

FRATELLI TUTTI -

Encyclical letter of Pope Francis

Fratelli Tutti means “Brothers and Sisters
All” words of St. Francis,
Proposing to them a new
way of life
in fraternal openness.

After **St. Francis** visited SULTAN Malik-e-
Kamil, in Egypt proposing the same
on a inter-country and inter-faith
basis. (Fratelli Tutti 1)



The Mother of the Church

- POPE FRANCIS was inspired by his visit with the Grand IMAN Ahmad Al-Tayyeb and by Orthodox PATRIARCH Bartolomew in a



reflection born of dialogue.

This social encyclical by Pope Francis hopes to establish a **NEW VISION OF Fraternity & social friendship**. It is an invitation to dialogue among all people of good will. (F. T. 5)

**Pope Francis leader of
1.2 Billion Catholics**

**Patriarch Bartolomew
leader of 400 million
Orthodox Catholics**

FOR ADVENT STUDY USE

- Each Chapter will begin with a **SCRIPTURE QUOTE** taken from the readings for the Sundays of Advent.
- Each chapter will end with a **QUESTION** for personal reflection or for group dialogue.
- -----
- *“He shall judge between nations, and set terms for many peoples. They shall beat their swords into plowshares and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again. House of Jacob, come, let us walk in the light of the Lord!” (Isaiah 2, 4)*

- CHAPTER ONE- *Dark Clouds Over a Closed World* - Trends
- Shattered Dreams:
- Decades of wars and disasters, aggressive nationalism, selfish ideologies, a globalism of “*divide and conquer*”. (F. T. 10)
- The end of historical consciousness:
- A kind of limitless consumption and expressions of individualism.
- New forms of cultural colonization. (F. T. 13)
- Lacking a plan for everyone:
- Victory consists in eliminating one’s opponents. ***We NEED to think of ourselves more as a single family in a common home.***
(15)

- **A “Throwaway” World:**
- Persons are no longer seen as a value to be cared for & respected.
- What is thrown away are the elderly, cruelly abandoned. (18)
- Racism continues to shame us; social progress is not real.
- Wealth has increased together with inequality. Poverty must be understood in the context of opportunities available. (20)
- **Insufficiently Universal Human Rights:**
- Human rights are not equal for all.
When the dignity of the person is respected their actions develop the common good. (22)

- WOMEN possess the same dignity and rights as men.
- We say this but our decisions and actions tell another story.
- Modern slavery exists when a person is treated as an object.
- Trafficking in persons is a contemporary form of slavery.
- To eliminate this phenomenon requires a **global effort**.

- **Conflict and Fear:**
- Wars, terrorist attacks, racial and religious persecution abound. Violence has become so common as to constitute a “**real third world war fought piecemeal.**” (25)

- **Globalization and Progress Without a Shared Roadmap:**
- Iman Ahmad and Pope Francis acknowledge positive advances in science, technology, medicine industry and welfare.
- Also there is the negative moral deterioration and a weakening of spiritual values and responsibility. (29)

- In the face of arms buildups, political crisis, the death of millions of children from poverty and hunger and millions of refugees ***there is SILENCE on the international level.***
- Isolation and withdrawal are not ways to restore HOPE.
- What is needed is a culture of encounter.

- **PANDEMICS AND OTHER CALAMITIES IN HISTORY**
- Covid-19 revived the sense that we are a global community. As brothers and sisters of one another we are saved together.
- We are all connected and are challenged to rethink our lifestyles.
- The pandemic may enable us to move toward a new lifestyle.
- We must create a community of belonging and **solidarity**.
- We must recognize our obsession with a consumeristic lifestyle that can only lead to violence.



LIVE SIMPLY
SO THAT
OTHERS
MAY
SIMPLY
LIVE.

—MOTHER THERESA

- ▶ An Absence of Human Dignity on the BORDERS:
- ▶ Populist political regimes maintain that an influx of migrants is bad.
- ▶ We fail to realize that many migrants have fled from war, persecution and catastrophes. People have a RIGHT not to emigrate.
- ▶ There is a loss of the sense of responsibility for our brothers and sisters on which civil society is based.
(37)
- ▶ Religious heritage affirms the centrality of the human person.

