

Solidarity Towards The Poor Based on The Ideas of Pope Francis

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Abstract

Solidarity is a value rooted in the understanding and commitment of faith to respond to and seek solutions to the concrete problems of human life for the development of life together. Solidarity is also one of the values and life practices of the Church that has been internalized and passed down by Jesus and his disciples. However, over time, the value of solidarity has become increasingly eroded by the currents of the times. In the situation of the weakening of human solidarity values in the post-modern era, Pope Francis, in his pastoral vision, calls on the faithful to internalize and cultivate the value of solidarity, especially towards the small, the poor, the oppressed, and the forgotten. Through this article, the author focuses on exploring Pope Francis's ideas about solidarity towards the poor. The research method used is qualitative literature study with a descriptive analysis approach. The purpose of compiling this article is to explore and discover the meaning of solidarity based on Pope Francis's ideas. The results of the research show that reflections and ideas about solidarity from Pope Francis can contribute to theological reflection and can also become priority values that can be lived and interpreted within the framework of means of accountability of faith and salvation in the midst of communal life.

Keywords

Solidarity, Pope Francis, the Poor, Theological Reflection, Humanism

INTRODUCTION

Solidarity is a value, attitude, and practice of Indonesian society that has been passed down through generations. Solidarity is an important value for preserving the unity of communal life in the diversity of ethnicities, races, religions, beliefs, cultures, languages, and customs. Therefore, reflection on the theme of solidarity remains relevant in the context of communal life as citizens and people of faith. This value of solidarity is also lived out and proclaimed by the Catholic Church. From its inception, the Church has advocated and proclaimed the importance of solidarity in communal life. To this day, the Church remains faithful in calling for solidarity, especially towards those who are small, poor, and marginalized.

Solidarity is one of the values and practices of Church life that has been lived and passed down by Jesus and His disciples. Therefore, solidarity becomes one of the important themes in the reflection of the life of the faithful. Solidarity is also emphasized in the proclamation of the Scriptures. In Mark 2:13-17, Jesus is portrayed as a figure who stands in solidarity with tax collectors and sinners who were marginalized. In addition, Jesus also teaches the attitude of solidarity toward others through the parable of the Good Samaritan (Luke 10:25-37). Solidarity is also taught by the Church, as seen in the teachings of Pope Pius XII, which refer to the unity and preservation of the Universal Church. The Second Vatican Council discussed the theme of solidarity in the teachings of Pope Paul VI through the encyclical *Populorum Progressio*, which highlights solidarity as the key to the advancement of communal life. In *Mater et Magistra*, Pope John XXIII called for solidarity with oppressed workers (laborers). The ongoing discussion of the theme of solidarity reflects its great importance in the life of the faithful. However, it can also be said that solidarity must continue to be pursued in the practice of communal life amidst various issues such as war, violence, oppression, injustice, and exploitation of the environment.

Reflecting on and striving to realize solidarity in this era is urgent amidst various social, economic, political, and even theological issues. There are several problems that indicate the erosion of solidarity, such as the currents of globalism, individualism, pragmatism, and materialism. These various phenomena actually highlight the need to continuously explore the understanding of the meaning and significance of solidarity. These challenges and issues ultimately stem from the ideology of individualism, which gradually and progressively weakens solidarity within society.¹

The theme of solidarity is an interesting subject to study and reflect upon. Jorge Mario Bergoglio, as the Archbishop of Rome, chose the name Francis for his papal ministry. The choice of the name 'Francis' reflects his aspiration to emulate Saint Francis of Assisi. This choice also highlights his special love for the poor, marginalized, excluded, sick, disabled, rejected, and what are referred to as the "urban remnants".² Since being elected Pope, one of the themes that Pope Francis has focused on is

¹ Paul de Beer and Ferry Koster, *Sticking Together or Falling Apart? Solidarity in An Era of Individualization and Globalization*, (Amsterdam University Press: Amsterdam, 2009), 54.

