Fratelli Tutti: Brotherhood Without Boundaries

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Abstrak:

Perdamaian sosial membutuhkan kerja keras dan keahlian. Tidak cukup dengan memelihara kebebasan dan perbedaan. Karena perdamaian yang demikian hanya akan menjadi superfisial dan fragil, bukan buah dari kultur pertemuan (encounter) yang menumbuhkan stabilitas perdamaian yang tahan lama. Demikian di antara hasil penelitian pada karya Paus Francis, Fratelli tutti; le vie della Cristianità. Artikel ini merupakan Oratio Dies Universitas Katolik Parahyangan ke-66, 17 Januari tahun 2021.

Kata Kunci: fratelli tutti, prinsip kemanusiaan; perdamaian; dialog lintas agama

Abstract:

Social peace requires hard work and expertise. It is not enough to maintain freedom and distinction. Because such peace will be fleeting and unsustainable, rather than the result of a culture of encounter that generates long-term peace stability. Thus, among the research results on Pope Francis's work, Fratelli tutti; le vie della Cristianità. This article is the 66th Oratio Anniversary of Parahyangan Catholic University, January 17, 2021.

Keywords: fratelli tutti, humanitarian principles; peace; interfaith dialogue

INTRODUCTION

The concern of Pope Francis as described in this encyclical, is also reflected in the *Document on Human Fraternity for World Peace and Living Together*, which was signed with the Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, in February 2019, namely the brotherhood of humanity. With the key words *Fraternity, Encounter Culture, universal love, to transcend the borders and limits,* Pope Francis tries to propose a traditional Christian teaching, namely love (which is universal) which can be the basis of human brotherhood without borders; partition in the sense of geographical boundaries, groups, or other forms of distance.

RESULTS AND DISCUSSION
Encounter Culture

Pope Francis describes the "culture of encounter" by taking a passage from the New Testament Scriptures, which we know as the Good Samaritan (Luke 10:25-37). This pericope is deliberately chosen because there are elements that are "unusual", which are different from what usually happens in human relations. The story goes as follows:

A Jew was beaten and robbed. A few people passed by: a Jewish priest, then someone from the tribe of Levi, the tribe that takes care of worship. They looked, then walked across the street without help. A Samaritan, a person who came from an area considered a pagan or semi-pagan because he had mixed with other nations, also passed on the same road. He helped the Jew and took him to care for him. Here Pope Francis draws the meaning: it was not his countrymen Jews who helped him; it was not those who appeared to be pious who helped him, but one who was considered a foreigner and worshiped other gods. To him, this is a picture of a meeting between 2 strangers. The Samaritan was a foreigner to the Jew; on the other hand, the Jews were also foreign to the Samaritans (Samosir, 2021).

Meeting presupposes an acknowledgment of the other, requires hospitality, which further requires a form of love that transcends barriers (which humans can make themselves).

Universal Love

Pope Francis emphasized the culture of encounter by stating that "*human beings cannot live, develop and reach perfection unless by sincere self-giving for others. Nor can humans recognize oneself without encountering others*" (Samosir, 2021). Humans cannot live in themselves or in small groups but move outward. The movement of openness to the world transcends these barriers and requires a driving force, universal love (Francis, 2020).

From here, he recalled things that were raised that needed answers when humans believed that they were brothers and sisters to each other: barriers and limitations (for example, in the case of immigrants), reciprocal giving (for example, in meetings between cultures, between nations), local-universal (a sense of local with a universal horizon) (Samosir, 2021).

Better politics

Incomplete, if the decision world region is not touched. Thus, the Pope invites us to look at the world of politics without which brotherhood is impossible. The Pope offered charity amid a world raised by liberalism, the weakening of the power of nations due to the economic and financial sectors, and the *common good,* which should be the goal (Samosir, 2021).

Situation of the times

At the beginning of the document, Pope Francis described the current world situation: collective egoism under the pretext of maintaining identity, globalization in the economic field that unites the world but can also divide people and nations ("making neighbors, but not brothers"), claims, that today's humans create a new culture from zero (and thus lose historical awareness and refuse to learn from past wisdom), a throwaway mentality (which can have an impact on human relations), inadequacy in giving space to women, conflict, and fear because, among others, war and terrorism (which make humans create a "wall culture" that fortifies themselves from the outside world – supported by the development of media technology), pandemics and natural disasters, the illusion of communication born of digital communication (Francis, 2020).

Religious Tasks

At the end, Pope Francis spoke about religion's task, which is dialogue "to create friendship, peace and harmony, and to share spiritual and moral values and experiences in the spirit of truth and love" (Samosir, 2021).

Contribution to the world today?

After reviewing the document's contents, the question remains: What is the contribution of this document to the world today? I try to capture some points that can be material for reflection for us, as described below:

1) The role of institutional power in the political and economic sphere

"Fratelli Tutti is a mixture of dubious claims, far-fetched (not recognizing the problem), and mere opinion" (Samosir, 2021), comments Samuel Gregg. A critique like this written by someone working in this economic area deserves attention. Some of Pope Francis' statements are considered easy statements because they do not enter the world of economics.

Without ignoring similar criticisms, it must be underlined that Pope Francis makes readers pay attention to institutional power, especially in the political field. Past experiences as a minister of the Church in Latin America have again given color to this document. The complexity of the situation as shown in terms of "poverty", "injustice",

"corruption", "politics should not be subservient to the economy", etc., reminds us that social problems cannot be solved only through distributive charity.

