

**PREPARATORY
ENCOUNTER 2**

Get up now, and stand on your feet.

RISE UP!



**SOCIAL
FRIENDSHIP**

PREPARATORY ENCOUNTER 2: SOCIAL FRIENDSHIP

Preparatory encounters
Rise Up WYD Lisbon 2023

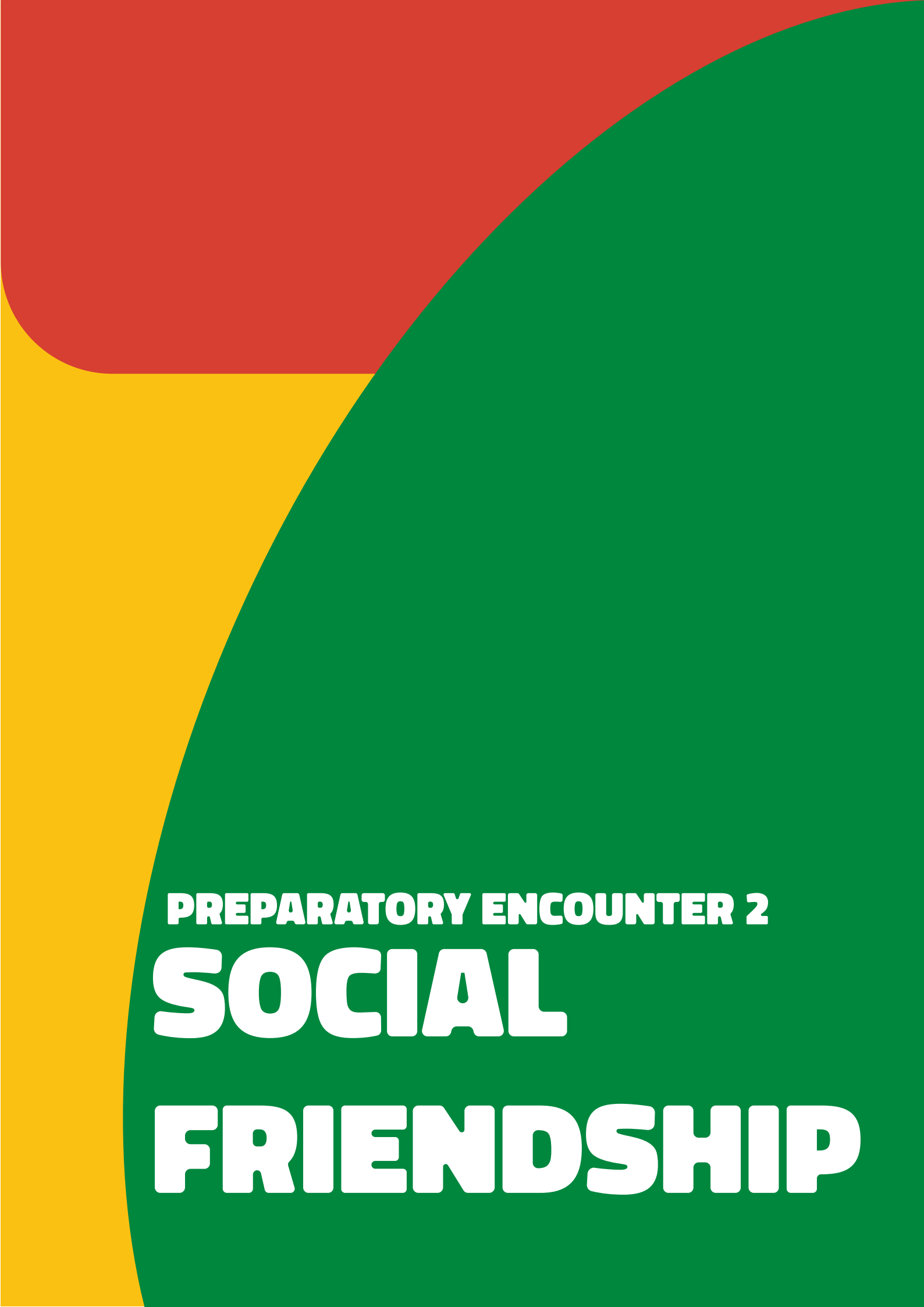
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PREPARATORY ENCOUNTER 2

SOCIAL FRIENDSHIP

Motivations and objectives of the preparatory encounter

- After the youths have encountered the concept of Integral Ecology, this second preparatory encounter aims to deepen the mutual listening dynamics, focusing on some problems of social life, based on the Encyclical *Fratelli tutti*, such as fraternity, economy, politics, education, and peace.
- Beyond the shadows that threaten our world, young people are called to share and undertake initiatives that encourage the practice of Social Friendship.

