

NOTRE DAME PARISH

28th Sunday in Ordinary Time

*"Go out to the main road
and invite to the feast whomever you find."*



The picture above records one of the many luncheons Pope Francis has shared with the poor of Rome. The Holy Father takes seriously the example of Jesus.

In today's parable, Jesus shocked his audience with the king's invitation to the general population. The invitation went out in the

form of a royal decree announced in the marketplace (where the main travel routes converged). Through this decree, the king broke the social barriers of his kingdom. The seats of the privileged were open to anyone. All were now equal in the eyes of the king.

Where do we find such hospitality in our society? +

MASS INTENTIONS

Saturday, October 10 @ 4PM
Deceased members of Coady Family

Sunday, October 11 @ 9:30AM
Agota Gudaitis

Monday, October 12 @ 8AM
John Benish, Sr.

Tuesday, October 13 @ 8AM
+Szostak, Kazwara, & Martonisi Families

Wednesday, October 14 @ 8:30AM
Tom Henry

Thursday, October 15 @ 8:30AM
George & Loretta Boyle

Friday, October 16 @ 8AM
John Benish, Sr.

Saturday, October 17 @ 4PM
Stephen McDonald

Oremus – Let Us Pray

- For recently deceased parishioner Thomas Fitzgerald
- For the Italian-American community as they celebrate Columbus Day
- For protection from continuing waves of COVID-19 around the country
- For the reception of Pope Francis' encyclical,

Brothers & Sisters All, among all people of good will

- For the sick of our parish, especially those with chronic conditions
- For a free and fair election season
- For an end to racism
- For the protection of all government leaders

Faith & Science Cannot Be Separated

In 2016, Senator Rick Santorum, a Catholic and a Republican candidate for president, criticized Pope Francis on what was then his upcoming encyclical on climate change, *Laudato Si*. "The church has gotten it wrong a few times on science, and I think that we probably are better off leaving science to the scientists and focusing on what we're really good at, which is theology and morality." That blanket judgment of the Church's role in science betrayed the senator's deficiency in Church history, catechesis, and facts.

Unfortunately, many prominent Catholics continue to pick and choose which Church teachings they will support and which they will not, no matter

whether they are based on science or on Jesus' teachings.

With a few exceptions, the Catholic Church has been a constant supporter of the arts and science. Saint Justin Martyr (100-165 A.D.) was among the first to show the compatibility of Christian beliefs with Greek science and philosophy. Monasteries, where literacy abounded, were places where medical knowledge was gleaned from ancient texts, and herbs were cultivated and studied for their healing properties. The Benedictine abbess Hildegard of Bingen is known for her short works on medicine and physiology. The Franciscan, Roger Bacon, is considered the

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"Science without religion is lame, religion without science is blind."

Albert Einstein

An Overview of Pope Francis' *Brothers & Sisters All*



It is my desire that, in this our time, by acknowledging the dignity of each human person, we can contribute to the rebirth of a universal aspiration to fraternity.

On the feast of St. Francis of Assisi, October 4, the Holy Father, Pope Francis, released the third encyclical letter of his papacy entitled *Fratelli Tutti*, on fraternity and social friendship. As with *Laudato Si'*, the title is an Italian quotation of the pope's saintly namesake, translated as "brothers and sisters all." The 287-paragraph document is a brisk walking-tour of Pope Francis's social teaching and well worth a read. In this time of social distancing, the Holy Father reminds us that we ought to love our brothers and sisters as much when they are far away as we are with them.

The encyclical articulates in eight chapters a call for all human persons to recognize and live out our common fraternity. It starts with a consideration of what is holding humanity back from the

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Continued, Fr. Keith

first modern scientist for his disciplined technique of observing nature.

The Church sponsored priests, monks, and friars to study and to teach at the great universities of Europe, and stipulated that science and mathematics should be a required part of the syllabus. Even in the storied Galileo affair, Pope Urban VIII was not ignorant or an enemy of science. It was the betrayal of a close friendship between the pope and Galileo that compelled Urban's ego to put the astronomer under a relatively comfortable house arrest.

In the 19th century, an Augustinian friar, Gregor Mendel, introduced the science of genetics while cultivating peas in the monastery garden.