2) Relations between the Church and the "other" world

The above criticism can also be read from a different perspective, namely from the way the Church views the "world". The Church which is above all and seems to be a "world unto itself" is a thing of the past. The Gallileo-Gallilei incident has become a symbol of the Church's arrogance which made the Church – through Pope John Paul II – finally have to apologize. The Church hierarchy does not master and understand all areas; therefore, the Church must learn from others.

Indirect criticism in the world of theology says that the Church's Social Teachings are classified as theology which sees world problems as external parties (Sung, 2011; Susin, 2011).

> *"The first sub-group could be represented by the social teaching of the Churches, especially that of the Catholic Church, which tends to deal with economic and social matters such as capitalism, poverty, and social injustice not as theological subjects in themselves but as a field to which social teachings derived from theology are applied. … One characteristic of this type of approach – which is not exclusive to the Catholic Church – is not taking many accounts of the fundamental logic of the economic system. It refuses to accept that the functional logic of modern economic systems is not the same as it was in the pre-modern eras of the Bible or the Fathers of the Church, or that the economy functions with a logic distinct from religious or doctrinal logic."*

The theology underlining the Church's Social Teaching should not use a translational or adaptation model because it will face the danger of "losing connection". In terms of local theology, Schreiter explains these theological models. However, the contextual model must also be a model for theology that wants to answer questions from concrete situations (Schreiter, 2015). Theology that uses hermeneutics should be able to maintain the tension between "past messages" and "present concrete situations with their complexity" as a question. A contextual model like this is a model in the early days of the Church, which was breathed back by "Bengal" theologians in the early 20th century (Geetha & Rajan, 2020).

3) Plurality that has the potential to become a conflict?

Plurality is an everyday problem that becomes a reality. How to deal with this problem may be the problem. In theology, this becomes a big problem because religions claim the truth. In the second half of the twentieth century, many pluralist theologians wrote their theology in various books. Several theologians abandoned this model and moved to Comparative Theology of Religion, including F. Clooney SJ (Clooney, 2018). The de facto plurality is recognized (because it is a daily reality). However, this plurality is like being "twisted" because it is considered a threat to the truth that is said to be held by religion.

Maybe input from Sociology and Social Psychology is also needed on the issue of "needs" that makes people group with a tight and definite identity at this time, even though at the same time, humans, especially in big cities, make the barriers fluid so that people live with multi identity.

Pope Francis offers a "social theory" in dealing with a plurality that has the potential to become a conflict through a spiritual approach. According to him, the encounter – which should become a culture – can be the basis for meeting each other and living together as brothers (Francis, 2020). In social life in a smaller scope, it seems that this is not impossible. However, in a more extensive coverage where *power* comes into play, *input* from various experts and practitioners is needed to find solutions jointly.

4) Dealing with technological developments

This point is touched, but not intensely. However, it seems that it needs to be reviewed regarding human dignity.

Consciously or unconsciously, humans are *co-creators* or even *creators*. We no longer need to be reminded of the human abilities that made Daedalus' dream to fly possible. Many other things did not exist in previous centuries but are now developing rapidly: the internet. *Artificial Intelligence* (AI) that imitates how the human brain works has been around for a long time. Remember, for example, *deep blue* from IBM, which beat Garry Kasparov, Grand Master of Chess, with an Elo rating of 2851 and an IQ of 190 in 1997. Paolo Benanti stimulates several issues that will arise when theology meets today's technological issues, among others *Artificial Intelligence* (Benanti, 2019).

It is not impossible that "Six Million Dollar Man" and "Bionic Woman" in the 70s will no longer be fantasy in movies but will become a reality: half-robot, or maybe a half-human robot. By developing technology, humans have created many conveniences, overcome distance and time constraints, and made the decision process faster (Grewal et al., 2020; Wu, 2018).

However, we are also aware that humans can not only be *co-creators* or *creators*. Humans also have the potential to become "trash". They are people who have lost in competition, *illiterate* in various fields, *disabled*, or anyone who does not have the opportunity to join the fast developments in today's world. They will only become objects of mercy: if mercy exists.

For this reason, we can look back at the dark history of humanity, such as World War II, with the atomic bomb as the ultimate weapon. Therefore, technological developments must be guarded by ethics, by institutions that protect values. If not, the destruction of humanity will be slowly produced by humans who are the creators themselves. Perhaps the role of religion here is to act as a moral brake, issue warnings, interrupt, and invite consideration.

Even if there are people who still believe in determinism in technological developments, there are still those who believe that humans are still the ones who decide: whether to participate or not, to come here or to continue, what to do and where to go with technology (Reed, 2018).

CONCLUSION

Pope Francis wants to find a more robust and deeper foundation in a situation filled with conflict and competition, a problem considered not bringing one another closer. This position has the potential of not paying attention to those who have been excluded. His basis is in the Christian value of "universal love" which can make humans connect and build a life together as brothers. So, the main concern is humans concerning each other. *Pope* Francis' concerns were also evident in his message for World Communications Day, 2014: "The digital world is not a wired network, but a human network".

In this document, the Church's Social Teachings should not be seen as ready-made recipes or patent solutions to social problems in our complex world. Criticism of this document shows that our world cannot be seen only from one angle but must be viewed together from various angles or perspectives.

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