

The Samaritan was a lay person and sought another lay person, the hotelier, who could help him and take care of the wounded man. The Pope tells us that we too are called to

**invite and meet each other not as individuals but "TOGETHER" (FT 78).**

We must get together and look after the poor.

We can do nothing by ourselves....

*How can we take care of the poor today,  
Both those who are far and next to us?*

**Let's be guided by the charism of JA.....**

**For Jeanne Antide and her first companions,** we can say that social love has been especially a call: soon after the French Revolution, the vicars general, exiled from their diocese, ask her to go back to France to contribute to "restore the faith and the goods customs". It wouldn't have been enough, namely, to resume the religious practice, as if nothing had happened within the diocesan church of Besançon and of the Franche Comte' society.

Besides faith, even good customs had to be restored, namely to regenerate good relationships at the ecclesial, civil and community levels. New ways to set up life and relationships were needed to wipe out the conflicts between revolutionary groups, the wars which caused bloodshed in Europe and the divisions which afflicted the French Church. For Jeanne Antide and the first sisters of charity, as the Pope rightly says, resounded the voice to «dream and to think of another humanity».

That powerful call reaches us also today, as we belong to the charismatic family of Jeanne Antide and follow the logic of social inclusion, of social cohesion, of collective responsibility and co-operation at the service of a world of friends and close brothers.

(Cf. The Basic Document, *the courage of charity*, in the chapters dedicated to Jesus Good Samaritan and to Communion, self-giving and commitment.)



worksheet n.1

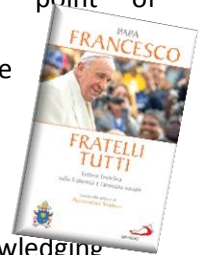
*Year 2021*

*Year of Jeanne Antide*

*with "All Brothers"*

Eight years after his election, Pope Francis writes a new encyclical representing the point of convergence of an ample part of his teaching. Brotherhood has been the first topic to which Francis referred already at the beginning of his Pontificate, when he bowed his head in front of the people gathered on St. Peter's Square.

The Encyclical **Tutti Fratelli - All Brothers** aims to foster a global inspiration to fraternity and social friendship. Starting from the common belonging to the human family, by acknowledging that we are brothers since we are sons and daughters of the same Creator, all of us on the same boat and therefore needing to become aware that in a globalised and inter-connected world, we can only be saved together. We have been inspired to quote frequently the *Document of human brotherhood*, signed by Francis and the Great Imam of Al-Azhar in February 2019. In this first worksheet we wish to reflect on



**UNIVERSAL BROTHERHOOD**

**HUMAN RIGHTS**

It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights "is the preliminary condition for a country's social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good"».

But "by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today's world, many forms of injustice persist, fed by reductive anthropological visions

and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated”.

What does this tell us about the equality of rights grounded in innate human dignity?? ». (FT 22)

## INALIENABLE DIGNITY OF EVERY HUMAN BEING

“Social friendship and universal fraternity necessarily call for an acknowledgement of *the worth of every human person*, always and everywhere. If each individual is of such great worth, it must be stated clearly and firmly that “the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity.” This is a basic principle of social life that tends to be ignored in a variety of ways by those who sense that it does not fit into their worldview or serve their purposes...” (FT 106)

## INDIVIDUALISM

“Individualism does not make us more free, more equal, more fraternal. The mere sum of individual interests is not capable of generating a better world for the whole human family. Nor can it save us from the many ills that are now increasingly globalized. Radical individualism is a virus that is extremely difficult to eliminate, for it is clever. It makes us believe that everything consists in giving free rein to our own ambitions, as if by pursuing ever greater ambitions and creating safety nets we would somehow be serving the common good.”(FT 105)

*What has challenged me most in the reading ?*

Pope Francis, in “Fratelli Tutti”, with the parable of the good **Samaritan**, teaches us to transform “universal fraternity” into

## “SOCIAL LOVE” ....

*“A Samaritan, who was on a journey, passed by him, saw him and pitied him”*

“Love does not care if a brother or sister in need comes from one place or another. For “love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home... Love exudes compassion and dignity.” (FT 62)

Pope Francis gives us a new key reading of the parable of the Good Samaritan. He examines it thoroughly to understand its topicality. His protagonist becomes the witness of a more complete category of love, “social love”.

## Let's try to reflect:

“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”..(FT 183)

“We can start from below and, case by case, act at the most concrete and local levels, and then expand to the farthest reaches of our countries and our world”. (FT 78).

“We Christians must be attentive so that the society cherishes the common good. The world belongs to everybody and everyone must safeguard it.

But we must also see that everybody can have access to the earth’s goods. “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.” (FT 69).

Our society favours a culture of exclusion where everyone cares for his own interests and where the poor disturb...

On the contrary the Pope teaches that “love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home...” (FT 62).