² Juan Carlos Scannone, S.J., "Pope Francis and the Theology of the People", *Theological Studies* 2016, Vol. 77(1) 133, [online journals]; is available from <https://journals.sagepub.com/doi/10.1177/0040563915621141>, accessed on November 27, 2022.

inspiring the global Church to live out and foster solidarity. Pope Francis' reflections on solidarity are expressed in his encyclicals *Fratelli Tutti*, *Evangelii Gaudium*, and the apostolic exhortation *Gaudete et Exsultate*, as well as in his homilies, letters, and speeches on various pastoral occasions. In these efforts, Francis emphasizes that humanity is a brotherhood. In this fraternity, humans must uphold equality and maintain harmony with creation. Therefore, institutional and structural injustice is understood as a betrayal of the unity of brotherhood and a destruction of the entire order of life.³

METHOD

This research focuses on exploring Pope Francis' ideas regarding solidarity towards the poor in the context of social inequality, violence, and the strengthening currents of individualism. The research method used is a qualitative library study with a descriptive analysis approach. In-depth analysis is applied to Pope Francis' ideas on solidarity towards the poor to discover and explore the meaning of solidarity. Subsequently, based on the analysis results, the author cites Pope Francis' ideas into principles and proposed forms of pastoral programs for solidarity towards the poor. Through the meaning of solidarity that can be drawn from Pope Francis' ideas, this research is expected to enrich the understanding in practical theological reflection concerning the poor, grounded in the spirituality of incarnational solidarity as advocated by Pope Francis, and to present a concrete and relevant Church amidst the poor.

RESULT AND DISCUSSION

The Idea of Solidarity According to Pope Francis

Pope Francis focuses on the poor in his call to humanity for solidarity because “today and forever, the poor are the privileged recipients of the Gospel”.⁴ This privilege results from the Church's identification and experience as truly poor.⁵ According to Francis, the Church can identify the poverty experienced by the poor as a result of an unjust world structure. This structure is a consequence of the rampant development

³ Scannone, S.J., “Pope Francis”, 53.

⁴ Fransiskus, *Evangelii Gaudium* (24 November 2013), art. 48 (terj. F.X. Adisusanto, SJ & Bernadeta Harini Tri Prasasti, Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2014).

⁵ Stan Chu Ilo, “Poverty and Economic Justice in Pope Francis.” *International Bulletin of Mission Research* 43, no. 1 (2019): 38-56. <https://doi.org/10.1177/2396939318810698>. Accessed November 9, 2022.

of neoliberal capitalism in various parts of the world, which has become a new idol.⁶ This idol is now worshipped and manifests in new forms: money, economy, and speculative global economic systems.⁷

The neoliberal capitalist system not only presents capitalism in a new form but also gives rise to a “disposable” cultural mindset.⁸ This culture views humans pragmatically, seeing them as valuable only when they possess worth, can be negotiated, exchanged, and compete with others. The consequence of this culture is that individuals become replaceable subjects if they are no longer deemed valuable or useful to their environment.⁹ Pope Francis firmly emphasizes the dangerous impacts arising from the neoliberal capitalist system, which can lead to a culture of survival of the fittest. This law implies that “everything is now played out under the law of competition and the survival of the fittest, where the strong dominate the weak.” As a result, human relationships with one another and with their surroundings are no longer healthy between subjects, but rather devolve into subject-object relationships, with the worst case being a mere consumer- production relationship.¹⁰ The broader impact is the fact that a significant portion of society finds themselves marginalized and excluded: without jobs, without opportunities, and without any way out of it all.¹¹

The situation in the world reveals an irony that a system originally envisioned as a noble vision for the advancement of humanity has instead become a trap that ensnares people. According to Pope Francis, a system that disregards aspects of humanism will only create structures of injustice and “tend to extend its harmful influence, quietly eroding any political and social system”.¹² Pope Francis observes that the dangers concerning the global economic climate are as follows:

First, the global economic climate is shaped by economic rationality. This rationality represents the dominant thinking present in capitalist society. This culture continually emphasizes the importance of efficiency, productivity, quantification,

⁶ Ilo, “Poverty”, 45.