Required material and practical indications

- The WYD Lisbon 2023 logo and a backpack are placed at the meeting site.
- Key-words written on visible cards: *Integral Ecology, Social Friendship, Mercy.*
- The different moments of this encounter follow the verbs present in the WYD Lisbon 2023 spiritual plan.
- In the process of community discernment proposed in this encounter, a first moment of individual prayer takes place after listening to the word of God (*Rejoice*).
- For the moment of group sharing (*Believe*) the method of spiritual dialogue is closely followed which aims to promote “active participation, attentive listening, reflected intervention and spiritual discernment” (*Vademecum for the Synod on Synodality, Appendix B, No. 9*).
- Given the length of the meeting, it is proposed that it should last approximately two hours. If appropriate, it could be held in two sessions: the first up to item 5; the second from item 6 to item 8.
- At the end there are some videos of Pope Francis that can serve as support for the meetings (*Appendix 1*).



GET SET

The preparatory encounter begins
with the WYD Lisbon 2023 hymn



From far and wide to gather in this place
We spread our wings and here we are,
And with Mary proclaiming our Yes
We seek to serve and follow the will
Of the Lord, our Father
Chiamati ad essere come Cristo Gesù,
Vogliamo dare, diventare,
Docili al sì, essere come Maria.

Tú que buscas saber quién eres
parte a descubrir, ven a ver lo que vi.
Ven con nosotros a mirar más allá,
de lo que haces y que no te deja
reír y amar.
Oublie le passé, ne dis pas non.
Écoute donc ton coeur,
Et pars sans peur sur cette mission.

**Todos vão ouvir a nossa voz,
Levantemos os braços, há pressa no ar.
Jesus vive e não nos deixa sós:
Não mais deixaremos de amar.**

È stata Maria ad accogliere per prima
La grande sorpresa della vita per
sempre.
Fiduciosa e semplice, volle ricevere
il grande mistero di un Dio che è
Per te e per me
No puedo callar, no puedo dejar
de cantar: “Mi Señor,
cuenta conmigo, ¡no más callaré!”

Sans aucun doute sur sa mission,
Si jeune, Marie quitte promptement
Sa maison et part dans les montagnes
Voir Elisabeth et trouve immédiatement
Salutation, communion.
Le fruit est béni, c’est mon Seigneur!
And I want to hear: You trusted in my
word and happiness is yours!



READY

After a brief welcome, the moderators refer to the backpack used in the previous preparatory encounter, as well as the aspects discovered by the youths about the theme “Integral Ecology”. The words “Integral Ecology” should be in a place visible to everyone.

Then the theme of this preparatory encounter is introduced by taking the expression “Social Friendship” from the backpack.”



The young people are invited to come into contact with the theme “social friendship” through the viewing of a short explanatory video:

[Social Friendship - The Pope Video](#)

This is followed by a short group dialogue in which the young people, in a brainstorm, share their first impressions concerning social friendship.



Based on some of Pope Francis’ texts, taken from the Encyclical Fratelli tutti, the youths are invited to look at our world and recognise in it the “shadows of a closed world”. Small groups can be formed and each group works on a text.

After reading the text, young people should look for an answer to the following question: What is hindering universal fraternity?

a. Shattered dreams

«For decades, it seemed that the world had learned a lesson from its many wars and disasters, and was slowly moving towards various forms of integration. [...] Our own days, however, seem to be showing signs of a certain regression. Ancient conflicts thought long buried are breaking out anew, while instances of a myopic, extremist, resentful and aggressive nationalism are on the rise. In some countries, a concept of popular and national unity

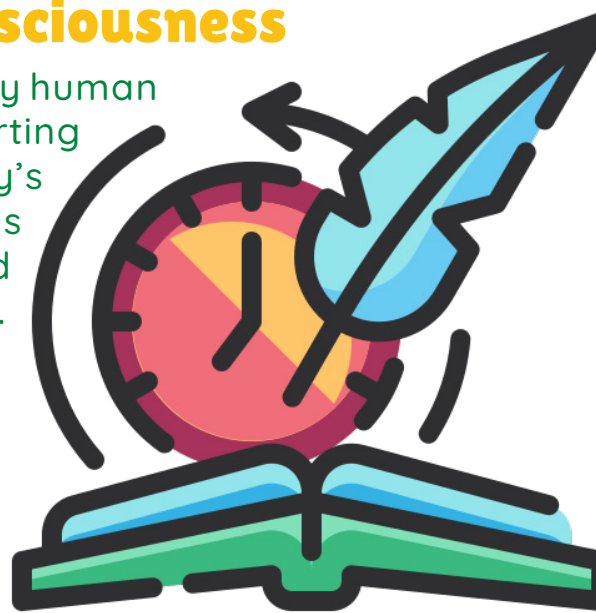
influenced by various ideologies is creating new forms of selfishness and a loss of the social sense under the guise of defending national interests» (*Fratelli tutti* 10.11)

