

A PHENOMENOLOGICAL STUDY ON THE FORMATION OF PASTORAL MINISTRY STUDY PROGRAM STUDENTS IN SERVING DISABILITIES

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ABSTRACT

The purpose of this research is to describe the essential meaning of the formation of a pastoral ministry study program for students serving people with disabilities. The research was conducted at STP-IPI Malang and Bhakti Luhur Dormitory Malang, Indonesia. This research used a qualitative phenomenological approach. Data collection was performed by interviewing 11 informants who were undergoing a period of formation. The interview transcripts were explored using phenomenological descriptions and reductions. Data were analyzed using Edmund Husserl's intentional analysis, which included epoche, noesis, noema, and the discovery of eidos (core meaning). There are four eidos regarding the formation of pastoral ministers for people with disabilities. First, pastoral ministers live with people with disabilities, use knowledge, and gain new awareness of humanity and equality. Second, disabled pastoral care opens the door to practical skills, empathy, and love. Third, Paul Janssen's praxis of pastoral theology takes the form of a presence that proceeds holistically. Fourth, theory and practice are integrated, resulting in reflection and empathy to understand the needs of persons with disabilities. In this research, the formation of pastoral ministers was determined using the SALT model (Subjectus, Actus, Locus, Tempus), which prioritizes the role of pastoral ministers with disabilities as subjects embodying the praxis of Paul Janssen's pastoral theology. Theological reflection on formation is found in the theology of presence to realize faith and love. The findings of this research can be used as input for the church's service model and services for people with disabilities.

Keywords: Pastoral Minister Formation, Disability Person, Theology of Presence, Holistic Formation

INTRODUCTION

The basic problem of this research lies in the formation of pastoral care for people with disabilities. Pastoral ministers are students undergoing a period of education and training. This period is called the formation period, which will be explored in this research, and will be based on the theological praxis conceptualized by Paul Janssen. This format contains problems because the education and training process received by students includes various theories and concepts, but what happens de facto is different. This right occurs because of the multiplicity of services and assistance for people with disabilities, such as physically impaired, blind, mentally disabled, and autistic people. This multiplication has an impact on techniques and ways of serving, and efforts to be able to live in the same house, at the same table (in the same community) (Janssen, 1972a).

The research assumption is that *formatio* is the application of Paul Janssen's theological praxis in carrying out the mission of faith and love for people with disabilities. This assumption is understood in a theological framework, namely that Janssenian theology is a theological praxis that has the peculiarity of devotion to the Church, society, and the realm of pastoral theology. "In Paul Janssen", writes Armada Riyanto (2021), "pastoral theology is not just a theoretical reflection of faith, but especially theology as a praxis of faith." Theology becomes a systematic and continuous action, manifested in space and time, and carried out by students, alumni, and anyone who sees himself in connection with Paul Janssen's personal charisma.

Praxis theology is different from theology. Praxis theology is the realm of action, manifests itself in concreteness (Hammar, 2018). Meanwhile, theology is directed towards conceptual understanding and abstract reality. It is a methodical effort to understand and interpret the truth of God's revelation of the world. The theological components start from listening to God's Word, seeking the right understanding of God's Word to rooting the Word deeply and firmly and in dialogue with the world (Riyanto, 2020a).

Paul Janssen is a pastoral theologian. His pastoral methods and reasoning were influenced by his environment. Paul Janssen was a priest of the Mission Congregation. The founder of the Mission Congregation, Vincentius a Paulo, was strong for Paul Janssen. "The poor and the abandoned children, are our masters and masters," this sentence was expressed by Vincentius a Paulo in the book *Vincentian Way* written by Ponticeli in 2010. The sentence expressed by Vincentius a Paulo always echoed Paul Janssen's heart, which eventually influenced his pastoral theology. Paul Janssen as a figure who pays attention to the pastoral, educational, and service to people with disabilities, the poor, fathers and displaced (Hatala, & Roger, 2021).

