

# Leading the FLOCK

BY BISHOP DANIEL E. THOMAS



## “Fratelli tutti”

With these very first words of his third and newest Encyclical Letter, signed by Pope Francis in Assisi and published on October 3<sup>rd</sup>, the vigil of the Feast of Saint Francis of Assisi, the Holy Father quotes his namesake in an address to all his brothers and sisters, proposing to them “a way of life marked by the flavor of the Gospel.” In the introduction, the Pope mentions how he has taken his inspiration from the saint of fraternal love, simplicity and joy; how the issues of human fraternity and social friendship have always been a concern of his; and how, in this Encyclical, he has sought to bring together reflections he has spoken of repeatedly and in other contexts, situating them in a broader context of reflection.

This Encyclical represents a summation of the underlying vision that the Holy Father has proclaimed throughout his papacy: “It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity. Brotherhood between all men and women” (n. 8).

In the current worldwide situation in which we find ourselves, strained by the effects of a pandemic, and the resulting polarization,

isolation and division, it is not hard to see why Pope Francis strives to offer a message of concord instead of discord, turning to the Gospel Parable in which Jesus tells of a man assaulted by thieves and lying injured on the wayside. He writes: “The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is” (n. 67).

It is Pope Francis’ conviction that the practice of social friendship, whether it be between nations, peoples or individuals, is one where each person knows and maintains his or her identity, but is also able to know and respect the

identity of others and work toward “coming up with shared goals that transcend their differences and can thus engage in a common endeavor” (n. 157). Further, the way forward to a new political future based on fraternity and social friendship begins with “moving beyond ourselves” which requires dialogue: “Authentic social dialogue involves the ability to respect the other’s point of view and to admit that it may include legitimate convictions and concerns” (n. 203). And it is religion which can play such a significant role in helping the dialogue of social friendship which leads to a greater sense of fraternity in our political world. Touching as he has before on topics of import in the realm of the Church’s social teaching, Pope Francis highlights that the religions of the world are called to the service of fraternity.

In receiving this new Encyclical Archbishop Jose Gomez, President of the United States Conference of Catholic Bishops, wrote: “In analyzing conditions in the world today, the Holy Father provides us with a powerful and urgent vision for the moral renewal of politics and political and economic institutions from the local level to the global level, calling us to build a common future that truly serves the good of the human person. For the Church, the Pope is challenging us to overcome the individualism in our culture and to serve our neighbors in love, seeing Jesus Christ in every person, and seeking a society of justice and mercy, compassion and mutual concern.”

As we receive this new Encyclical, we affirm that among Catholics, among other Christians and

those of other religions, “the effort to seek God with a sincere heart, provided it is never sullied by ideological or self-serving aims, helps us to recognize one another as travelling companions, truly brothers and sisters” (n. 274). And we understand more deeply that “The Church has a public role over and above her charitable and educational activities. She works for the advancement of humanity and of universal fraternity. She does not claim to compete with earthly powers, but to offer herself as a family among families, this is the Church, open to bearing witness in today’s world, open to faith, hope and love for the Lord and for those whom he loves with a preferential love. A home with open doors. The Church is a home with open doors, because she is a mother” (n. 276).

In releasing this new Encyclical, the Holy See concluded: “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 all ‘*Fratelli tutti*,’ brothers and sisters all.” May this be the starting point for us all.

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The Pope’s Encyclical Letter *Fratelli tutti* (On Fraternity and Social Friendship) may be found at [bit.ly/fraternity2020](https://bit.ly/fraternity2020).



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