

READ REFLECT REVIEW

SESSION 6

LETTERS, ENCYCLICALS AND LIVES OF SAINTS

FRATELLI TUTTI (BROTHERS AND SISTERS ALL)

READ

THE MESSAGE OF INCLUSION OF THIS ENCYCLICAL IS PROPOSED FROM THE VERY FIRST LINES, *INSPIRED BY THESE WORDS OF ST FRANCIS OF ASSISI FRATELLI TUTTI*” IN ADDRESSING HIS BROTHERS AND SISTERS AS HE PROPOSED TO THEM A WAY OF LIFE MARKED BY THE FLAVOUR OF THE GOSPEL. POPE FRANCIS EXPLAINS: *OF THE COUNSELS FRANCIS OFFERED, I WOULD LIKE TO SELECT THE ONE IN WHICH HE CALLS FOR A LOVE THAT TRANSCENDS THE BARRIERS OF GEOGRAPHY AND DISTANCE AND DECLARES BLESSED ALL THOSE WHO LOVE THEIR BROTHER “AS MUCH WHEN HE IS FAR AWAY FROM HIM AS WHEN HE IS WITH HIM”.* IN HIS SIMPLE AND DIRECT WAY, *SAINT FRANCIS EXPRESSED THE ESSENCE OF A FRATERNAL OPENNESS THAT ALLOWS US TO ACKNOWLEDGE, APPRECIATE AND LOVE EACH PERSON, REGARDLESS OF PHYSICAL PROXIMITY, REGARDLESS OF WHERE HE OR SHE WAS BORN OR LIVES.*

INSPIRED BY SAINT FRANCIS OF ASSISI, POPE FRANCIS GIVES US *FRATELLI TUTTI*, A CALL TO LOVE OTHERS AS BROTHERS AND SISTERS, EVEN WHEN THEY ARE FAR FROM US; IT IS A CALL TO OPEN FRATERNITY (*FT 1*), TO RECOGNIZING AND LOVING EVERY PERSON WITH A LOVE WITHOUT BORDERS; IT IS A CALL TO ENCOUNTER OTHERS IN A WAY THAT CAN OVERCOME ALL DISTANCE AND EVERY TEMPTATION TO ENGAGE IN DISPUTES, IMPOSITIONS, OR SUBMISSIONS (*FT 3*).

FRATELLI TUTTI DOES NOT CLAIM TO OFFER A COMPLETE TEACHING ON FRATERNAL LOVE BUT SEEKS RATHER TO CONSIDER ITS UNIVERSAL SCOPE (*FT 6*). GOD IS UNIVERSAL LOVE, AND IF WE ARE PART OF THAT LOVE AND SHARE IN IT, WE ARE CALLED TO UNIVERSAL FRATERNITY, WHICH IS OPENNESS TO ALL. THERE ARE NO "OTHERS," NO "THEM," THERE IS ONLY "US". WE WANT, WITH GOD AND IN GOD, AN **OPEN WORLD** (CH. 3), A WORLD WITHOUT WALLS, WITHOUT BORDERS, WITHOUT PEOPLE REJECTED, WITHOUT STRANGERS. TO ACHIEVE THIS WORLD, WE MUST HAVE AN **OPEN HEART** (CH. 4). WE NEED TO EXPERIENCE SOCIAL FRIENDSHIP, SEEK WHAT IS MORALLY GOOD, AND PRACTICE A SOCIAL ETHIC BECAUSE WE KNOW WE ARE PART OF A UNIVERSAL FRATERNITY. WE ARE CALLED TO SOLIDARITY, ENCOUNTER, AND GRATUITOUSNESS.

TO CREATE AN OPEN WORLD WITH AN OPEN HEART, IT IS NECESSARY TO ENGAGE IN POLITICS, AND A **BETTER KIND OF POLITICS** (CH. 5) IS ESSENTIAL. POLITICS FOR THE COMMON AND UNIVERSAL GOOD. POLITICS THAT IS “POPULAR” BECAUSE IT IS FOR AND WITH THE PEOPLE. IT IS POLITICS WITH SOCIAL CHARITY THAT SEEKS HUMAN DIGNITY. THE POLITICS OF MEN AND WOMEN WHO PRACTICE POLITICAL LOVE BY INTEGRATING THE ECONOMY WITH THE SOCIAL AND CULTURAL FABRIC INTO A CONSISTENT AND LIFE-GIVING HUMAN PROJECT.

