

A resource of 9 sessions  
for a slow reading of

# Fratelli Tutti

Session seven:  
Dialogue and  
Friendship  
in Society



## A Summary of Chapter 6 of *Fratelli Tutti*

*“...[Once] kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared. Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges” (224).*

The Holy Father explains that authentic dialogue is necessary for building a better world. Pope Francis first addresses the shortcomings of discourse in social and journalistic media, which he says can foster a “feverish exchange of opinions” or “parallel monologues” rather than true dialogue (202). “Social dialogue” requires interlocutors who each deeply respect the other’s experiences and values.

Dialogue can help us lead to “social consensus” based on facts and reasoning, but more importantly, it can help us recognize fundamental truths upon which we base our societies’ moral principles. Absent moral reasoning and authentic search for truth, we lose the grounding of the meaning of life and human dignity.

Pope Francis calls for the careful cultivation of a “culture of encounter” which can help us transcend our divisions and differences as we work together to pursue the common good. Such a culture is hard-won, requiring effort and sacrifice from all of us.

He closes the chapter by calling us to “recover kindness” in a renewed, enriched sense – a kindness which is an antidote to indifference, based not merely on civility but on genuine concern for others.

**This document** is the 7<sup>th</sup> in a series of 9 that offers material for a slow reading of the chapters of *Fratelli Tutti*. It provides

- **A SUMMARY** (page 1) and the **COMPLETE TEXT OF CHAPTER 5** of *Fratelli Tutti* (pages 4–9)
- **DISCUSSION MATERIALS** (page 2-3) - a selection of some key paragraphs and discussion questions
- **ADDITIONAL MATERIALS**, ‘Leaven for the Lump’ (pages 1 and 10-12) – suggestions and links to song, art, poetry, for example – offering complements to the reading of *Fratelli Tutti*, to further engage with its themes.



## Leaven for the Lump

- **Songs:** I’ll Be Your Mirror (*The Velvet Underground* <https://bit.ly/3oAlvYX>); *Someone in a Tree*: (Sondheim, <https://bit.ly/3dW9RIY>); *Faith* (*Galantis and Dolly Parton*) <https://bit.ly/3kwWCUR>); *My Sweet Lord* (George Harrison <https://bit.ly/3jDckmR>)
- **Films:** *The Apprenticeship of Duddy Kravitz* (1974); *Monsieur Ibrahim et les fleurs du Coran* (2003); *Blinded by the Light* (2019)
- **Art:** Public art projects <https://bit.ly/3dWWr9r>; Koestler Art <https://bit.ly/3dXTLs1>; Art and Social Change (Tate) <https://bit.ly/3miKLRa>
- **Novels:** *A Passage to India* by E.M. Forster; ; *On Beauty* by Zadie Smith; *The Poisonwood Bible* by Barbara Kingsolver

*Continued on the back page*

# Extracts for discussion

*If you have read the whole chapter, what made most impression on you?*

198... Think of what our world would be like without the patient dialogue of the many generous persons who keep families and communities together. Unlike disagreement and conflict, persistent and courageous dialogue does not make headlines, but quietly helps the world to live much better than we imagine.

## SOCIAL DIALOGUE FOR A NEW CULTURE

199. Some people attempt to flee from reality, taking refuge in their own little world; others react to it with destructive violence. Yet “between selfish indifference and violent protest there is always another possible option: that of dialogue. Dialogue between generations; dialogue among people...; readiness to give and receive, while remaining open to the truth. A country flourishes when constructive dialogue occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture”.

200. Dialogue is often confused with something quite different: the feverish exchange of opinions on social networks, frequently based on media information that is not always reliable. These exchanges are merely parallel monologues. ...

201. The media’s noisy potpourri of facts and opinions is often an obstacle to dialogue, since it lets everyone cling stubbornly to his or her own ideas, interests and choices, with the excuse that everyone else is wrong. It becomes easier to discredit and insult opponents from the outset than to open a respectful dialogue aimed at achieving agreement on a deeper level. ...

