

# ENCYCLICAL LETTER ~~ FRATELLI TUTTI

## Chapter Seven --

### PATHS OF RENEWED ENCOUNTER

226. Renewed encounter does not mean returning to a time prior to conflicts. All of us change over time. Pain and conflict transform us. We no longer have use for empty diplomacy, dissimulation, double-speak, hidden agendas and good manners that mask reality. Those who were fierce enemies have to speak from the stark and clear truth. They have to learn how to cultivate a penitential memory, one that can accept the past in order not to cloud the future with their own regrets, problems and plans.
228. The path to peace does not mean making society blandly uniform, but getting people to work together, side-by-side, in pursuing goals that benefit everyone.
232. There is no end to the building of a country's social peace; rather, it is "an open-ended endeavor, a never-ending task that demands the commitment of everyone and challenges us to work tirelessly to build the unity of the nation.
233. Building social friendship does not call for only rapprochement between groups who took different sides at some troubled period of history, but also for a renewed encounter with the most impoverished and vulnerable sectors of society. For peace "is not merely absence of war but a tireless commitment – especially on the part of those of us charged with greater responsibility.
241. Nor does this mean calling for forgiveness when it involves renouncing our own rights, confronting corrupt officials, criminals or those who would debase our dignity. We are called to love everyone, without exception; at the same time, loving an oppressor does not mean allowing him to keep oppressing us, or letting him think that what he does is acceptable. On the contrary, true love for an oppressor means seeking ways to make him cease his oppression; it means stripping him of a power that he does not know how to use, and that diminishes his own humanity and that of others.
242. The important thing is not to fuel anger, which is unhealthy for our own soul and the soul of our people, or to become obsessed with taking revenge and destroying the other. No one achieves inner peace or returns to a normal life in that way.
248. Nor must we forget the atomic bombs dropped on Hiroshima and Nagasaki. We cannot allow present and future generations to lose the memory of what happened. It is a memory that ensures and encourages the building of a more fair and fraternal future".
251. Those who truly forgive do not forget. Instead, they choose not to yield to the same destructive force that caused them so much suffering. They break the vicious circle; they halt the advance of the forces of destruction. They choose not to spread in society the spirit of revenge that will sooner or later return to take its toll.
257. Since conditions that favor the outbreak of wars are once again increasing, I can only reiterate that "war is the negation of all rights and a dramatic assault on the environment. If we want true integral human development for all, we must work tirelessly to avoid war between nations and peoples.

Numbers 258 to 270 -- War and the Death Penalty -- Summarized:

War today has become overwhelmingly destructive no matter how limited. Society cannot justify the waste of human innocent lives and the destruction to our planet.

The Church is fully committed to abolishing the death penalty. The death penalty is open to too much misuse and error and takes God's ultimate judgement into human hands.