with various social problems have enriched the face of the Church as a sign and sacrament of salvation for all.

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