202. Lack of dialogue means ...people are concerned not for the common good, but for the benefits of power or ways to impose their own ideas. Round tables thus become mere negotiating sessions, in which individuals attempt to seize every possible advantage, rather than cooperating in the pursuit of the common good. The heroes of the future will be those who can break with this unhealthy mindset and determine respectfully to promote truthfulness, aside from personal interest.

- Where have you seen dialogue work?
- Where has it failed and why?
- When have you contributed to dialogue? How?

## Building together

203. 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. Based on their identity and experience, others have a contribution to make, and it is desirable that they should articulate their positions for the sake of a more fruitful public debate. When individuals or groups are consistent in their thinking, defend their values and convictions, and develop their arguments, this surely benefits society. Yet, this can only occur to the extent that there is genuine dialogue and openness to others. Indeed, “in a true spirit of dialogue, we grow in our ability to grasp the significance of what others say and do, even if we cannot accept it as our own conviction. In this way, it becomes possible to be frank and open about our beliefs, while continuing to discuss, to seek points of contact, and above all, to work and struggle together”.

## The BASIS of Consensus

206. The solution is not relativism. Under the guise of tolerance, relativism ultimately leaves the interpretation of moral values to those in power, to be defined as they see fit. “In the absence of objective truths or sound principles other than the satisfaction of our own desires and immediate needs... we should not think that political efforts or the force of law will be sufficient... When the culture itself is corrupt, and objective truth and universally valid principles are no longer upheld, then laws can only be seen as arbitrary impositions or obstacles to be avoided”.

207. Is it possible to be concerned for truth, to seek the truth that responds to life’s deepest meaning? What is law without the conviction, born of age-old reflection and great wisdom, that each human being is sacred and inviolable? If society is to have a future, it must respect the truth of our human dignity and submit to that truth. Murder is not wrong simply because it is socially unacceptable and punished by law, but because of a deeper conviction. This is a non-negotiable truth attained by the use of reason and accepted in conscience. A society is noble and decent not least for its support of the pursuit of truth and its adherence to the most basic of truths.

- Why does Pope Francis say we must respect the other’s point of view?
- What does he say is a non-negotiable truth?
- Is it non-negotiable? Always? Why or why not?

## A NEW CULTURE

215. "Life, for all its confrontations, is the art of encounter". I have called for the growth of a culture of encounter able to transcend our differences and divisions. This means working to create a many-faceted polyhedron whose different sides form a variegated unity, in which "the whole is greater than the part". A polyhedron can represent a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations. Each of us can learn something from others. No one is useless and no one is expendable. ...Those on the peripheries of life have another way of looking at things; they see aspects of reality that are invisible to the centres of power where weighty decisions are made.

217. Social peace demands hard work, craftsmanship. It would be easier to keep freedoms and differences in check with cleverness and a few resources. But such a peace would be superficial and fragile, not the fruit of a culture of encounter that brings enduring stability. Integrating differences is a much more difficult and slow process, yet it is the guarantee of a genuine and lasting peace.

### *The joy of acknowledging others*

218. All this calls for the ability to recognize other people's right to be themselves and to be different. This recognition, as it becomes a culture, makes possible the creation of a social covenant. Without it, subtle ways can be found to make others insignificant, irrelevant, of no value to society. While rejecting certain visible forms of violence, another more insidious kind of violence can take root: the violence of those who despise people who are different, especially when their demands in any way compromise their own particular interests.

221. A truly social covenant demands the realization that some things may have to be renounced for the common good. No one can possess the whole truth or satisfy his or her every desire, since that pretension would lead to nullifying others by denying their rights. A false notion of tolerance has to give way to a dialogic realism on the part of men and women who remain faithful to their own principles while recognizing that others also have the right to do likewise. This is the genuine acknowledgment of the other that is made possible by love alone. We have to stand in the place of others, if we are to discover what is genuine, or at least understandable, in their motivations and concerns.

- *If this is true, why is it not self-evident to everyone?*
- *How can the Church - or our parish contribute to the hard work Pope Francis says social peace demands? How might we also work against it?*

## RECOVERING KINDNESS

222. Consumerist individualism has led to great injustice. Other persons come to be viewed simply as obstacles to our own serene existence; we end up treating them as annoyances and we become increasingly aggressive. This is even more the case in times of crisis, catastrophe and hardship, when we are tempted to think in terms of the old saying, "every man for himself". Yet even then, we can choose to cultivate kindness. Those who do so become stars shining in the midst of darkness.