⁷ Pope Francis, *Evangelii Gaudium* (November 24, 2013), art. 55.

⁸ Rafael Luciani, “Francis and the Pastoral Geopolitics of Peoples and Their Cultures: A Structural Option for the Poor,” *Theological Studies* 81, no. 1 (2020): 186, <https://doi.org/10.1177/0040563920906135>, accessed November 17, 2022.

⁹ Luciani, “Francis”, 186.

¹⁰ Luciani, “Francis”, 188.

¹¹ Francis, *Evangelii*, art. 53.

¹² Francis, *Evangelii*, art. 59.

calculation, and profit. In other words, the potential danger of economic rationality lies in directing and shaping the perspectives and attitudes of society towards the understanding that “the more, the better.” The implication of this understanding is the creation of a quantitative mentality where a person's quality is determined solely by numbers and their level of productivity.

Second, by reducing human quality based on quantity, the culture of economic rationality excludes noble human values such as the common good (*bonum commune*), dignity, equality, and solidarity. Furthermore, the economic value perceives humans as consumable goods that can be used and then discarded. This economic culture overlooks the various dimensions of human life and reduces individuals to something that can be measured by numbers.

Third, another potential arising from the culture of economic rationality is the improper and unethical use of power. Romano Guaridi states that power becomes improper and unethical when it is used by one person to oppress another based on economic interests. Those in positions of power—whether social, financial, or symbolic—consider themselves superior to those who do not possess such power.

Fourth, the last potential danger of the system of economic rationality is that an unjust socio-economic system will ultimately give rise to consumerist behavior. Pope Francis agrees with the thoughts of Alberto Methol Ferré that such behavior infects and colonizes the culture of society, turning it into a culture where individuals compete to secure economic well-being.¹³

Theology of Solidarity of Pope Francis

The Church reflects on and believes that the value of solidarity is always related to the fact of human interdependence and the growing sense of connection among individuals in a global community.¹⁴ This interdependence and connection aim to identify and clarify our responsibilities toward others and the desire to create better living conditions for everyone.¹⁵ Pope Francis adds a reflection based on *Gaudium et Spes*, stating that the value of human solidarity cannot be separated from the event of the Incarnation, emphasizing that God did not create humans to live in isolation but for the formation of social unity... This communal character is developed and

¹³ Scannone, S.J., “Pope Francis”, 121.

¹⁴ *Gaudium et Spes*, Art. 4.

¹⁵ *Gaudium et Spes*, Art. 57.

perfected in the work of Jesus Christ. Because the Word made flesh wishes to partake in human fellowship.¹⁶ The example of solidarity from Jesus, as the Son of God who stands in solidarity with human suffering, serves as a role model for Christian solidarity and a solidarity of life in communion with Christ.¹⁷ Therefore, faith in Christ becomes complete when there is solidarity toward humanity and other creations. The fullness of concrete faith is at the core of incarnational solidarity; in other words, Christian faith without solidarity is faith without Christ.¹⁸

Thus, it is evident that the value of solidarity becomes a central point in Pope Francis' theology, because within the value of solidarity, "a new mindset is created that thinks within the framework of community and prioritizes life over the appropriation of goods by a few." An alternative to the status quo is possible, but when practiced, "this conviction and practice of solidarity, when deeply ingrained, paves the way for other structural changes and makes them possible".¹⁹

Theological Basis

If examined closely, Pope Francis bases his call for solidarity in various documents and pastoral occasions on the theology of the Incarnation. Pope Francis reflects that the event of Jesus' Incarnation is not a past event unrelated to human life, whether communally or personally. According to Francis, faith in Jesus means giving our flesh to Him. This means offering our hands to Him to embrace the little children and the poor; our feet, to go forward and meet our brothers and sisters; and our arms, to support the weak.²⁰

For Pope Francis, the value of solidarity and the event of the Incarnation are two inseparable things. The event of the Incarnation of Jesus Christ, the Son (the Word made flesh) into the world, affirms that God is always with humanity in any condition (God-with-us).²¹ More specifically, the theology of the Incarnation centers solidarity on Jesus, who, as the Son of God, stands in solidarity with human suffering. Jesus'

¹⁶ *Gaudium et Spes*, Art. 32.

