



“I would like to reiterate here the appeal for peace, justice and fraternity (...): 'in the name of orphans, widows, refugees and those exiled from their homes and their countries; in the name of all victims of wars, persecution and injustice.'”

Pope Francis

FRATELLI TUTTI

Encyclical Letter
of
Pope Francis
on
Fraternity and Social Friendship





Jesus' parable, the Good Samaritan,
summons us to rediscover
our vocation as citizens of our respective nations
and of the entire world, builders of a new social bond.

By his actions, the Good Samaritan showed that “the existence
of each and every individual is deeply tied to that of others:
life is not simply time that passes;
life is a *time for interactions.*”

The decision to *include or exclude* those lying wounded along the roadside can serve as a criterion for *judging* every economic, political, social and religious project.

Each day we have to *decide* whether to be Good Samaritans or *indifferent* bystanders.



“If we are courageous, we can contemplate [globalization] in all the variety and diversity of what *each* individual person has to offer.



How much our human family needs to learn *to live together* in harmony and peace, *without* all of us having to be the same!”



Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.

. . . the elderly who, also due to their disability, are sometimes considered a burden.

Yet each of them is able to offer a unique contribution to the common good through their remarkable life stories.



Fraternity is born not only of a climate of respect for individual liberties, or even of a certain administratively guaranteed equality.

Fraternity necessarily calls for something greater, which in turn *enhances* freedom and equality.

Nor is equality achieved by an abstract proclamation that “all men and women are equal.”



Instead, it is the result

of the *conscious and careful cultivation of fraternity.*

Every human being has the right to live with dignity – a dignity based not on circumstances, but on the intrinsic worth of their being.

Solidarity means

much more than engaging in sporadic acts of generosity.

It means thinking and acting in terms of *community*.

It means *combatting* the structural causes of poverty, inequality, the lack of work, land, and housing, the denial of social and labor rights.



Solidarity, understood in its most *profound meaning*,
is a way of making history,
and this is what popular movements are doing.



When we speak of *the need* to care for our common home, our planet, we appeal to that spark of *universal* consciousness and *mutual* concern that may still be present in people's hearts.

Those who enjoy a *surplus* of water yet choose to *conserve* it for the sake of the greater human family have attained a *moral stature* that allows them to look beyond themselves and the group to which they belong.

HOW MARVELOUSLY HUMAN !

As the Bishops of the United States have taught,
there are fundamental rights that
“*precede* any society because they flow
from the dignity granted to
each person as created by God.”

For a real and lasting peace will ***only*** be possible
on the basis of a global ethic of
solidarity and cooperation
in the service of a future shaped
by ***interdependence*** and ***shared responsibility***
in the whole human family.



Our response to the arrival of migrating *persons*
can be summarized by four words:

WELCOME, PROTECT, PROMOTE, and INTEGRATE.

For, it is not a case of implementing
welfare programs from the top down,
but rather of *undertaking* a journey *together*,
through these four actions, . . .
while building cities, preserving and respecting
cultural and religious identities,
being open to differences
in the spirit of human fraternity.



For a healthy relationship between love of one's native land and a sound sense of *belonging* to our larger human family, it is helpful to keep in mind that global society is not the sum total of different countries, but rather the *communion* that exists among them.

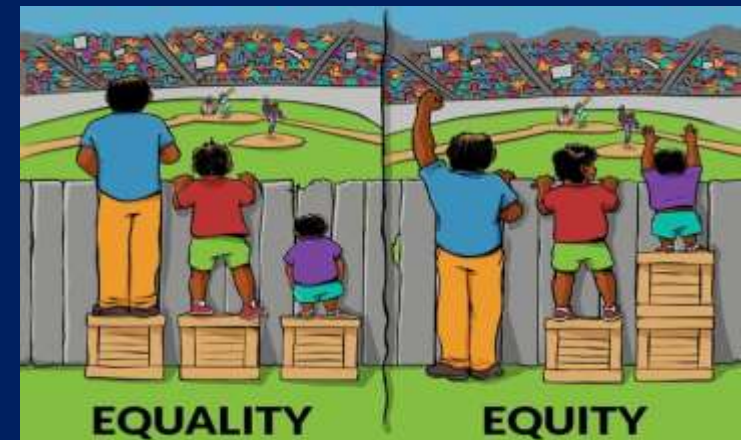


Today,
no state can ensure
the common good of its population
if it *remains* isolated.