223. Saint Paul describes kindness as a fruit of the Holy Spirit (Gal 5:22). He uses the Greek word *chrestotes*, which describes an attitude that is gentle, pleasant and supportive, not rude or coarse. Individuals who possess this quality help make other people's lives more bearable, especially by sharing the weight of their problems, needs and fears. This way of treating others can take different forms: an act of kindness, a concern not to offend by word or deed, a readiness to alleviate their burdens. It involves "speaking words of comfort, strength, consolation and encouragement" and not "words that demean, sadden, anger or show scorn".

224. Kindness frees us from the cruelty that at times infects human relationships, from the anxiety that prevents us from thinking of others, from the frantic flurry of activity that forgets that others also have a right to be happy. Often nowadays we find neither the time nor the energy to stop and be kind to others, to say "excuse me", "pardon me", "thank you". Yet every now and then, miraculously, a kind person appears and is willing to set everything else aside in order to show interest, to give the gift of a smile, to speak a word of encouragement, to listen amid general indifference. If we make a daily effort to do exactly this, we can create a healthy social atmosphere in which misunderstandings can be overcome and conflict forestalled. Kindness ought to be cultivated; it is no superficial bourgeois virtue. Precisely because it entails esteem and respect for others, once kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared. Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges.

- *What are the challenges to kindness?*
- *What are the consequences of un-kindness?*
- *What effect did kindness have in the ministry of Jesus*
- *Where do you find opportunity to cooperate with others kindly and for the common good?*



# CHAPTER SIX

## DIALOGUE AND FRIENDSHIP IN SOCIETY

198. Approaching, speaking, listening, looking at, coming to know and understand one another, and to find common ground: all these things are summed up in the one word “dialogue”. If we want to encounter and help one another, we have to dialogue. There is no need for me to stress the benefits of dialogue. I have only to think of what our world would be like without the patient dialogue of the many generous persons who keep families and communities together. Unlike disagreement and conflict, persistent and courageous dialogue does not make headlines, but quietly helps the world to live much better than we imagine.

### *SOCIAL DIALOGUE FOR A NEW CULTURE*

199. Some people attempt to flee from reality, taking refuge in their own little world; others react to it with destructive violence. Yet “between selfish indifference and violent protest there is always another possible option: that of dialogue. Dialogue between generations; dialogue among our people, for we are that people; readiness to give and receive, while remaining open to the truth. A country flourishes when constructive dialogue occurs between its many rich cultural components: popular culture, university culture, youth culture, artistic culture, technological culture, economic culture, family culture and media culture”.[196]

200. Dialogue is often confused with something quite different: the feverish exchange of opinions on social networks, frequently based on media information that is not always reliable. These exchanges are merely parallel monologues. They may attract some attention by their sharp and aggressive tone. But monologues engage no one, and their content is frequently self-serving and contradictory.

201. Indeed, the media’s noisy potpourri of facts and opinions is often an obstacle to dialogue, since it lets everyone cling stubbornly to his or her own ideas, interests and choices, with the excuse that everyone else is wrong. It becomes easier to discredit and insult opponents from the outset than to open a respectful dialogue aimed at achieving agreement on a deeper level. Worse, this kind of language, usually drawn from media coverage of

political campaigns, has become so widespread as to be part of daily conversation. Discussion is often manipulated by powerful special interests that seek to tilt public opinion unfairly in their favour. This kind of manipulation can be exercised not only by governments, but also in economics, politics, communications, religion and in other spheres. Attempts can be made to justify or excuse it when it tends to serve one’s own economic or ideological interests, but sooner or later it turns against those very interests.

202. Lack of dialogue means that in these individual sectors people are concerned not for the common good, but for the benefits of power or, at best, for ways to impose their own ideas. Round tables thus become mere negotiating sessions, in which individuals attempt to seize every possible advantage, rather than cooperating in the pursuit of the common good. The heroes of the



future will be those who can break with this unhealthy mindset and determine respectfully to promote truthfulness, aside from personal interest. God willing, such heroes are quietly emerging, even now, in the midst of our society.