¹⁷ Meghan J. Clark, "Pope Francis and the Christological Dimensions of Solidarity in Catholic Social Teaching," *Theological Studies* 80, no. 1 (March 2019): 104, <https://journals.sagepub.com/doi/full/10.1177/0040563918819818>, accessed October 16, 2022.

¹⁸ Clark, "Pope Francis", 111.

¹⁹ Francis, *Evangelii Gaudium* art. 187 & 189

²⁰ Pope Francis, *The Church of Mercy: A Vision for The Church*, (Loyola Press: Chicago, 2014), 161.

²¹ Martinus Dam Febrianto, "Pandemi Covid 19 dalam Perspektif Visi Kebangkitan Paus Fransiskus", *Studia Philosophica et Theologica*, Vol. 21 No. 1 April 2021, 15.

example of solidarity becomes a role model for Christian solidarity as well as a solidarity of life in encounter with Christ.²² Pope Francis reminds us of the essence of human identity: "A person always lives in relationship. We come from others, we belong to others, and our lives are enriched by encounters with others".²³ Thus, on both a social and existential level, humans are fundamentally interconnected. More than anything, the essence of God's people transcends social and existential levels, becoming children of God.

The renewed identity as children of God is born when the faithful receive baptism. Just as Jesus, through baptism, "does not separate Himself from us, He considers us brothers and sisters and shares with us".²⁴ Therefore, if Jesus, through His baptism and ministry, united Himself with those He served—the sinners, the poor, the marginalized, and the forgotten—then we, as children of God, should have the same duty and responsibility. The identity as children of God carries the consequence that a lack of solidarity toward the needs of the poor directly affects our relationship with God: "For if in the bitterness of their souls they curse you, their Creator will hear their prayer" (Sirach 4:6).²⁵

The duty and responsibility as children of God calls the faithful to see all people as brothers and sisters, so that "each person can find in the other not an enemy, not an opponent, but a sister or brother to be welcomed and embraced".²⁶ However, in carrying out this duty, Pope Francis bases it on the core of the Christian faith, where the Church is first and foremost guided by the Gospel of mercy and love for humanity.²⁷ Thus, incarnational solidarity is born from the mission as children of God and is a manifestation of Christian identity, where everything related to Christ is closely linked with the poor, and everything concerning the poor is always directed to Jesus Christ.²⁸

²² Clark, "Pope Francis", 104.

²³ Fransiskus, *Lumen Fidei* (29 Juni 2013), art. 38, terj. R.P. T. Krispurwana Cahyadi, S., Jakarta: Departemen Dokumentasi dan Penerangan KWI, 2014.

²⁴ Pope Francis, *Angelus*, January 12, 2014, is available from https://w2.vatican.va/content/francesco/en/angelus/2014/documents/papafrancesco_angelus_2014_0112.html, accessed on October 16, 2022.

²⁵ Francis, *Evangelii Gaudium* art. 187.

²⁶ Pope Francis, Speech to the Diplomatic Corps Accredited to the Holy See, March 22, 2013.

²⁷ Francis, *Evangelii Gaudium* art. 188.

²⁸ Fifth General Conference of Latin American Bishops, *Aparecida Concluding Document* (CELAM, 2007), 393.

