

# JOY OF THE GOSPEL

## Excerpts from Pope Francis's Exhortation

#218 Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can. Demands involving the distribution of wealth, concern for the poor and human right cannot be suppressed under the guise of creating a consensus on paper or a transient peace for a contented minority.

#231 There also exists a constant tension between ideas and realities. Realities simply are, whereas ideas are worked out. There has to be continuous dialogue between the two, lest ideas become detached from realities.

#234 An innate tension also exists between globalization and location. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe, falling into step behind everyone else, admiring the glitter of other people's world, gaping and applauding at all the right times. At the other extreme, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, and incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders.

#242 Dialogue between science and faith also belongs to the work of evangelization at the service of peace. Whereas positivism and scientism "refuse to admit the validity of forms of knowledge other than those of the positive sciences", the Church proposes another path, which calls for a synthesis between the responsible use of methods proper to the empirical sciences and other areas of knowledge such as philosophy, theology, as well as faith itself, which elevates us to the mystery transcending nature and human intelligence.

#247 We hold the Jewish people in special regard because their covenant with God has never been revoked, for "the gifts and the call of God are irrevocable" (Rom 11:29). The Church, which shares with Jews an important part of the sacred Scriptures, looks upon the people of the covenant and their faith as one of the sacred roots of her own Christian identity.(cf. Rom 11:16-18).

#252 Our relationship with the followers of Islam has taken on great importance, since they are now significantly present in many traditionally Christian countries, where they can freely worship and become fully a part of society. We must never forget that they "profess to hold the faith of Abraham, and together with us they adore the one, merciful God, who will judge humanity on the last day".

#257 As believers, we also feel close to those who do not consider themselves part of any religious tradition, yet sincerely seek the truth, goodness and beauty which we believe have their highest expression and source in God. We consider them as precious allies in the commitment to defending human dignity, in building peaceful coexistence between peoples and in protecting creation.