In 1936, Pope Pius XI, perhaps in reaction to the "weird science" taking place in Nazi Germany, established The Pontifical Academy of Sciences. Its aim is "to promote the progress of the mathematical, physical, and natural sciences and the study of related epistemological problems."

Early traditions of the Vatican Observatory reached their climax in the mid-nineteenth century with the researches at the Roman College of the famous Jesuit, Father Angelo Secchi, the first to classify stars according to their spectra. With these rich traditions as a basis and in order to counteract the longstanding accusations of a hostility of the Church towards science, Pope Leo XIII in 1891 formally re-founded the Specola

Vaticana (Vatican Observatory) and located it on a hillside behind the dome of St. Peter's Basilica.

In 1993 the Observatory, in collaboration with Steward Observatory, completed the construction of the Vatican Advanced Technology Telescope (VATT) on Mt. Graham, Arizona, probably the best astronomical site in the Continental United States.

Pope Francis did not write *Laudato Si* in a vacuum. He was supported by scientists from around the world. Popes probably have the best resources for scientific studies and consultation in the world. Even so, people forget that Pope Francis has a master's degree in chemistry and is a friend of science.

Who is denying science today? Some white evangelical Christians. Fundamentalists. Neo-Nazis who embrace racist genetics. QAnon plotters.

What is morality? It is how we treat one another and the world we live in, both materially and spirituality. What is theology? It is spiritual reflection on the universe and what happens within it – our physical and spiritual selves, relationships, events, and the meaning of it all.

The Church has a right and a responsibility to speak out on everything human. Most definitely, it must teach us how to care for the earth God made.

Father Keith & Rocco

**DON'T FORGET THE
CATHOLIC SERVICES
APPEAL**



**NOTRE DAME'S GOAL:
\$36,700**

**Y-T-D PLEDGED
\$4,590**

Continued, Brothers and Sisters All

development of universal fraternity and moves to an expression of hope that peace and unity will be achieved through dialogue among peoples of faith. I offer a summary of each chapter below.

1. Dark Clouds Over a Closed World

In the first chapter, Pope Francis outlines some trends in the world today that he finds running counter to seeing each other as brothers and sisters: the loss of a historical consciousness, the throwaway culture, the stalled expansion of human rights, fear of immigrants, and the superficiality of digital connection that can lead to aggression and polarization. Francis does not intend to produce an exhaustive list of the world's social ills, but rather highlights how these issues are all connected by an elevation of the individual over concern for the whole of humanity: "

The gap between concern for one's personal well-being and the prosperity of the larger human family seems to be stretching to the point of complete division between individuals and human community... It is one thing to feel forced to live together, but something entirely different to value the richness and beauty of those seeds of common life that need to be sought out and cultivated."

2. A Stranger on the Road

After the lament of the first chapter, Pope Francis offers an extended reflection on Jesus' parable of the Good Samaritan as a "ray of light in the midst of what we are experiencing" (56). The Holy Father sees in the parable a reminder that the natural love we experience for family members should be consciously extended to those who are strangers to us. This call to care for strangers in need has its roots in Judaism, and Pope Francis highlights that this care must be expressed both personally, case by case, and communally, united as a family. Each new day should be seen as an opportunity to "include, integrate, and lift up the fallen" rather than "an arena for [our] own power plays" (77).

3. Envisaging and Engendering an Open World

Pope Francis goes on to say that the social, loving dimension of human life is universal, natural, and essential. Love both draws us out of ourselves and draws the ones we love into ourselves. True

love also "impels us towards universal communion... 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" (95). This movement toward solidarity does not eliminate differences, but celebrates the beauty of diversity.

An authentic human fraternity must be based on a recognition of the inherent dignity of all persons, especially those who are vulnerable, poor, or suffering. In economic terms, human dignity also entails the right to "sufficient opportunities for his or her integral development" (118). Francis here reiterates the Church's teaching of the "common destination of created goods," which states that "if one person lacks what is necessary to live with dignity, it is because another person is detaining it" (119). Rights to private property are derived from the universal destination of goods and therefore are subordinate to it. Pope Francis recognizes that this way of thinking is not common these days, but that "if we accept the great principle that there are rights born of inalienable human dignity, we can rise to the challenge of envisaging a new humanity" (127).