Paul Janssen's works focus on the attention of people with disabilities. Over time, this work has been developed and requires special handling. Paul Janssen considers the importance of human resources for charity services. People with disabilities require help from others in their daily lives. Therefore, Paul Janssen strives for adequate servants to serve people with disabilities, especially those with poor, disabled, or abandoned guesthouses. Paul Janssen involved laity, especially pastoral ministers, to take part in pastoral ministry work for them (Alma Puteri, 2018).

The research outlined in this section include research by Alexander Editya Pribadi, published in the journal *Melintas*, under the title "Church Support for the Disabled and the Inspiration of Jean Vanier's Incarnation Theology." This research addresses several key aspects: the role of the church in supporting individuals with disabilities, an exploration of Jean Vanier's incarnation theology, the implementation of incarnation theology principles in pastoral care for the disabled, the beneficial effects of church support, and the challenges encountered in applying these theological principles (Pribadi, 2021).

John Wele Hayon conducts research that examines the transformation of perspectives regarding individuals with disabilities within the framework of Catholic theology. This investigation traces the progression of thought from a more liberal stance to a more inclusive paradigm centered on the politics of love. Such a perspective signifies a significant shift in the church's comprehension of the contributions and roles of individuals with disabilities within both the community and the ecclesiastical setting (Hayon, 2019). The research underscores the significance of the politics of love in the context of pastoral care for individuals with disabilities. This approach prioritizes inclusion, acceptance, and compassionate service towards those with disabilities, necessitating that the church actively engage with and address the specific needs of these individuals within the faith community. The significance of the article lies in its contribution to the advancement of disability pastoral practice. Gaining insight into the historical development of Catholic theological perspectives regarding individuals with disabilities can assist the church in formulating programs that are more inclusive and attuned to the specific needs of these individuals (Bjoernaas, 2018).

Seyram Amenyedzi's research highlights the obstacles encountered by people with disabilities within the Christian community in Ghana, particularly concerning youth ministry. This research underscores the necessity of tackling accessibility challenges for individuals with disabilities and fostering awareness about the exclusion and stigma they face in Ghana (Amenyedzi, 2021).

Formation Theory

The theory of formation posits that individuals are not merely shaped by their surroundings; instead, they are active agents in their own development. Through various forms of learning and training, people intentionally refine their skills, values, and sense of self. This developmental journey extends beyond mere intellectual growth to encompass the cultivation of moral character, attitudes, and ethical values. According to formation theory, education serves as a transformative process that not only imparts knowledge but also fundamentally alters individuals' thought processes, behaviors, and actions. Furthermore, it is inherently goal-oriented, aiming to assist individuals in realizing their fullest potential and making meaningful contributions to society. Lastly, this theory underscores the notion that learning and self-formation are lifelong endeavors, persisting throughout an individual's existence..

Pastoral

Pastoral theology represents a specialized area within theological studies that emphasizes the importance of pastoral care across the various functions and activities of the Church and its clergy. Since the Reformation, the term "Pastoral" has been interpreted in two distinct ways. This field of theology seeks to comprehend and implement theological concepts within the framework of pastoral ministry, which encompasses the roles of shepherding, educating, and providing support to both individuals and congregations. A significant aspect of this discipline is pastoral counseling, which concentrates on offering spiritual guidance and applying scriptural teachings to help individuals navigate life's challenges and crises.

In Indonesia, the practice of pastoral work has its roots in Western traditions. However, it necessitates further development to ensure its relevance within the context of Indonesia's culturally diverse society. The unique social, cultural, and traditional factors present in Indonesia significantly influence pastoral practices, necessitating an adaptation of approaches to align with the distinct characteristics of the Indonesian context (Raintung, & Raintung, 2020).

The pastoral dimension encompasses several key aspects, beginning with the theological component, which pertains to a comprehensive grasp of the faith, doctrines, and teachings upheld by the church. Following this is the practical aspect, which focuses on the implementation of theological principles within everyday ministry contexts. Lastly, there is the dimension of empathy, which emphasizes the importance of recognizing and addressing the unique needs of individuals with compassion and care.