### *Building together*

203. 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. Based on their identity and experience, others have a contribution to make, and it is desirable that they should articulate their positions for the sake of a more fruitful public debate. When individuals or groups are consistent in their thinking, defend their values and convictions, and develop their arguments, this surely benefits society. Yet, this can only occur to the extent that there is genuine dialogue and openness to others. Indeed, "in a true spirit of dialogue, we grow in our ability to grasp the significance of what others say and do, even if we cannot accept it as our own conviction. In this way, it becomes possible to be frank and open about our beliefs, while continuing to discuss, to seek points of contact, and above all, to work and struggle together".[197] Public discussion, if it truly makes room for everyone and does not manipulate or conceal information, is a constant stimulus to a better grasp of the truth, or at least its more effective expression. It keeps different sectors from becoming complacent and self-centred in their outlook and their limited concerns. Let us not forget that "differences are creative; they create tension and in the resolution of tension lies humanity's progress".[198]

204. There is a growing conviction that, together with specialized scientific advances, we are in need of greater interdisciplinary communication. Although reality is one, it can be approached from various angles and with different methodologies. There is a risk that a single scientific advance will be seen as the only possible lens for viewing a particular aspect of life, society and the world. Researchers who are expert in their own field, yet also familiar with the findings of other sciences and disciplines, are in a position to discern other aspects of the object of their study and thus to become open to a more comprehensive and integral knowledge of reality.

205. In today's globalized world, "the media can help us to feel closer to one another, creating a sense of the unity of the human family which in turn can inspire solidarity and serious efforts to ensure a more dignified life for all... The media can help us greatly in this, especially nowadays,

when the networks of human communication have made unprecedented advances. The internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God".[199] 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. As the Bishops of Australia have pointed out, we cannot accept "a digital world designed to exploit our weaknesses and bring out the worst in people".[200]

### *The BASIS of Consensus*

206. The solution is not relativism. Under the guise of tolerance, relativism ultimately leaves the interpretation of moral values to those in power, to be defined as they see fit. "In the absence of objective truths or sound principles other than the satisfaction of our own desires and immediate needs... we should not think that political efforts or the force of law will be sufficient... When the culture itself is corrupt, and objective truth and universally valid principles are no longer upheld, then laws can only be seen as arbitrary impositions or obstacles to be avoided".[201]

207. Is it possible to be concerned for truth, to seek the truth that responds to life's deepest meaning? What is law without the conviction, born of age-old reflection and great wisdom, that each human being is sacred and inviolable? If society is to have a future, it must respect the truth of our human dignity and submit to that truth. Murder is not wrong simply because it is socially unacceptable and punished by law, but because of a deeper conviction. This is a non-negotiable truth attained by the use of reason and accepted in conscience. A society is noble and decent not least for its support of the pursuit of truth and its adherence to the most basic of truths.

208. We need to learn how to unmask the various ways that the truth is manipulated, distorted and concealed in public and private discourse. What we call "truth" is not only the reporting of facts and events, such as we find in the daily papers. It is primarily the search for the solid foundations sustaining our decisions and our laws. This calls for acknowledging that the human mind is capable of transcending immediate concerns and grasping certain truths that are unchanging, as true now as in the past. As it peers into human nature, reason discovers universal values derived from that same nature.



209. Otherwise, is it not conceivable that those fundamental human rights which we now consider unassailable will be denied by those in power, once they have gained the “consensus” of an apathetic or intimidated population? Nor would a mere consensus between different nations, itself equally open to manipulation, suffice to protect them. We have ample evidence of the great good of which we are capable, yet we also have to acknowledge our inherent destructiveness. Is not the indifference and the heartless individualism into which we have fallen also a result of our sloth in pursuing higher values, values that transcend our immediate needs? Relativism always brings the risk that some or other alleged truth will be imposed by the powerful or the clever. Yet, “when it is a matter of the moral norms prohibiting intrinsic evil, there are no privileges or exceptions for anyone. It makes no difference whether one is the master of the world or the ‘poorest of the poor’ on the face of the earth. Before the demands of morality we are all absolutely equal”. [202]

210. What is now happening, and drawing us into a perverse and barren way of thinking, is the reduction of ethics and politics to physics. Good and evil no longer exist in themselves; there is only a calculus of benefits and burdens. As a result of the displacement of moral reasoning, the law is no longer seen as reflecting a fundamental notion of justice but as mirroring notions currently in vogue. Breakdown ensues: everything is “leveled down” by a superficial bartered consensus. In the end, the law of the strongest prevails.

