



ENCYCLICAL LETTER

FRATELLI TUTTI

Of the Holy Father Francis

On fraternity and social friendship

St Mary's
Parish
Haddington Road

Serving
the
Community

Serving
the
Family

Serving
the
City

'Always Together'

The unfinished work of Vatican II

By Pope Francis

September 28, 2021

Part II

I'm grateful to Cardinal Michael Czerny and Fr. Christian Barone, brothers in faith, for their contribution on the subject of brother- and sister-hood. I'm also grateful that their book, while intended as a guide to the encyclical *Fratelli tutti*, endeavours to bring to light and make explicit the profound link between the Church's current social teaching and the teachings of the Second Vatican Council.

This link is not always noticed, at least not at first. I'll try to explain why. The ecclesial climate of Latin America, in which I was immersed first as a young Jesuit student and then in ministry, had enthusiastically absorbed and taken possession of the theological, ecclesial, and spiritual intuitions of the Council, actualizing and enculturating them. For the youngest among us, the Council became the horizon of our belief, and of our ways of speaking and acting. That is, it quickly became our ecclesial and pastoral ecosystem. But we didn't get into the habit of reciting conciliar decrees, nor did we linger on speculative reflections. The Council had simply entered our way of being Christian and our way of "being Church"—and as life went on, my intuitions, my perceptions, and my spirituality were quite simply born out of the suggestions from the teachings of Vatican II. There wasn't much need to quote the Council's documents.

That's how we should always journey: always together.

Today, after many decades, we find ourselves in a world—and in a Church—deeply changed, and

it's probably necessary to make more explicit the Second Vatican Council's key concepts, its theological and pastoral horizon, its topics, and its methods.

In the first part of their valuable book, Cardinal Michael and Fr. Christian help us with this. They read and interpret the social teaching I am trying to carry out, bringing to light something a little hidden between the lines—that is, the teaching of the Council as the fundamental basis, and point of departure for the invitation I'm making to the Church and the whole world with this ideal of brotherhood and sisterhood. It's one of the signs of the times that Vatican II brings to light, and the thing that our world—our common home, in which we're called to live as siblings—most needs.

Contacts: Fr Fachtna McCarthy, Administrator, Fr Patrick Claffey C.C. Fr Josip Levaković C.C., Deacon Greg Pepper Tel 01-6600075

Streaming and Website www.stmaryshaddingtonroad.ie email: info@stmaryshaddingtonroad.ie

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In this connection, their new book also has the merit of rereading, in today's world, the Council's intuition of an open Church in dialogue with the world. In the face of the questions and challenges of the modern world, Vatican II tried to respond with the breath of *Gaudium et spes*; but today as we follow the path marked out by the Council Fathers, we realize that there's a need not only for the Church to be in dialogue with the modern world, but, most of all, for it to put itself at the service of humanity, taking care of creation as well as announcing and working to realize a new universal sisterhood and brotherhood, in which human relations are healed of egoism and violence and are founded instead on reciprocal love, welcome, and solidarity.

If this is what today's world is asking of us—especially in a society strongly marked by imbalances, injuries, and injustices—we realize that this, too, is in the spirit of the Council, which invites us to read and listen to the signs of human history. This book also has the merit of offering us a reflection on the methodology of post-conciliar theology—a historical-theological-pastoral methodology, in which human history is the site of God's revelation. Here theology develops its orientation through reflection, and pastoral ministry incarnates theology in ecclesial and social praxis. This is why papal teachings always need to be attentive to history, and why they require the contributions of theology.

Finally, this collaboration between a cardinal and a young theologian is itself an example of how study, reflection, and ecclesial experience can be joined, and it also indicates a new method: an official voice and a young voice, together. That's how we should always journey: the magisterium, theology, pastoral praxis, official leadership. Always together. Our bonds will be more credible if in the Church we too begin to feel like we are siblings all, *fratelli tutti*, and to live our respective ministries as a service to the Gospel, the building up of the Reign of God, and the care of our common home.



Communautés
catholiques
francophones
dans le monde

Conférence des évêques de France

The Catholic French-speaking Chaplaincy

The CCF or French-speaking chaplaincy has been based at St Mary's, Haddington Road for the past three years. This an official chaplaincy under the auspices of the *Communautés catholiques francophones dans le monde*, a body overseen by the French Bishops Conference. The community is recognised by the Archdiocese of Dublin as one of the several chaplaincies in diocese.

The CCF emerged out of an earlier more informal body of French and Franco-Irish Catholic families in Dublin, of which Fr Conor Harper SJ was chaplain for 45 years. Fr Harper has now retired to be replaced by Fr Patrick Claffey and Fr Richard Sheehy.

Today, 10 October at 12.30 we will be holding our official opening mass for the pastoral year, following a holiday break from our activities. This will be followed by a small reception in the community room.

Haddington Road is also home to the Croatian Chaplaincy, under the pastoral care of Fr Josip Levakovic, who resides and is also a curate at St. Mary's.

NARCOTICS ANONYMOUS MEETING

Wednesday 8pm, Thursday 4pm, Friday 8pm
St Mary's Parish Centre
Haddington Road, Dublin 4

IN MEMORIAM

Weekend of 9/10 October
11am: Maureen Caulfield, Month's Mind
Late of Percy Place, Dublin 4

Masses and Confession

Sundays: Vigil, 6pm (Saturday), 9.30am, 11am,
5pm

Croatian Community Mass 6.30pm

French-speaking community mass 2nd and 4th
Sundays of the month at 12.30

Daily masses 10am only for the moment

-Rosary daily after 10am mass

**Adoration Blessed Sacrament, Weds 10.30-
12.40**