Pastoral Disability

Iskandar (2020) provides an in-depth analysis of the church's pastoral approach to individuals with disabilities, framing "pastoral disability" as a theological perspective on this demographic. Within the theological discourse, individuals with disabilities are recognized as essential members of both society and the church community. The church's theological stance on disabilities significantly influences its engagement and support for this group, particularly within the framework of Catholicism. Furthermore, the pastoral theory of disability emerges as a specialized area within pastoral theology, dedicated to exploring the spiritual needs and experiences of individuals with disabilities. This theory aims to illuminate how faith and spirituality can offer vital support, meaning, and hope to those navigating the challenges associated with disabilities (Reynolds, 2008).

RESEARCH METHODOLOGY

This research employs a qualitative methodology grounded in phenomenology, which aims to elucidate the significance of various individuals' life experiences concerning a specific concept or phenomenon, including their self-perception and worldview (Creswell, 1998; Adian, 2016; La Kahija, 2017). The essence of phenomena is derived from the sequence of events that individuals encounter (Riyanto, 2018a). The focus of this study is to explore the experiences of young individuals providing services to people with disabilities, examining the events that shape their perspectives. Phenomenology emphasizes a profound comprehension of the subjective interpretations individuals have regarding their experiences in the world (Riyanto, 2018a).

The researcher intends to investigate the meanings attributed by the subjects, particularly the young people, to their interactions and experiences within the context of their service activities, highlighting the interplay between subjectivity and the events they encounter. The data collection technique employed involved conducting interviews with eleven informants who were undergoing a formative period. The transcripts of these interviews were examined through the lens of descriptive and phenomenological reduction. The analysis of the data was carried out utilizing Edmund Husserl's intentional analysis, which encompasses the processes of epoche, noesis, noema, and the discovery of eidos, or core meaning (Husserl, 2014).

RESULTS AND DISCUSSION

Based on the results of in-depth interviews during the data collection process, the researcher obtained data by producing 4 (four) themes: (1) student formation of pastoral service study programs; (2) services to persons with disabilities; (3) the praxis of pastoral theology Paul Janssen; (4) integration of theory and practice.

1. Student Formation of Pastoral Service Study Program

Student Formation of Pastoral Service Study Program as Ministers of Persons with Disabilities According to the praxis of Pastoral Theology Paul Janssen is a comprehensive coaching process for students who take pastoral ministry study programs, aiming to develop certain skills, interests, characteristics, and qualities needed specifically to serve people with disabilities in accordance with the contextual and transformative approach of the praxis of Pastoral Theology Paul Janssen. This program assists students in developing practical skills in service to people with disabilities, and is an external and practical expression of Christian discipleship that is inclusive and respects the dignity of each individual (Pastoral Formation At Notre Dame Seminary, n.d.).

Data on student formations in serving people with disabilities were obtained from verbatim from informants. The verbatim is based on a first-person approach, namely informants who are students studying in the pastoral service study program STP-IP Malang and who have direct experience with people with disabilities at Wisma Bakti Luhur, Malang. Verbatim of the eleven informants described in this section, was chosen by the researcher with the argument that the choice reflects the closest or most appropriate to the category described. The second argument is that the selection process is to avoid repetition of the same statement from the informants.

2. Services for Persons with Disabilities

The theme of service to persons with disabilities contains the experience of receiving services and changes in the lives of persons with disabilities. Pastoral Services for persons with disabilities as a process of educating and fostering students is a form of experience in itself. This experience is obtained from the learning and training process they obtained on campus and is undertaken through the practice of field experience in service to people with disabilities.

3. The Praxis of Pastoral Theology Paul Janssen

Paul Janssen's praxis of pastoral theology can be defined as the implementation of theological values in the context of pastoral ministry to individuals or groups, with a focus on empowerment, care, and solidarity. Paul Janssen taught that pastoral ministry should prioritize the empowerment of those in need, including those with disabilities, and uplift their dignity. He also emphasized the importance of overcoming stigma, discrimination, and inequality in church service, as well as living the values of happiness, solidarity, and care in daily pastoral practice.