### *Consensus and truth*

211. In a pluralistic society, dialogue is the best way to realize what ought always to be affirmed and respected apart from any ephemeral consensus. Such dialogue needs to be enriched and illumined by clear thinking, rational arguments, a variety of perspectives and the contribution of different fields of knowledge and points of view. Nor can it exclude the conviction that it is possible to arrive at certain fundamental truths always to be upheld. Acknowledging the existence of certain enduring values, however demanding it may be to discern them, makes for a robust and solid social ethics. Once those fundamental values are acknowledged and adopted through dialogue and consensus, we realize that they rise above consensus; they transcend our concrete situations and remain non-negotiable. Our understanding of their meaning and scope can increase – and in that respect, consensus is a dynamic reality – but in themselves, they are held to be enduring by virtue of their inherent meaning.

212. If something always serves the good functioning of society, is it not because, lying beyond it, there is an enduring truth accessible to the intellect? Inherent in the nature of human beings and society there exist certain basic structures to support our development and survival. Certain requirements thus ensue, and these can be discovered through dialogue, even though, strictly speaking, they are not created by consensus. The fact that certain rules are indispensable for the very life of society is a sign that they are good in and of themselves. There is no need, then, to oppose the interests of society, consensus and the reality of objective truth. These three realities can be harmonized whenever, through dialogue, people are unafraid to get to the heart of an issue.

213. The dignity of others is to be respected in all circumstances, not because that dignity is something we have invented or imagined, but because



human beings possess an intrinsic worth superior to that of material objects and contingent situations. This requires that they be treated differently. That every human being possesses an inalienable dignity is a truth that corresponds to human nature apart from all cultural change. For this reason, human beings have the same inviolable dignity in every age of history and no one can consider himself or herself authorized by particular situations to deny this conviction or to act against it. The intellect can investigate the reality of things through reflection, experience and dialogue, and come to recognize in that reality, which transcends it, the basis of certain universal moral demands.

214. To agnostics, this foundation could prove sufficient to confer a solid and stable universal validity on basic and non-negotiable ethical principles that could serve to prevent further catastrophes. As believers, we are convinced that human nature, as the source of ethical principles, was created by God, and that ultimately it is he who gives those principles their solid foundation.[203] This does not result in an ethical rigidity nor does it lead to the imposition of any one moral system, since fundamental and universally valid moral principles can be embodied in different practical rules. Thus, room for dialogue will always exist.

### *A NEW CULTURE*

215. "Life, for all its confrontations, is the art of encounter".[204] I have frequently called for the growth of a culture of encounter capable of transcending our differences and divisions. This means working to create a many-faceted polyhedron whose different sides form a variegated unity, in which "the whole is greater than the part".[205] The image of a polyhedron can represent a society where differences coexist, complementing, enriching and reciprocally illuminating one another, even amid disagreements and reservations. Each of us can learn something from others. No one is useless and no one is expendable. This also means finding ways to include those on the peripheries of life. For they have another way of looking at things; they see aspects of reality that are invisible to the centres of power where weighty decisions are made.

### *Encounter that becomes culture*

216. The word "culture" points to something deeply embedded within a people, its most cherished convictions and its way of life. A people's "culture" is more than an abstract idea. It has to do with their desires, their interests and ultimately the way they live their lives. To speak of a "culture of encounter" means that we, as a people,

should be passionate about meeting others, seeking points of contact, building bridges, planning a project that includes everyone. This becomes an aspiration and a style of life. The subject of this culture is the people, not simply one part of society that would pacify the rest with the help of professional and media resources.