[Sowers of change and promoters of a process] help make possible an integral human development that goes beyond

“the idea of social policies being a policy *for* the poor, but never *with* the poor and never *of* the poor, much less part of the project that reunites peoples.”

“Social love” is a force capable of inspiring new ways of approaching the problems of today’s world, of profoundly renewing structures, social organizations and legal systems from within.

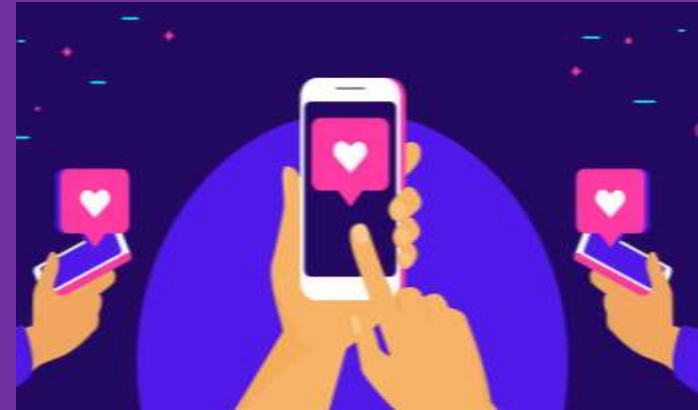


[Politicians'] biggest concern should not be about a drop in the polls, but about *finding* effective solutions to the phenomenon of social and economic *exclusion*, with its baneful consequences: human trafficking, the marketing of human organs and tissues, the sexual exploitation of boys and girls, slave labor, including prostitution, the drug and weapons trade, terrorism and international organized crime.



Good politics combines *love* with *hope* and with *confidence* in the reserves of goodness present in human hearts.

We need constantly to ensure that present-day forms of communication are in fact ***guiding*** us to generous *encounter* with others, to honest pursuit of the whole *truth*, to *service*, to ***closeness*** to the underprivileged and to the ***promotion*** of the common good.



What is important is to create ***processes*** of encounter, processes that build a people that can ***accept*** differences.

Let us arm our children with the weapons of ***dialogue***!

Let us teach them to fight the good fight
of the culture of ***encounter***!

Sooner or later, *ignoring* the existence and rights of others will erupt in some form of violence, often when least expected.



Liberty, equality and fraternity
can remain lofty ideals
unless they apply to *everyone* . . .
respecting and acknowledging

the *different* worldviews, cultures, and lifestyles that coexist in society.

In many parts of the world,
there is a need for paths of peace to heal open wounds.
There is also a need for **peacemakers**, men and women
prepared to work boldly and creatively to initiate processes of healing
and renewed encounter.



True reconciliation is achieved proactively,
“by forming a new society, a society based on service to others,
rather than the desire to dominate;” . . .



“true peace can be achieved only when we strive for justice
through dialogue, pursuing reconciliation
and mutual development.”

The option for the poor
should lead us to friendship
with the poor.

Those who suffer injustice
have to defend strenuously their own rights
and those of their family, precisely
because they must preserve the dignity they have received
as a loving gift from God.



Since conditions that favor the outbreak of wars
are once again *increasing*,

I can only reiterate that
“war is the *negation of all rights*
and a dramatic **assault**
on the environment.”



The seventy-five years since the establishment of the United Nations
and the experience of the first twenty years of this millennium
have shown that the *full application of international norms*
proves truly *effective*,
and that *failure* to comply with them is *detrimental*.

...the ultimate goal of the total elimination of nuclear weapons
becomes both a challenge

and a moral and humanitarian imperative.



Today, we state clearly that

“the death penalty is inadmissible”

and the Church is firmly committed to calling

for its abolition worldwide.

The different religions,
based on their respect for each human person
as a creature called to be a child of God,
contribute significantly to building fraternity
and defending justice in society.



Dialogue between the followers of different religions does not take place simply for the sake of diplomacy, consideration or tolerance.



... “the goal of dialogue is to establish friendship, peace and harmony, and to share spiritual and moral values and experiences in a spirit of truth and love”.

And in *imitation* of Mary, the Mother of Jesus,
“we want to be a Church that *serves*,
that *leaves* home and *goes forth* from its places of worship,
goes forth from its sacristies,
in order to *accompany* life,
to sustain hope,
to be the sign of unity
... to *build* bridges, to break down walls,
to *sow* seeds of reconciliation.”





**St. Francis
meeting with
the Leper
and
the Sultan.**