«We are more alone than ever in an increasingly massified world that promotes individual interests and weakens the communitarian dimension of life. [...] As a rule, the advance of this kind of globalism strengthens the identity of the more powerful, who can protect themselves, but it tends to diminish the identity of the weaker and poorer regions, making them more vulnerable and dependent. In this way, political life becomes increasingly fragile in the face of transnational economic powers that operate with the principle of “divide and conquer”.» (*Fratelli tutti* 12)

b. The end of historical consciousness

«A kind of “deconstructionism”, whereby human freedom claims to create everything starting from zero, is making headway in today’s culture. The one thing it leaves in its wake is the drive to limitless consumption and expressions of empty individualism. Concern about this led me to offer the young some advice. “If someone tells young people to ignore their history, to reject the experiences of their elders, to look down on the past and to look forward to a future that

he himself holds out, doesn’t it then become easy to draw them along so that they only do what he tells them? He needs the young to be shallow, uprooted and distrustful, so that they can trust only in his promises and act according to his plans. That is how various ideologies operate: they destroy (or deconstruct) all differences so that they can reign unopposed. To do so, however, they need young people who have no use for history, who spurn the spiritual and human riches inherited from past generations, and are ignorant of everything that came before them”.» (*Fratelli tutti* 13)



C. Lacking a plan for everyone

«Amid the fray of conflicting interests, where victory consists in eliminating one's opponents, how is it possible to raise our sights to recognize our neighbours or to help those who have fallen along the way? A plan that would set great goals for the development of our entire human family nowadays sounds like madness. We are growing ever more distant from one another, while the slow and demanding march towards an increasingly united and just world is suffering a new and dramatic setback. [...] To care for the world in which we live means to care for ourselves. Yet we need to think of ourselves more and more as a single family dwelling in a common home.» (*Fratelli tutti* 16.17)

d. A "throwaway" world

«Some parts of our human family, it appears, can be readily sacrificed for the sake of others considered worthy of a carefree existence. Ultimately, "persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled, 'not yet useful' – like the unborn, or 'no longer needed' – like the elderly. We have grown indifferent to all kinds of wastefulness, starting with the waste of food, which is deplorable in the extreme". [...]

A decline in the birthrate, which leads to the aging of the population, together with the relegation of the elderly to a sad and lonely existence, is a subtle way of stating that it is all about us, that our individual concerns are the only thing that matters. [...] We fail to realize that, by isolating the elderly and leaving them in the care of others without the closeness and concern of family members, we disfigure and impoverish the family itself. We also end up depriving young people of a necessary connection to their roots and a wisdom that the young cannot achieve on their own. [...]

Some economic rules have proved effective for growth, but not for integral human development. Wealth has increased, but together with inequality, with the result that "new forms of poverty are emerging".» (*Fratelli tutti* 18.19.21)



e. Insufficiently universal human rights

«It frequently becomes clear that, in practice, human rights are not equal for all. Respect for those rights “is the preliminary condition for a country’s social and economic development. When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good”. Yet, “by closely observing our contemporary societies, we see numerous contradictions that lead us to wonder whether the equal dignity of all human beings, solemnly proclaimed seventy years ago, is truly recognized, respected, protected and promoted in every situation. In today’s world, many forms of injustice persist, fed by reductive anthropological visions and by a profit-based economic model that does not hesitate to exploit, discard and even kill human beings. While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated”. What does this tell us about the equality of rights grounded in innate human dignity?» (*Fratelli tutti* 22)

«We should also recognize that “even though the international community has adopted numerous agreements aimed at ending slavery in all its forms, and has launched various strategies to combat this phenomenon, millions of people today – children, women and men of all ages – are deprived of freedom and forced to live in conditions akin to slavery...”» (*Fratelli tutti* 24)

«War, terrorist attacks, racial or religious persecution, and many other affronts to human dignity are judged differently, depending on how convenient it proves for certain, primarily economic, interests. What is true as long as it is convenient for someone in power stops being true once it becomes inconvenient. These situations of violence, sad to say, “have become so common as to constitute a real ‘third world war’ fought piecemeal”.» (*Fratelli tutti* 25)

«Then too, “in some host countries, migration causes fear and alarm, often fomented and exploited for political purposes. This can lead to a xenophobic mentality, as people close in on themselves, and it needs to be addressed decisively”. Migrants are not seen as entitled like others to participate in the life of society, and it is forgotten that they possess the same intrinsic dignity as any person. » (*Fratelli tutti* 39)

At the end of the group work, a plenary session can be held on what is hindering universal fraternity.

The young people are then invited to deepen their reflection by reading and meditating on a biblical text.