Paul Janssen's description of pastoral theology praxis in this section relates to the experience of pastoral minister students who serve people with disabilities. Paul Janssen's pastoral theological values in ministry: firstly, the appreciation of Paul Janssen's pastoral theological values which contains three categories: (1) daily values in serving; (2) the benefits of pastoral theology; (3) spiritual experience. Secondly, the relevance of social and cultural contexts in the praxis of pastoral theology, contains two categories: (1) the principles of Paul Janssen's pastoral theology; (2) challenges in the implementation of pastoral theological principles. The third sub-theme, the meaning of pastoral theological praxis with one category, namely: the meaning of *formatio* in pastoral theological praxis.

4. Integration of Theory and Practice

The integration of theory and practice in this context, refers to Paul Janssen's praxis of pastoral theology, which is a holistic approach that prepares students to become competent and empathetic pastoral ministers. In addition, the ability to apply the teachings of faith in the context of real service to people with disabilities.

Discussion: Descriptive Phenomenological Sketches

The matter of descriptive phenomenological sketches is a form of description obtained from the verbatim data of the informants. Phenomenological sketching involves creating a detailed description of the experience felt by the individual. The goal is to uncover the essential structure of these experiences without imposing external interpretations or theories. This method is particularly useful in fields such as psychology, sociology, and theology, where understanding subjective experience is essential. The latter field is said to be the fundamental point of this research, by making phenomenology a method to approach and understand the praxis of Paul Janssen's pastoral theology in the *formatio* for pastoral ministers.

The key elements of this phenomenological sketch are based on data that have been obtained from the verbatim experience of pastoral ministers. The data are grouped in a summary of descriptions in each theme. This step is called intentionality, which is based on the understanding that every experience is directed to something (a subject, event, or circumstance). This is the fundamental key element of phenomenological sketches to move towards a more general description.

A description of the unit of meaning that is part of the first theme. The description of this unit of

meaning obtained is a combination of two categories, namely practical experience of serving and memorable experience in service. These two categories are sub-themes of field practice experience, which are part of the theme of the formation of students of the pastoral ministry study program

The Finding of meaning in theme 1: Student Formation of Pastoral Service Study Program

"Students as pastoral servants serve people with disabilities in their daily lives, namely living together, sharing a room, at the same table with humanity and equality. They are considered to be parents, and see concrete situations. Cognitive aspects of theoretical learning from the course. The psychomotor aspects are based on communication skills, simulations, case studies, therapy protocols. Affective attitudes are in the form of empathy and love, communicating, and understanding needs. Coaching model: an inclusive, empathetic, and holistic approach that combines theory and practice through programs such as Bhakti Luhur and Pastoral Janssenian that emphasize continuous reflection and hands-on experience for spiritual, emotional, and practical development."

The Finding of meaning in theme 2: Services for Persons with Disabilities

"A ministry based on love, faith experience and sharing. There are changes in the services received in the form of feedback from the ministry, observations, and basic skills of behavior change in daily life. Pastoral ministers emphasize the importance of presence and sensitivity with empathy to strengthen relationships with people with disabilities."

Pastoral ministry for people with disabilities is based on love, faith experience and sharing. Epoche in this sentence contains values such as love, faith, and sharing. This shows the assumption that love, faith, and sharing are positive and important things in service. There are attempts to see the phenomenon of ministry without assuming that love, faith, and sharing are the only relevant values. There may be other values that are interpreted differently by various parties. The epoch of a change in ministry is that there is a "change" that is happening and that this change is positive.

An attempt to try to see what this "change" really means. Are these changes always positive? Are there any unintended consequences of the change? Pastoral ministers emphasize the importance of presence and sensitivity with empathy to strengthen relationships with people with disabilities. This assumes that presence, sensitivity, and empathy are important in service to people with disabilities (Aritonang, dan A, 2019). An attempt to try to see if there are other ways to strengthen relationships with people with disabilities other than through presence, sensitivity, and empathy. There may be other factors that also play an important role.