217. Social peace demands hard work, craftsmanship. It would be easier to keep freedoms and differences in check with cleverness and a few resources. But such a peace would be superficial and fragile, not the fruit of a culture of encounter that brings enduring stability. Integrating differences is a much more difficult and slow process, yet it is the guarantee of a genuine and lasting peace. That peace is not achieved by recourse only to those who are pure and untainted, since "even people who can be considered questionable on account of their errors have something to offer which must not be overlooked".[206] Nor does it come from ignoring social demands or quelling disturbances, since it is not "a consensus on paper or a transient peace for a contented minority".[207] 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!

### *The joy of acknowledging others*

218. All this calls for the ability to recognize other people's right to be themselves and to be different. This recognition, as it becomes a culture, makes possible the creation of a social covenant. Without it, subtle ways can be found to make others insignificant, irrelevant, of no value to society. While rejecting certain visible forms of violence, another more insidious kind of violence can take root: the violence of those who despise people who are different, especially when their demands in any way compromise their own particular interests.

219. When one part of society exploits all that the world has to offer, acting as if the poor did not exist, there will eventually be consequences. 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. Encounter cannot take place only between the holders of economic, political or academic power. Genuine social encounter calls for a dialogue that engages the culture shared by the majority of the population. It often happens that good ideas are not accepted by the poorer sectors of society because they are presented in a cultural garb that is not their own and with which they cannot iden-



tify. A realistic and inclusive social covenant must also be a “cultural covenant”, one that respects and acknowledges the different worldviews, cultures and lifestyles that coexist in society.

220. Indigenous peoples, for example, are not opposed to progress, yet theirs is a different notion of progress, often more humanistic than the modern culture of developed peoples. Theirs is not a culture meant to benefit the powerful, those driven to create for themselves a kind of earthly paradise. Intolerance and lack of respect for indigenous popular cultures is a form of violence grounded in a cold and judgmental way of viewing them. No authentic, profound and enduring change is possible unless it starts from the different cultures, particularly those of the poor. A cultural covenant eschews a monolithic understanding of the identity of a particular place; it entails respect for diversity by offering opportunities for advancement and social integration to all.

221. Such a covenant also demands the realization that some things may have to be renounced for the common good. No one can possess the whole truth or satisfy his or her every desire, since that pretension would lead to nullifying others by denying their rights. A false notion of tolerance has to give way to a dialogic realism on the part of men and women who remain faithful to their own principles while recognizing that others also have the right to do likewise. This is the genuine acknowledgment of the other that is made possible by love alone. We have to stand in the place of others, if we are to discover what is genuine, or at least understandable, in their motivations and concerns.



## RECOVERING KINDNESS

222. Consumerist individualism has led to great injustice. Other persons come to be viewed simply as obstacles to our own serene existence; we end up treating them as annoyances and we become increasingly aggressive. This is even more the case in times of crisis, catastrophe and hardship, when we are tempted to think in terms of the old saying, “every man for himself”. Yet even then, we can choose to cultivate kindness. Those who do so become stars shining in the midst of darkness.

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224. Kindness frees us from the cruelty that at times infects human relationships, from the anxiety that prevents us from thinking of others, from the frantic flurry of activity that forgets that others also have a right to be happy. Often nowadays we find neither the time nor the energy to stop and be kind to others, to say “excuse me”, “pardon me”, “thank you”. Yet every now and then, miraculously, a kind person appears and is willing to set everything else aside in order to show interest, to give the gift of a

smile, to speak a word of encouragement, to listen amid general indifference. If we make a daily effort to do exactly this, we can create a healthy social atmosphere in which misunderstandings can be overcome and conflict forestalled. Kindness ought to be cultivated; it is no superficial bourgeois virtue. Precisely because it entails esteem and respect for others, once kindness becomes a culture within society it transforms lifestyles, relationships and the ways ideas are discussed and compared. Kindness facilitates the quest for consensus; it opens new paths where hostility and conflict would burn all bridges.

Pope Francis



## Footnotes

[196] *Meeting with Brazilian Political, Economic and Cultural Leaders, Rio de Janeiro, Brazil* (27 July 2013): AAS 105 (2013), 683-684.

[197] Apostolic Exhortation *Querida Amazonia* (2 February 2020), 108.