Incarnational Solidarity

Pope Francis, through his awareness of the Incarnation, invites all humanity to view and treat every person as a true brother or sister. Without fraternity, it is impossible to build a just society and establish a firm and lasting peace.²⁹ By linking solidarity with the event of the Incarnation, Pope Francis emphasizes that Jesus serves as the primary model for practicing solidarity toward those who are marginalized, forgotten, oppressed, and deprived of their rights. The event of Jesus' Incarnation, coming into human life, makes all of humanity one family. Faith in Jesus awakens our solidarity with one another as fellow human beings.³⁰ Incarnational solidarity can be achieved when accompanied by a deep respect for those "created in the image of God (Imago Dei), in whom we encounter Christ".³¹

There are three characteristics of Pope Francis' solidarity based on Incarnation theology:

First, solidarity in its deepest and most challenging sense can serve as a bridge, a way to create history on the stage of life where conflicts, tensions, and hostilities can achieve a diverse unity that gives birth to new life.³²

Second, living out the value of solidarity is a way of following the example of Jesus Christ's act of solidarity. Pope Francis contemplates that Christians do not merely embody a more just community locally or globally, but more than that, we encounter Christ in the marginalized.³³

Third, solidarity is not merely about giving to those in need through charity or simple almsgiving without involving the recipient. Although acts of generosity are important, according to Pope Francis, solidarity is more than that. Solidarity is a call to acknowledge that we are bound by mutual ties.³⁴ Solidarity means building an

²⁹ Pope Francis, *Fraternity, the Foundation and Pathway to Peace, World Day of Peace Message* January 2014, https://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_20141208_messaggio-xxvii-giornata-mondiale-pace-2014.html.

³⁰ Pope Francis, *Visit to the People of Bañado Norte, Paraguay*, July 2015, https://w2.vatican.va/content/francesco/en/speeches/2015/july/documents/papa-francesco_20150712_paraguay-banado-norte.html.

³¹ Clark, "Pope Francis", 109.

³² Francis, *Evangelii Gaudium* art. 228.

³³ Clark, "Pope Francis", 109.

³⁴ Austen Iveigh, *Pope Francis, Let Us Dream: The Path to a Better Future* (New York: Simon & Schuster, 2020), 94.

integral human civilization and fully respecting human dignity through the participation of both parties.³⁵

THE URGENCY OF THE IDEA OF SOLIDARITY

During Pope Francis' pastorate, the call for solidarity is not only for the Church and all of humanity to stand in solidarity with the poor and oppressed. Through the idea of solidarity, Pope Francis calls for several issues that are often ignored but are actually serious problems. For example, through the idea of solidarity, Pope Francis calls for the essential value of humanity, the potential dangers in the culture of post-modern society, and solidarity with creation as a common home.

By addressing solidarity, Pope Francis wants to convey the concern and urgency of the impact of the current world system, namely the abandonment of the poor and the breakdown of human relations. These effects are the result of the present world's fear of solidarity. Meeting and welcoming everyone, (building) solidarity, a word full of meaning that is hidden by post-modern human culture, as if solidarity is a word with a bad meaning. Amidst the strong currents of individualism among people and economic competition, serving others in terms of solidarity has become something foreign. Serving does not mean that we are inferior to others, but it means recognizing and accepting the demand for justice and hope, and seeking a path for the common good, a real path that leads to liberation. It is precisely in solidarity and fraternity that our society becomes truly human.³⁶

Therefore, in his message, Pope Francis reemphasized the importance of humanism, which is often disregarded in the current economic system. The neoliberal capital system, which is supposed to support the progress of human civilization, must not forget social and economic justice for human life.³⁷ Pope Francis firmly reminded us that as Christians, we must not allow the wasteful culture resulting from economic

³⁵ Pope Francis, *Meeting at the General Assembly of the United Nations Organization*, (New York, 2015), is available From http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html, accessed on September 10, 2022.

³⁶ Pope Francis, *Homily for the Mass with the Brazilian Bishops*, July 27, 2013, available from https://www.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130727_brasile-vescovi.html, accessed October 16, 2022.