The Finding of meaning in theme 3: The Praxis of Pastoral Theology Paul Janssen

"Daily values in serving people with disabilities include presence with empathy and an open heart, empowering activity in the church, communication, self-development, family, and love. Praxism in pastoral theology focuses on presence, looking for the theological meaning behind each interaction through experiential reflection. The challenge is maintaining an attentive presence, stress and fatigue management, and effective communication that requires perseverance and adaptation. The meaning of pastoral theological praxis is a holistic formation related to *formatio* in accordance with Janssen's praxis, namely spiritual, emotional, and practical development based on theory, evaluation and reflection."

Epoche in the context of the phenomenology of services to people with disabilities stated that the values of daily life in serving people with disabilities include presence with empathy and an open heart. That is, that presence with empathy and an open heart are positive and universal values in the context of ministry. The praxis of pastoral theology focuses on presence, which means that this sentence assumes that presence is the main focus in the praxis of pastoral theology (Anstey, & Vanzo, 2016).

Intentional analysis, first, the key words that appear in this paragraph include: presence, empathy, communication, self-development, holistic formation, and reflection. Second, analyze the meaning. Each of these themes has a different meaning for pastoral ministers. The meaning contained is that presence can be interpreted as a form of care, support, or even as a means to build a deeper relationship with people with disabilities. Third, building a meaning structure. By connecting the various themes that emerge, the construction of a structure of meaning that describes the experience as a whole. This in the form of experience serving people with disabilities can be interpreted as a holistic formation process that involves spiritual, emotional, and practical development (Graham, & Whitehead, 2006).

Discovery of Meaning Theme 4: Integration of Theory and Practice

"Paul Janssen's theoretical learning with an empathetic approach and pastoral theological principles provides a solid foundation in pastoral ministry. Exploring problems and potentials in the field is carried out to increase the effectiveness of services. The gap between theory and practice shows that theory becomes a guideline, while practical experience becomes a measuring tool and a learning domain. Theory and practice require follow-up reflection. Journal discussion and reflection are important for pastoral ministers to understand the impact of ministry, recognize strengths and weaknesses, and develop improvement strategies. Reflection becomes important in interactions, as well as gaining new insights with presence, empathy, humility, and a detailed understanding of the needs of people with disabilities."

Epoche in the context of the phenomenology of ministry to persons with disabilities can be identified, first, "theoretical learning with an empathetic approach and the principles of Paul Janssen's pastoral theology provide a solid foundation in pastoral ministry." This sentence assumes that Paul Janssen's pastoral theory automatically provides a solid foundation. Epoche tries to see the theory as always relevant in all ministry contexts and provides a different perspective. Second, the gap between theory and practice shows that theory becomes a guideline. The assumption is that theory is always a guideline in practice. Epoche sees that practice can actually be a source of new knowledge that goes beyond theory. Third, reflection becomes important in interaction assuming that reflection is always important in every interaction. Epoche tried to see if there were situations in which reflection was unnecessary or even counterproductive.

Intentional analysis describes the meaning contained in the experience of pastoral ministers, namely first, the identification of key words, which appear in this paragraph, among others: theory and practice, reflection, empathy, and the needs of people with disabilities. Second, analyze the meaning of theory and practice. Theory provides a framework for thinking, while practice provides hands-on experience. The two complement each other and test each other. Third, reflection allows pastoral ministers to understand the meaning of their experiences, learn from mistakes, and develop themselves. Fourth, empathy is key to building meaningful relationships with people with disabilities and understanding their needs deeply. Fifth, the needs of people with disabilities are very diverse and complex and require a deep understanding and an individualized approach (Cameron, 2013).

Theological Reflection

Theological reflection is based on phenomenological data that focuses on the core of meaning or eidos that have been discovered. There are four eidos summarized in the form of a matrix below:



Fig. 1. Matrix Eidos of Formation

The four eidos are a material for theological reflection to explore the role of pastoral ministers in serving people with disabilities. This role is related to efforts to elaborate further on the formation of pastoral ministers in carrying out their ministry.

