

Fratelli Tutti

τ *Fratelli Tutti* – All Brothers (and Sisters)

✠ Third Encyclical of Pope Francis

‡ *Lumen Fidei* – The Light of Faith

⚡ Final encyclical of Benedict XVI trilogy

- *Deus Caritas Est* – God Is Love
- *Spe Salvi* – Saved by Hope

‡ *Laudato Si* – Praise Be to You

✠ Name comes from the 6th Admonition of St. Francis

‡ *Observe, all my brothers, the good shepherd, who in order to save his sheep has undergone the passion of the cross.*

✠ Released October 4, 2020 in Assisi at the tomb of St. Francis

‡ Significant date?

‡ Why there?

‡ Why now?

⚡ *Francis of Assisi sowed the seeds of peace and walked alongside the poor, the abandoned, the infirm and the outcast, the least of his brothers. (2)*

⚡ *Francis did not wage a war of words aimed at imposing doctrines. (4)*

τ Introduction

- ✘ A proposal for a way of life marked by the flavor of the Gospel
 - † It calls us to love each other as brothers and sisters
 - † *The following pages do not claim to offer a complete teaching on fraternal love, but rather to consider its universal scope, its openness to every man and woman. (6)*
- ✘ Pope Francis sets the tone for his letter
 - † *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. (8)*
- ✘ Just as Saint Francis sought to live in harmony with all, Pope Francis calls us to value fraternity and friendship across all boundaries and divisions
 - † He quotes Admonition 25
 - ✦ *Blessed is the servant who so loves and honors his brother when he is away from him, just as when he is with him*
 - † He also relates the story of Francis' visit to Sultan Malik-el-Kamil, in Egypt
 - ✦ He does not think the problems we have today – you can pick your favorite – can be solved by improving or reforming systems alone
 - † We need a rebirth of universal aspiration to fraternity

τ Chapter One – Dark Clouds Over a Closed World

- ✘ For decades the world, having learned lesson from a century of wars and disasters, was moving towards integration, but . . .
 - † Instead of St. Francis' dream of unity, we see a rise in extremism and aggressive nationalism - division not unity
 - ✦ *In this world that races ahead, yet lacks a shared roadmap, we increasingly sense that 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. (31)*
- ✘ Pope Francis describes the darkness he sees in the world today
 - † The dreams of a united Europe and an integrated Latin America appear to be shattered
 - † Individuals are reduced to being consumers and spectators
- ✘ As our human family becomes more divided, we are reminded that all peoples have a common Father, thus we are all brothers and sisters
 - † With this in mind, read again Francis' *Canticle of Creatures*
- ✘ Political systems are regressing to a profit-based economic model which exploits humanity and humans

Chapter One (Continued)

- ✘ There is a cultural indifference which employs ridicule, suspicion and relentless criticism of one group by another
 - † Faced with these problems, we are tempted to isolate ourselves and withdraw into a world made up of only our own interests
- ✘ In the face of all this, the Pope reminds us to be remember that God continues to sow abundant “seeds of goodness” in our human family
 - † He calls us to hope
- ✘ Communications and dialogue are key
 - † Technology helps and is a tool but not a solution
 - ◆ Social media
 - ◆ Digital campaigns of hatred, division and destruction
 - † Wisdom and dialogue, using technology, build fraternity
 - ◆ *Together, we can seek the truth in dialogue, in relaxed conversation or in passionate debate. To do so calls for perseverance; it entails moments of silence and suffering, yet it can patiently embrace the broader experience of individuals and peoples. (50)*

τ Chapter Two – A Stranger on the Road

- ✘ First darkness (Chapter One), now Pope Francis leads us to highlight the need to reconsider our priorities on a personal, communal and global level
- ✘ He uses the parable of the Good Samaritan (Luke 10:25-37)
 - † Read this passage using imaginative prayer – see yourself as the victim, the robber, the lawyer, the priest, the Levite, the Samaritan and the innkeeper
 - † Who is my neighbor?
 - ✦ *In the oldest texts of the Bible, we find a reason why our hearts should expand to embrace the foreigner. It derives from the enduring memory of the Jewish people that they themselves had once lived as foreigners in Egypt (61)*
 - † Pope Francis speaks of those on the peripheries, “abandoned on the wayside”
 - † Let’s remember that suffering people do not cause division in the world – they are a symptom
 - ✦ Can we rediscover our vocation as citizens of our country and our world?
 - † Reject a society of exclusion
 - † Difficulties present an opportunity for growth
- ✘ This is a difficult concept to accept, but doesn’t God see a world with no boundaries (borders?)

τ Chapter Three - Envisaging and Engendering an Open World

✘ Pope Francis' teaching about love, which is essential to his approach to fraternity and social friendship.