³⁷ S. Stewart Braun, "Pope Francis and Economic Democracy: Understanding Pope Francis's Radical (Yet) Practical Approach to Political Economy," *Theological Studies* 81, no. 1 (2020): 203–24, <https://doi.org/10.1177/0040563920907077>.

culture to enter our hearts and make us consumptive human beings who are alien to others. We are all brothers and sisters and there is nothing to be thrown away!³⁸ According to Francis, this is precisely the time to restore the ethic of fraternity and solidarity, to re-establish bonds of trust and belonging. He emphasized that what saves humanity is not just an idea, but an encounter. Only the face of another can awaken the best in us. In serving society, we save ourselves.³⁹

Pope Francis' critique of the world's economic system is intended to prevent the world's rulers and society at large from blindly accepting and practicing the ideology of the market economy. Pope Francis' attention to the issue of economic justice led to the criticism that the economic system is basically a medium. The main purpose of the economic system should be for the common good of humanity. By identifying the potential injustices in the capitalist economic system, namely inequality, violence and exploitation, Pope Francis' main point is not only a critique but also a call for a new economic structure.

In not only criticizing the economic system, Pope Francis also urged criticism of the world's political system, which does not include social solidarity. The political system of highly advanced countries tends to have no room for compassion, so it is not uncommon for the safety of human lives to be at risk.⁴⁰ This is evident in the case of refugees and migrants who, due to economic and security factors, are forced to leave their homeland.⁴¹ Pope Francis' concern and attention to migrants stems from the rampant cases of refugees dying on the trip. The difficult journey, coupled with the uncertainty of acceptance by the government of the country they will be resettled in, makes the lives of refugees oscillate with uncertainty. For Pope Francis, refugees are fellow human beings who deserve help. The Pope emphasized and even asked European countries to be "open and sympathetic to show solidarity, assistance and above all, understanding and kindness towards refugees".⁴²

According to Pope Francis, some of the reasons why developed countries reject migrants are mostly for political-economic reasons. According to him, migrants are regarded by developed countries as undeserving foreigners, even labeled as migrants

³⁸ Francis, *The Church*, 148.

³⁹ Ivereigh, Pope Francis, *Let Us Dream*, 93.

⁴⁰ Francis, *Speech to the Diplomatic Corps Accredited to the Holy See*, March 22, 2013.

⁴¹ Francis, *Speech to the Diplomatic Corps Accredited to the Holy See*, March 22, 2013.

⁴² Francis, *Address to the Participants in the Plenary of the Pontifical Council for the Pastoral Care of Migrants and Itinerant People*, May 24, 2013.

and smugglers.⁴³ The populist rhetorical reasoning embodied in political arguments makes indifference towards refugees grow and this perception shows a crisis of solidarity. A crisis that essentially starts from the assumption that migrants are “not one of us”.⁴⁴

The Principles of Solidarity Based on the Ideas of Pope Francis

For Pope Francis, Jesus Christ as God the Son who became man is the main example for humanity to be in solidarity with others. Jesus' incarnation shows people that human suffering is also carried by God. Starting from the incarnation, for Francis, solidarity must also bring resurrection in the form of human freedom from suffering and hope for salvation both in the present and future generations.⁴⁵ Based on the brief description of solidarity in the main ideas of Pope Francis, the following are some principles that can be used as a foundation in living and fulfilling the value of solidarity:

First, Pope Francis' idea of solidarity is a Christian reflection that draws from the incarnation and ministry of Jesus Christ, who was there for and prioritized the poor. Following the example of Jesus' actions is the first and main principle in living the value of solidarity. This means that as

Christians, the act of solidarity, especially with the poor, is an obligatory action as a manifestation of faith in order to create love, justice and goodness for all living beings.

Second, Pope Francis grounds solidarity on the principle that all living things and especially human beings are images of God (*Imago Dei*). With this recognition, all creatures in the principle of solidarity have a unified bond as fellow brothers and sisters. The intrinsic status as fellow creatures implies that all actions that harm the value of human nature and all living things are sinful. In other words, performing acts of solidarity without being based on principles that respect and uphold the nature of fellow creatures is a betrayal of the fundamental status of creation and the order of life.