The initial reflection begins with one question, why is presence theology important in the praxis of pastoral theology? Because, It is important to relate it to the basis of this study, namely the praxis of pastoral theology Paul Janssen. From the process of filtering the data, the researcher has presented data from the "distinctive voices" of pastoral ministers who are pastoral service students of STP-IPI Malang to state that their presence is very important in the ministry work for people with disabilities. Existential theology, first of all, needs to be interpreted, that presence theology is a concept that emphasizes God's presence in the midst of His people. Presence theology in the Catholic Church is a concept that explores the ways in which God is present in the world and in the lives of individuals (Yong, 2011).

The theological dimensions of presence include: first, immanence and transcendence. Second, incarnation. Third, the Church as the Body of Christ. Fourth, the sacrament. The four will be reviewed respectively, namely: First, immanence and transcendence. Augustine explored the concept of God's immanence in his Confessions, reflecting God's presence in the human soul. Although God is transcendent, transcending the human world, Catholic theology also emphasizes immanence, or God's

presence in creation (Lembaga Biblika Indonesia, 2015). It is often understood in terms of the indwelling of the Holy Spirit in believers and the divine presence in the sacraments. Second, the Incarnation. The incarnation of Jesus Christ is a central aspect of existential theology. The Son of God became human, became human and lived among us, demonstrating God's intimate presence in the world. The incarnation as a theology of presence in which the salvation offered then becomes manifest in Jesus Christ (Creamer, 2009).

In his encyclical “Laudato Si”, Pope Francis emphasized God's presence in creation and the need for humanity to take care of the planet as a sacred trust. Third, the Church as the Body of Christ. The Catholic Church is understood as the Mystical Body of Christ, a tangible manifestation of the invisible Church. This concept shows that Christ is present in the Church, both in his leadership and in the individual lives of the faithful. Fourth, the sacrament. The sacrament in this context is seen as a channel of grace and God's presence. Through the sacraments, especially the Eucharist, the faithful encounter Christ and experience His divine life. Thomas Aquinas: Aquinas developed a sophisticated theology of presence, emphasizing divine presence in creation and the sacraments.

The theological reflection at the heart of this research is how the theology of presence relates to the formation of pastoral ministers for people with disabilities according to Paul Janssen? The four dimensions are used as a comparative paradigm in reflecting the theology of presence. Existential theology emphasizes the importance of physical and spiritual presence in human interaction (Pestroi, 2019:23; Colwell, 2011). Pestroi saw God's presence as a profound and personal experience. God's presence is not an abstract concept, but a reality that can be experienced directly. God's presence can be expressed through a variety of ways, including: mystical experiences such as a strong feeling of presence, the sacraments, personal relationships through prayer, meditation, and service.

Presence in the world is found in the created world and in the lives of others (Pestroi, 2019). Existential theology, according to Colwell, refers more to the attempt to see presence as more than just a physical existence. Presence is participation in transforming divine reality. In a sacramental context, presence is God's way of interacting with humanity. God is present in the world through the sacraments, visible signs that point to invisible reality (Colwell, 2011).

CONCLUSIONS

This study concludes, first, the formatio concept for students of the pastoral ministry study program in serving people with disabilities, namely: (1) pastoral ministers use knowledge, and gain new awareness about humanity and equality; (2) pastoral ministry with disabilities is presence that opens the door to practical skills, empathy, and love; (3) Paul Janssen's pastoral theological praxis in the form of a progressive presence in a holistic formation; (4) Theory and practice are integrated, resulting in reflection and empathy to understand the needs of people with disabilities.

Second, the formatio model for students of the pastoral service study program in serving people with disabilities. Through this study, the formation of pastoral ministers was found with the SALT model (Subjectus, Actus, Locus, Tempus) which prioritizes the role of pastoral ministers of people with disabilities as subjects who embody the praxis of pastoral theology Paul Janssen. Third, theological reflection for pastoral minister formatio for people with disabilities. Theological reflection on formatio is found in the existence of a theology of presence to manifest faith and love in accordance with the theological praxis of Paul Janssen.

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