[198] From the film *Pope Francis: A Man of His Word*, by Wim Wenders (2018).

[199] *Message for the 2014 World Communications Day* (24 January 2014): AAS 106 (2014), 113.

[200] AUSTRALIAN CATHOLIC BISHOPS' CONFERENCE, Commission for Social Justice, Mission and Service, *Making It Real: Genuine Human Encounter in Our Digital World* (November 2019).

[201] Encyclical Letter *Laudato Si'* (24 May 2015), 123: AAS 107 (2015), 896.

[202] SAINT JOHN PAUL II, Encyclical Letter *Veritatis Splendor* (6 August 1993), 96: AAS 85 (1993), 1209.

[203] As Christians, we also believe that God grants us his grace to enable us to act as brothers and sisters.

[204] VINICIUS DE MORAES, *Samba da Bênção*, from the recording *Um encontro no Au bon Gourmet*, Rio de Janeiro (2 August 1962).

[205] Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 237: AAS 105 (2013), 1116.

[206] *Ibid.*, 236: AAS 105 (2013), 1115.

[207] *Ibid.*, 218: AAS 105 (2013), 1110.

[208] Apostolic Exhortation *Amoris Laetitia* (19 March 2016), 100: AAS 108 (2016), 351.

## Acknowledgements

**Texts:** **Page 1.** *Summary* © 2020, Maryknoll Office for Global Concerns [www.maryknollogc.org](http://www.maryknollogc.org) **Pages 4–8.** Text of *Fratelli Tutti* © 2020, *Libreria Editrice Vaticana*; Page 10 *Dialogue between The Spirit and the Dust*. Emily Dickinson, (New York, Everyman Library) 209; *Listening* by Amy Lowell found at <https://bit.ly/3eFIWwe>; *Community* by John Dunne found at <https://bit.ly/3eJcmIE>

**Images.** All images from photographs © Allen Morris. **Page 1:** St Francis, Basilica of St Francis, Assisi, 2014; Advertising panel. Manchester, 2019; **Page 4:** Image of Samuel by Margaret Rope, exhibition Shrewsbury Museum, 2016; **Page 6** Detail from Corbusier's *Unité d'habitation*, Marseille, 2014 **Page 8** Mosaic, St Mary, Major's, Rome. 2005

• **Poetry**

***Dialogue between The Spirit and the Dust.***

*Emily Dickinson*

Death is a Dialogue between  
The Spirit and the Dust  
“Dissolve” says Death -- The Spirit “Sir  
I have another Trust” --

Death doubts it -- Argues from the Ground --  
The Spirit turns away  
Just laying off for evidence  
An Overcoat of Clay.

***Listening***

*Amy Lowell*

’T is you that are the music, not your song.  
The song is but a door which, opening wide,  
Lets forth the pent-up melody inside,  
Your spirit’s harmony, which clear and strong  
Sing but of you. Throughout your whole life long  
Your songs, your thoughts, your doings, each divide  
This perfect beauty; waves within a tide,  
Or single notes amid a glorious throng.  
The song of earth has many different chords;  
Ocean has many moods and many tones  
Yet always ocean. In the damp Spring woods  
The painted trillium smiles, while crisp pine cones  
Autumn alone can ripen. So is this  
One music with a thousand cadences.

**Community**

*John Dunne*

Good we must love, and must hate ill,  
For ill is ill, and good good still;  
But there are things indifferent,  
Which wee may neither hate, nor love,  
But one, and then another prove,  
As we shall find our fancy bent.

If then at first wise Nature had  
Made women either good or bad,  
Then some wee might hate, and some choose;  
But since she did them so create,  
That we may neither love, nor hate,  
Only this rests, all all may use.

If they were good it would be seen;  
Good is as visible as green,  
And to all eyes itself betrays.  
If they were bad, they could not last;  
Bad doth itself, and others waste;  
So they deserve nor blame, nor praise.

But they are ours as fruits are ours;  
He that but tastes, he that devours,  
And he that leaves all, doth as well;  
Changed loves are but changed sorts of meat;  
And when he hath the kernel eat,  
Who doth not fling away the shell?