REJOICE

Gospel reading according to Saint Luke (Lk 10:25–37)

²⁵On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?” ²⁶“What is written in the Law?” he replied. “How do you read it?” ²⁷He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.’” ²⁸“You have answered correctly,” Jesus replied. “Do this and you will live.”

²⁹But he wanted to justify himself, so he asked Jesus, “And who is my neighbour?” ³⁰In reply Jesus said: “A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³²So too, a Levite, when he came to the place and saw him, passed by on the other side. ³³But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him. ³⁴He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him. ³⁵The next day he took out two denarii and gave them to the innkeeper. ‘Look after him,’ he said, ‘and when I return, I will reimburse you for any extra expense you may have.’

³⁶“Which of these three do you think was a neighbour to the man who fell into the hands of robbers?” ³⁷The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.”

The Gospel of the Lord.

This is followed by a moment of interiorisation of the biblical text. Based on the following commentary by Pope Francis, each young person is invited to respond individually to some questions:

«The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan. Any other decision would make us either one of the robbers or one of those who walked by without showing compassion for the sufferings of the man on the roadside. The parable shows us how a community can be rebuilt by men and women who identify with the vulnerability of others, who reject the creation of a society of exclusion, and act instead as neighbours, lifting up and rehabilitating the fallen for the sake of the common good. At the same time, it warns us about the attitude of those who think only of themselves and fail to shoulder the inevitable responsibilities of life as it is.» (*Fratelli tutti* 67)

To reflect:

- *With whom do I identify myself? With those who pass by or with the Samaritan?*
- *Do I live without concern for others, especially the weakest, or do I try to be attentive to their needs?*
- *Have experienced being cared for by someone?*
- *How can I become a Good Samaritan? What situations have I encountered that need my intervention?*





The moderators invite the youths to deepen their faith through meditation on the mystery of the Triune God, as the foundation of unity and communion among men.

«The Trinity is absolute unity insofar as the three divine Persons are pure relationality. The reciprocal transparency among the divine Persons is total and the bond between each of them complete, since they constitute a unique and absolute unity. God desires to incorporate us into this reality of communion as well: “that they may be one even as we are one” (Jn 17:22). The Church is a sign and instrument of this unity. Relationships between human beings throughout history cannot but be enriched by reference to this divine model. In particular, in the light of the revealed mystery of the Trinity, we understand that true openness does not mean loss of individual identity but profound interpenetration. This also emerges from the common human experiences of love and truth. Just as the sacramental love of spouses unites them spiritually in “one flesh” (Gen 2:24; Mt 19:5; Eph 5:31) and makes out of the two a real and relational unity, so in an analogous way truth unites spirits and causes them to think in unison, attracting them as a unity to itself. » (Caritas in veritate 54)

This is followed by a group dialogue, illuminated by the Word of God and the voice of the Church, in which the youths speak about their dreams for a world of fraternity and share their experiences:

To help on the ideas organization, we suggest to watch some videos on Francis' Economy, on the Global Educational Pact proposed by the Pope and on the Scholas Ocurrentes project (Appendix 1).

Ideas for a world of fraternity
(On the level of economy, education, and social coexistence)

Fraternity	
Economy	
Education	
Coexistence	

**Experiences of social friendship
(Family, school/university/work, church, and society)**

Social Friendship	
Family	
School – Work	
Church	
Society	



O God, Trinity of love,
from the profound communion of your divine life,
pour out upon us a torrent of fraternal love.
Grant us the love reflected in the actions of Jesus,
in his family of Nazareth, and in the early Christian community.

Grant that we Christians may live the Gospel,
discovering Christ in each human being,
recognizing him crucified in the sufferings of the abandoned
and forgotten of our world,
and risen in each brother or sister who makes a new start.

Come, Holy Spirit, show us your beauty,
reflected in all the peoples of the earth,
so that we may discover anew
that all are important and all are necessary,
different faces of the one humanity that God so loves.

Amen.

(Pope Francis, Fratelli tutti)



The results of the groups' reflections (p.14, p.15) will be shared on an online platform from which a synthesis will be made to be shared with everyone.

Share reflections in:

<https://www.lisboa2023.org/en/rise-up>



Appendix 1

Support videos

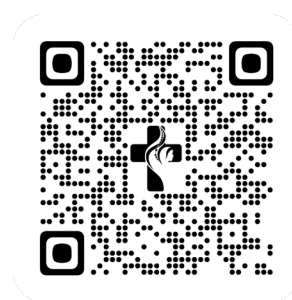
1. Francis' Economy

Link: <https://youtu.be/4m3QYNNbbW8>



2. Scholas Ocurrentes

Link: https://youtu.be/hW_gqS7Dh1o



3. Global Compact on Education

Link: <https://youtu.be/Tdau9DFtMn8>