Third, Pope Francis agrees that the purpose of solidarity is to fight for social justice, where all people have the same equality and rights to build a more

⁴³ Yusti H. Wuar, “Suara Paus bagi Para Migran,” *Hidup*, no. 13 (March 26, 2017): 8, quoted in Aluisius Dian Permana, “Paus Fransiskus Merangkul Liyan,” *Jurnal Teologi* 9, no. 1 (2020): 15.

⁴⁴ Wuar, *Suara Paus*, 8.

⁴⁵ Clark, “Pope Francis”, 114.

humanitarian human civilization. Therefore, the principle of solidarity in building such civilization is the full respect for the dignity of fellow human beings regardless of differences in status or background.

Fourth, Pope Francis adheres to the principle that in solidarity there needs to be active involvement of the participation of both parties. This principle shows that solidarity is a commitment that is established from both sides, both from the side that wants to be in solidarity and the side to which it is addressed. A commitment where both parties can jointly share the burden and responsibility in fighting for justice and common welfare.

Fifth, the last principle is the principle of unity in diversity. In this principle, the value of solidarity strongly emphasizes and appreciates the existence of unity in diversity. The principle can be understood that all people are valued and recognized in the diversity of differences in culture, religion, and all other backgrounds. In other words, solidarity which is intended as a value to be able to elevate the dignity of fellow human beings and the unity of living things does not deny the wealth possessed by each creature. Although it is for the common good, solidarity does not mean a value that homogenizes and eliminates the intrinsic uniqueness of each creature. Solidarity means the creation of unity through diversity.

Proposed Pastoral Program Based on Solidarity Value

From the description of the principles of solidarity with the poor based on the ideas of Pope Francis, the following are some proposals for pastoral programs based on the synthesis of Pope Francis' ideas of solidarity.

No	Basic Program	Implementation of the Program	Person in Charge	Purpose
1		Locally-based Food Supply	Socio-economic Development Commission & Family Commissions	Increase food self-sufficiency and support the local economy with food resources available in the surrounding environment.
		Utilization of local food resources		Provide basic skills training for people to be able to have skills in utilizing and optimizing available food resources to be ready to be processed into food products.

	Nutrition and Food Assistance Program	Training of farmers and fisheries	Karina	To provide training and develop people's skills in order to increase productivity more efficiently and innovatively.
		The Five Loaves and Two Fishes Movement	Socio-economic Development Commission & PGPM	Providing and distributing foodstuffs from the community's collective donations to those who are more in need.
2	Human Rights Advocacy	Training on the preparation of Fund Guidelines of the Papa Miskin	Karina & PGPM	Support the Church (Parish/Commission) in identifying and distributing the assistance according to the criteria that have been determined together so that the processing of funds is allocated effectively and according to procedures.
		House renovation for disadvantaged families	Family Commissions	Improving the welfare of the underprivileged by providing assistance to fulfill primary needs (shelter).
		A workshop to anticipate social problems: Poverty, religious radicalism,	Interfaith & Community Relations Commission	To be a forum and instrument for the Church in empowering the wider community by increasing awareness, critical thinking, cooperation and concern for social issues.
		corruption, and drugs		
		Promoting Peace and Human Rights Awareness	Peace and Integrity of Creation Commission	To provide education and increase the awareness of the people to be more sensitive and concerned about peace and human rights in the community.

