

# ENCYCLICAL LETTER ~~ FRATELLI TUTTI

## Chapter Three ENVISAGING AND ENGENDERING AN OPEN WORLD

87. Human beings are so made that they cannot live, develop and find fulfilment except “in the sincere gift of self to others”. Nor can they fully know themselves apart from an encounter with other persons: “I communicate effectively with myself only insofar as I communicate with others”. No one can experience the true beauty of life without relating to others, without having real faces to love.
89. Nor can I reduce my life to relationships with a small group, even my own family; I cannot know myself apart from a broader network of relationships, including those that have preceded me and shaped my entire life. Authentic and mature love and true friendship can only take root in hearts open to growth through relationships with others.
95. Love also impels us towards universal communion. No one can mature or find fulfilment by withdrawing from others. By its very nature, love calls for growth in openness and the ability to accept others as part of a continuing adventure that makes every periphery converge in a greater sense of mutual belonging. As Jesus told us: “You are all brothers.” (Mt. 23:8).
98. I would like to mention some of those “hidden exiles” who are treated as foreign bodies in society. Many persons with disabilities “feel that they exist without belonging and without participating”. Much still prevents them from being fully enfranchised.
99. A love capable of transcending borders is the basis of what in every city and country can be called “social friendship”. Genuine social friendship within a society makes true universal openness possible.
105. Individualism does not make us more free, more equal, more fraternal. 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
107. Every human being has the right to live with dignity and to develop integrally; this fundamental right cannot be denied by any country. People have this right even if they are unproductive, or were born with or developed limitations.
111. The human person, with his or her inalienable rights, is by nature open to relationship. Implanted deep within us is the call to transcend ourselves through an encounter with others. Today there is a tendency to claim ever broader individual rights. Unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless.
- 114 Families are the first place where the values of love and fraternity, togetherness and sharing, concern and care for others are lived out and handed on. They are also the privileged milieu for transmitting the faith, beginning with those first simple gestures of devotion which mothers teach their children. Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life.
117. 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.
125. This presupposes a different way of understanding relations and exchanges between countries. If every human being possesses an inalienable dignity, if all people are my brothers and sisters, and if the world truly belongs to everyone, then it matters little whether my neighbor was born in my country or elsewhere.
127. We can aspire to a world that provides land, housing and work for all. This is the true path of peace, not the senseless and myopic strategy of sowing fear and mistrust in the face of outside threats. 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”.