‡ *The spiritual stature of a person's life is measured by love (92)*

✘ We are continuously called to recognize the dignity of each and every person

‡ The Holy Father calls us to “locate those who are in need, abandoned, ignored, disabled, elderly or of a different race.”

✘ Individualism can lead us to cling to our own idea of common good while the Holy Father asks us to seek universal fraternity focused on the common good without neglecting individual rights

✘ Common goods are for common use, remembering we are stewards, not owners of the world

‡ *Indeed, to claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practice doublespeak (110)*

‡ The challenge becomes how political entities can maintain their identity while at the same time bringing about an open world.

‡ *A love capable of transcending borders is the basis of what in every city and country can be called “social friendship”. (99)*

τ Chapter Four – A Heart Open to the Whole World

- ✘ Here the Pope speaks of the moral and social implications of having a “heart open to the whole world.”
 - ‡ *The true worth of the different countries of our world is measured by their ability to think not simply as a country but also as part of the larger human family. This is seen especially in times of crisis. (141)*
- ✘ He adds, *Complex challenges arise when our neighbor happens to be an immigrant. (129)*
- ✘ Our response to migrating people should be to “welcome, protect, promote and integrate (129)
 - ‡ *Let us realize that as our minds and hearts narrow, the less capable we become of understanding the world around us (147)*
 - ‡ *A living culture, enriched by elements from other places, does not import a mere carbon copy of those new elements, but integrates them in its own unique way (148).*
- ✘ *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. (142)*
- ✘ This should make for some interesting group discussion!

τ Chapter Five – A Better Kind of Politics

- ✘ The Holy Father goes to great lengths to explain the problems with the politics of today
- ✘ Use of political labels like liberal, conservative, right, left and so on leads to categories that exclude and push us to polarization
 - † Anybody felt that in recent years?
- ✘ Pope Francis suggests a way to look at “people”
 - † *To be part of a people is to be part of a shared identity arising from social and cultural bonds.* (158)
 - † The term “people” is a living dynamic, open to growth because differences are welcomed
 - † We are warned against politics totally subjugated to economic forces
 - ‡ Pope Francis says neither the marketplace nor technology can solve every problem
 - † We are asked to seek a political order that has social charity at its soul
 - ‡ Cooperate, coordinate towards a long-term solution
 - ‡ Share best practices
 - ‡ *Only healthy politics, involving the most diverse sectors and skills, is capable of overseeing this process.* (179)

τ Chapter Six – Dialogue and Friendship in Society

✘ The Holy Father explains that authentic dialogue is necessary for building a better world

‡ Dialogue is respectful, strives for consensus and seeks the truth

✘ He calls us to communicate with one another

‡ This does not mean a “feverish” exchange of opinions

‡ All that does is isolated “parallel monologues”

‡ Look beyond individualism and isolation into the light of a more pluralistic, inclusive society

‡ Try to achieve cultural tolerance

‡ More than just putting up with

‡ It is transcending our differences and divisions

‡ This does not mean relativism, which leaves the interpretation of moral values to those in power

‡ We can search for THE truth by identifying the various ways it is manipulated

τ Chapter Seven – Paths of Renewed Encounter

- ✘ Pope Francis calls for peacemakers to forge new paths of healing in our fractured world
- ✘ He asks us to cultivate a “penitential memory”
 - † Accept the past so as to not cloud the future with our regrets
 - † Accepting historical truth allows us to better understand one another
- ✘ We must remember
 - † Every human being has a place in this world
 - † Every person must be recognized as a unique part of God’s creative purpose
- ✘ With this insight, we are called to service
 - † *There is no end to the building of a country’s social peace; rather, it is an open-ended endeavour, a never-ending task that demands the commitment of everyone and challenges us to work tirelessly to build the unity of the nation. (232)*
- ✘ In Catholic Social Teaching we are called to a preferential option for the poor and vulnerable
 - † The Pope reminds that they are our brothers and sisters, not just a nameless multitude

τ Chapter Seven (Continued)

✠ Forgiveness and reconciliation are central themes in Christianity

† Forgiveness does not mean forgetting

✦ *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. (251)*

† *Reconciliation is a personal act, and no one can impose it upon an entire society, however great the need to foster it. (246)*

✠ The Pope speaks of war and the death penalty

† He quotes Saint Pope John XXIII regarding war

✦ *It no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice (Pacem in Terris, 291)*

† Then adds his own comments

✦ *Every war leaves our world worse than it was before. War is a failure of politics and of humanity, a shameful capitulation, a stinging defeat before the forces of evil. (261)*

τ Chapter Seven (Continued)