4. A Heart Open to the Whole World

In concrete terms, the Holy Father points to the plight of immigrants in today's world as an opportunity to better care for our brothers and sisters. The topic of borders and their limitations is a recurring theme throughout the encyclical, and it is directly addressed in this chapter. Pope Francis writes that since migration is an international concern, an international response is needed. Furthermore, rather than seeing migration as cause for fear or turmoil, we ought to welcome the fruitful exchange that migrants bring to a community and the opportunities for caring for strangers. The pope recognizes a tension between globalization and localization, but sees a way of healthily living rooted in one's own culture while striving for the common good of the whole of humanity. "Each particular group becomes part of the fabric of universal communion and there discovers its own beauty. All individuals, whatever their origin, know that they are part of the greater human family, without which they will not be able to understand themselves fully" (149).

5. A Better Kind of Politics

In the political sphere, Pope Francis discusses two movements that hinder our ability to see the world as open and having a place for all people: populism and liberalism. Populism distorts the notion of a “people” in a closed and exclusionary way. Liberalism, specifically neoliberalism, exalts the marketplace as the solution to all problems, to the benefit only of those in power. Citing St. John Paul II, Pope Francis imagines a nobler politics that puts social love at the forefront rather than economics. Political love is practiced in sacrifice for those in greatest need, but in accord with subsidiarity so that it does not become “a soulless pragmatism” (187). This requires politicians to strive for “fruitfulness” over “results”: “what is important is not constantly achieving great results... It is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others” (194-195). Thus, politics should focus on the long-term common good. Concretely, the pope also calls for reform of the U.N. and an end to human trafficking.

6. Dialogue and Friendship in Society

In this chapter, Pope Francis turns to dialogue and its essential role in creating a new culture of fraternity. Dialogue is a middle path between “selfish indifference” and “violent protest” (198). Society is built on authentic dialogue, which involves respecting the other’s viewpoint, but not in a relativistic fashion. Rather, “it must respect the truth of our human dignity and submit to that truth” (207). In envisioning how this might look in a pluralistic society, the pope draws on a favorite image, that of the polyhedron, “whose different sides form a variegated unity, in which ‘the whole is greater than the part’” (215). This is lived out in the hard, but joyful, work of encountering those who are different than ourselves. For this we can call on the Holy Spirit for the gift of kindness.

7. Paths of Renewed Encounter

In many circumstances, peace and fraternity require healing between groups who have experienced conflict. Pope Francis outlines some ways to move forward toward lasting peace. He

recognizes that true peace must be based on truth, along with justice and mercy. Unity is often best achieved when people work together to address the problems they share. The process of peacemaking is on-going and requires work, especially a care for the most vulnerable in society. Conflicts will arise but can be resolved through dialogue and honest negotiation. This does not mean that whole societies can be reconciled and forget past sins; rather, “reconciliation is a personal act” and human evils like the Shoah and the atomic bombings must be remembered as symbols of the depths of human evil (246-247).

At this point, Pope Francis writes of war and the death penalty as two “false answers” that seem to address certain extreme circumstances, but “do no more than introduce new elements of destruction in the fabric of national and global society” (255). The Holy Father makes clear that his condemnation of war and the death penalty is in keeping with the ancient teaching of the Church. In previous eras each of these institutions was permitted by certain justifications, but because of the changed circumstances of our times, those justifications are no longer valid.

8. Religions at the Service of Fraternity in Our World

In this final chapter, the pope asserts the essential role that the different religions of the world should play in fostering universal fraternity. Religions remind humanity of the existence of transcendent truth which is the source of human dignity. Moreover, religious formation fortifies human consciences against the individualism and materialism that underlie the divisions and polarizations in our world. The Roman Pontiff calls for greater collaboration among religions “for the common good and the promotion of the poor” (282). Finally, Pope Francis quotes directly from the “Document on Human Fraternity for World Peace and Living Together,” which he signed in February 2019 with the Grand Imam of Al-Azhar in Abu Dhabi, committing again, in the name of God, to a path of peace and dialogue toward greater human fraternity.+

Brendan Gottschall, SJ is a scholastic of the East Coast province of the Society of Jesus. He currently resides in Baltimore, MD, and teaches classics, theology, and economics at Loyola Blakefield.