		Handling cases of injustice in the society		As an effort to create change in society by upholding social justice, respecting human dignity, providing protection of human rights, and mitigating the occurrence of similar cases.
		Cadre of Socio- Economic Development Activists	Socio-economic Development Commission	Providing skills, increasing leadership power and capacity and encouraging community innovations in optimizing social- economic autonomy.
		Entrepreneurship Course for Young People	Youth Committee	Facilitating skills and increasing the independence of young people in creating creative economies.
		Paralegal training for Catholic Youth	Peace and Integrity of Creation Commission	Raise awareness and build collective understanding of the importance of legal protection in order to prevent abuse of the law.
		Raising and distributing education scholarships	Educational Commission & PGPM	As an approach to fulfill primary needs (education) by providing greater opportunities for supports to underprivileged individuals or groups.
		Foster Parent Movement		Supporting inclusive education and encouraging the academic achievement of underprivileged children by providing donations to subsidize education costs according to voluntary capacity.
				to receive periodic reports on the donations made and the academic results of foster children.

The implementation of several forms of program proposals is basically a concrete manifestation as well as a commitment to living the value of solidarity. Through the proposal or program design, it is hoped that through the value of solidarity, the Church can fight for social justice, common welfare and most importantly respect for human dignity.

Pope Francis' Attempt to Actualize Solidarity

Pope Francis has shown a strong sense of solidarity not only in his encyclicals and apostolic exhortations but also in his pastoral movements. His pastoral movement of solidarity began on July 8, 2013, when on his first official trip as Pope, Francis visited an immigrant reception center in Lampedusa, an island in southern Italy. During this visit, Pope Francis condemned the “globalization of indifference,” a lack of solidarity that has led to a failure to respond to the humanitarian crisis of immigrants (lack of empathy and solidarity with immigrants and refugees).⁴⁶ On the evening of Maundy Thursday, March 24, 2016, Pope Francis also showed solidarity by washing and kissing the feet of asylum-seeking immigrants at Castelnuovo in Porto, Italy as a manifestation of solidarity of the children of God.

At the beginning of the pandemic, Pope Francis in *Urbi et Orbi* called for concrete practices of solidarity and hope that can give strength, support and meaning in difficult times, especially to those who are most marginalized and powerless. The helplessness of those affected by covid shows a portrait of reality as well as an invitation that no human being can reach salvation by himself.⁴⁷ Awareness of the reality that humans cannot live without other humans should inspire courage in every human conscience to create spaces where everyone can recognize that they are called, and enable new forms of hospitality, brotherhood and solidarity.⁴⁸

In addition, Pope Francis asked all Church members to go out and offer everyone the life of Jesus Christ even at the risk of the Church getting bruised, wounded, and dirty.⁴⁹ With this invitation, Pope Francis reflects that solidarity as a mission to proclaim the Gospel to all people is the barometer of Christian ministry.

⁴⁶ Jonathan Y. Tan, “Pope Francis’s Preferential Option for Migrants, Refugees, and Asylum Seekers,” *International Bulletin of Mission Research* 43, no. 1 (2019): 58–66, <https://journals.sagepub.com/doi/10.1177/2396939318801794>.

⁴⁷ Fransiskus, *Urbi et Orbi*, March 27, 2019 art. 9.

⁴⁸ Fransiskus, *Urbi et Orbi*, March 27, 2019 art. 12.

⁴⁹ Francis, *Evangelii Gaudium* (24 November 2013), art. 49.

The proclamation of the good news of the Gospel must therefore also be delivered especially to those who are poor, oppressed and forgotten. They are also the people of God who need to be embraced and treated as fellow human beings.

CONCLUSION

Pope Francis reflected that the value of solidarity based on the living out and commitment to faith in Jesus Christ encompasses various aspects of life, such as the economy, the environment, and human relations. In the post-modern era, Pope Francis highlighted that economic gain, infrastructure development and progress are not the highest values, since people and nature can become alienated if they focus only on these things. Solidarity, according to Pope Francis, is a calling to live in love, justice, and compassionate care for our fellow human beings and nature. Through the theology of the incarnation, Pope Francis urges Christians to live solidarity in order to fulfill a diverse and life-redeeming unity.⁵⁰ Thus, the solidarity that Pope Francis is striving for and proclaiming is intended to be a source of encounter with Christ as well as a means of saving more and more human souls.

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⁵⁰ Francis, *Evangelii Gaudium*, art. 228.

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