† He likewise condemns the death penalty

- ✦ *There is yet another way to eliminate others, one aimed not at countries but at individuals. It is the death penalty. Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice. There can be no stepping back from this position. Today we state clearly that “the death penalty is inadmissible” and the Church is firmly committed to calling for its abolition worldwide. (263)*
- ✦ *Here I would stress that “it is impossible to imagine that states today have no other means than capital punishment to protect the lives of other people from the unjust aggressor”. (267)*
- ✦ *The firm rejection of the death penalty shows to what extent it is possible to recognize the inalienable dignity of every human being and to accept that he or she has a place in this universe (269)*
- ✦ *If I do not deny that dignity to the worst of criminals, I will not deny it to anyone. (269)*

τ Chapter Eight – Religions at the Service of Fraternity in Our World

✘ Pope Francis speaks of true religion and emphasizes that only erroneous interpretations of religious text lead to terrorism

‡ The Church respects the way God works in other religions and rejects nothing of what is true and holy in them

‡ All religions are invited to enter into a journey of peace, thereby guaranteeing religious freedom for all

‡ There is a particular role for the Catholic Church to play

✦ *It is true that religious ministers must not engage in the party politics that are the proper domain of the laity, but neither can they renounce the political dimension of life itself, which involves a constant attention to the common good and a concern for integral human development . . . [The Church] does not claim to compete with earthly powers, but to offer herself as “a family among families, this is the Church, open to bearing witness in today’s world, open to faith hope and love for the Lord and for those whom he loves with a preferential love. A home with open doors. (276)*

✘ The Holy Father finally makes an appeal for peace, justice and fraternity and refers to Blesses Charles de Foucauld

‡ *Blessed Charles directed his ideal of total surrender to God towards an identification with the poor, abandoned in the depths of the African desert. In that setting, he expressed his desire to feel himself a brother to every human being and asked a friend to “pray to God that I truly be the brother of all”. He wanted to be, in the end, “the universal brother”. Yet only by identifying with the least did he come at last to be the brother of all. May God inspire that dream in each one of us. Amen. (287)*

τ The Pope concludes his letter with two prayers – I leave them to you to pray

A Prayer to the Creator

Lord, Father of our human family,
you created all human beings equal in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of renewed encounter,
dialogue, justice and peace.

Move us to create healthier societies
and a more dignified world,
a world without hunger, poverty, violence and war.

May our hearts be open
to all the peoples and nations of the earth.

May we recognize the goodness and beauty
that you have sown in each of us,
and thus forge bonds of unity, common projects,
and shared dreams. Amen.

An Ecumenical Prayer

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.

τ Questions

✘ Chapter One

- † *Wisdom is readily perceived by those who love her and found by those who seek her* (Wisdom 6:12); What role does Sister Wisdom play in building fraternity and hope in our world?
- † How has the pandemic impacted you and your sense of community?

✘ Chapter Two

- † How might expanding the notion of neighbor affect some of the issues we deal with today?
 - ◆ Homelessness
 - ◆ Immigration
 - ◆ Health care
- † Who are the modern thieves who victimize those abandoned by the wayside? How can we confront them?

✘ Chapter Three

- † What keeps us from a more open world?
- † How can political entities maintain their identity while at the same time bringing about an open world?
- † In what ways can we as a fraternity put human dignity at the center of our individual social and economic life?

✠ Chapter Four

- † Could we support simplifying the immigration process in the US?
- † How could we, as a fraternity, help immigrant families?
 - ✦ Housing
 - ✦ Bank accounts
 - ✦ Sponsorships

✠ Chapter Five

- † Here let's use the questions the Holy Father has asked us to ask ourselves:
 - ✦ *At times, in thinking of the future, we do well to ask ourselves, "Why I am doing this?", "What is my real aim?"*
 - ✦ *For as time goes on, reflecting on the past, the questions will not be: "How many people endorsed me?", "How many voted for me?", "How many had a positive image of me?"*
 - ✦ *The real, and potentially painful, questions will be, "How much love did I put into my work?" "What did I do for the progress of our people?" "What mark did I leave on the life of society?" "What real bonds did I create?" "What positive forces did I unleash?" "How much social peace did I sow?" "What good did I achieve in the position that was entrusted to me?"*

✠ Chapter Six

- † Have you ever experienced a culture of encounter? Or exclusion?
- † How can we get to know a culture other than our own?
- † What would it look like to cultivate an inclusive culture in your neighborhood? In our community?

✠ Chapter Seven

- † Saint Francis respected all people while speaking the truth to everyone. How can we do that?
- † What do you think about Pope Francis' comments on war and the death penalty?

✠ Chapter Eight

- † If the goal of dialogue is to establish friendship, peace, and harmony, how can we, as a community and individually, establish these values within ourselves and our community and thus become people of authentic dialogue?
- † Have you had an encounter with someone of another faith that made you feel we are “brothers and sisters all?” How can you precipitate such an encounter?