KNOWING HOW TO **DIALOGUE** IS THE WAY TO OPEN THE WORLD AND BUILD **SOCIAL FRIENDSHIP** (CH. 6) WHICH MANIFESTS AN OPEN HEART AND PROVIDES THE BASIS FOR A BETTER POLITICS. **DIALOGUE** SEEKS AND RESPECTS THE TRUTH. **DIALOGUE** GIVES RISE TO THE CULTURE OF ENCOUNTER, WHICH BECOMES A WAY OF LIFE, A PASSIONATE DESIRE. **WHOEVER** DIALOGUES IS GENEROUS, RECOGNIZING AND RESPECTING THE OTHER.

THE DIFFERENT RELIGIONS OF THE WORLD RECOGNIZE HUMAN BEINGS AS GOD'S CREATURES. AS CREATURES, WE ARE IN A RELATIONSHIP OF FRATERNITY. **THE RELIGIONS** ARE CALLED TO THE **SERVICE OF FRATERNITY IN THE WORLD** (CH. 8). IN **DIALOGUE** AND WITH HEARTS OPEN TO THE WORLD, WE CAN ESTABLISH SOCIAL FRIENDSHIP AND FRATERNITY. IN OUR OPENNESS TO THE FATHER OF ALL, WE RECOGNIZE OUR UNIVERSAL CONDITION AS BROTHERS AND SISTERS. FOR CHRISTIANS, THE WELLSPRING OF HUMAN DIGNITY AND FRATERNITY IS IN THE GOSPEL OF JESUS CHRIST, AND THAT IS WHAT INSPIRES OUR ACTIONS AND COMMITMENTS. THIS PATH OF FRATERNITY ALSO HAS A MOTHER CALLED MARY.

THE POPE WRITES IN THE ENCYCLICAL'S SECOND CHAPTER THAT THE GOOD SAMARITAN'S LOVE IS NOT BOUND BY HIS CULTURAL DIFFERENCES WITH THE JUDEAN MAN TO WHOM HE MINISTERS . NOR DOES HE USE INCONVENIENCE AS AN EXCUSE NOT TO PROVIDE AID, AS THE LEVITE AND THE PRIEST DO, OR TO EXPECT REWARD FOR HIS GENEROSITY. INSTEAD OF FOCUSING ON WHETHER THE MAN HE ENCOUNTERS IS "CLOSE ENOUGH" TO BE HIS NEIGHBOUR. THE SAMARITAN IS AN EXAMPLE OF CHRISTIANS' CALLING *TO BECOME NEIGHBOURS TO ALL* (81).

JESUS' PARABLE SUMMONS US TO REDISCOVER OUR VOCATION AS CITIZENS OF OUR RESPECTIVE NATIONS AND OF THE ENTIRE WORLD, BUILDERS OF A NEW SOCIAL BOND. FACED WITH THOSE INJURED BY THE SHADOWS OF A CLOSED WORLD AND STILL LYING BY THE ROADSIDE, WE ARE INVITED BY POPE FRANCIS TO MAKE OUR OWN THE WORLD'S DESIRE FOR FRATERNITY, STARTING WITH THE RECOGNITION THAT WE ARE "*FRATELLI TUTTI*" , **BROTHERS AND SISTERS ALL**, WRITES THE POPE.

REFLECT

KIM DANIELS, ASSOCIATE DIRECTOR OF THE INITIATIVE FOR CATHOLIC SOCIAL THOUGHT AT GEORGETOWN UNIVERSITY, SUGGESTS THAT POPE FRANCIS HAS POINTED TO THE GOOD SAMARITAN AS AN "ICON FOR OUR TIME."
IN THE ORDINARY EXPERIENCES OF MY EVERYDAY LIFE, DOES THIS HAVE MEANING FOR ME? HOW? WHY?

REVIEW

- 1 WE ALL HAVE A ROLE TO PLAY IN TRANSFORMING OUR COMMUNITIES. WHAT GIFTS, TALENTS, OR CIRCLES OF INFLUENCE DO YOU HAVE THAT CAN HELP YOU MAKE A DIFFERENCE?
- 2 WHAT DIFFERENCES OR PREVIOUSLY HELD BELIEFS DO YOU NEED TO PUT ASIDE TO TRULY BECOME A NEIGHBOUR TO OUR BROTHERS AND SISTERS?