- **The Illusion of Communication:**

- Privacy scarcely exists due to constant surveillance.
- Digital campaigns block interpersonal relationships, friendships and stable interactions that do not build a sense of community. (42)

- **Information Without Wisdom:**

- True wisdom demands an encounter with reality forming likes and dislikes choosing with whom we wish to share our world.
- We gain the ability to LISTEN to others. We must not lose this ability.
- ***St Francis heard the voice of God, the voice of the poor and the voice of nature.*** He made of them a way of life. (47)

- Virtual networks isolate us from the real world.
- The frenzy of texting is becoming a new lifestyle.
- Building FRATERNITY can only be undertaken by spirits that are free and open to authentic encounters.

- **Forms of Subjection and self-contempt:**
- Economically prosperous countries can develop a desire to imitate others, copying and consuming in place of creating.
- This may lead to destroying self-esteem and be dominated by others.
- There is no worse alienation than to feel uprooted, belonging to no one. (51)

- **HOPE:**

- Francis wants to discuss
- many new paths of hope.
- I invite everyone to renewed
- hope, something deeply
- rooted in every human heart.
- (54)



Environmental and Peace Fair near St. Martin Parish in La Mesa

- QUESTIONS: For Chapter One

DARK CLOUDS OVER A CLOSED WORLD

- **1- What evidences do you see of a lack of fraternity in our culture and in our world?**
- **2- What influence has COVID-19 had on our need for a national and global fraternity?**

- SCRIPTURE QUOTE for Chapter Two:

- **A STRANGER ON THE ROAD**

- *“Do this because you know the time ; it is the hour now for you to wake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us throw off the works of darkness, and put on the armor of light; Let us conduct ourselves properly as in the day, not in orgies and rivalry.”*

(Romans 13, 11-13)

- CHAPTER TWO: **A Stranger on The Road**
- This whole chapter is devoted to the **PARABLE** of the Good Samaritan.
- Jesus asked: Who is my neighbor? They replied: *The one who showed MERCY.* Jesus said: **“Go and do likewise.”** (Lk. 10 25-37) 956)
- Cain killed Abel. When asked: Where is your brother responded: *“Am I my brother’s keeper.”* God leaves no room for justification of indifference. God wants a culture where we care for one another.
- The commandment is to *“Love your neighbor as yourself”*
- *The **Jewish tradition** expressed a negative command: “Do NOT do to others what you would not want them to do to you.” (55)*

- **The New Testament** Christian tradition expressed a positive command
“DO to others as you would have them do to you.” (60)

FRATERNAL LOVE echoes throughout the New Testament: *“The whole law is summed up in a single commandment, ‘You shall love your neighbor as yourself.’” (Gal. 5, 14)*

Love enables us to create one great (global) family. The Samaritan gave the victim his TIME and provided for him.

In our society we often have NO time for other people’s problems.

A society that seeks prosperity, but turns its back on suffering is an unhealthy society.

(“We can judge a country by how it treats the least in its midst.”)

(John Fitzgerald Kennedy.)

- **A Story Constantly Retold:**
- The decision to include or exclude the least, the vulnerable among us can serve as a criterion for judging every economic, political, social and religious project. (69)
- All of us are, or have been, like each of the characters in the parable.
- Will we take the time to help another get up?
- The story of the Good Samaritan is constantly being retold.
- Francis encourages us to restore dignity to the suffering and so to build a society worthy of the name.



- Belief in God and the worship of God are not enough.
- In our culture it is fashionable to look at those who suffer without touching them.
- **Starting Anew:**
- Today provides an opportunity to lift up the fallen starting at local levels. (77)
- **Neighbors Without Borders:**
- We make ourselves neighbors to others.
- The G. Samaritan crossed all cultural and historical barriers. (80)

- **The Plea of the Stranger:**
- Jesus says in Mt. 25, 35 *“I was a stranger and you welcomed me.”*
- Christians recognize Jesus in each of our abandoned brothers.
- There are still some who allow their faith to support varieties of narrow and violent nationalism, xenophobia and contempt and mistreatment of those who are different.
- The fraternal dimension of our spirituality insists on the **alienable dignity of each person.** (84)

- QUESTIONS for reflection or discussion for Chapter two:
- 1- What does the parable of the Good Samaritan teach s about how to learn and practice fraternity and solidarity in our community and in our culture.
- 2- The scripture quote from Romans tells us that now is the time to wake from sleep.
- In what sense does this apply to me, my community and our society?

Pope Francis with indigenous in the Amazon



- SCRIPTURE QUOTE for the Chapter Three:

- ENVISAGING AND ENGENDERING AN OPEN TOWN:

- *“For as it was in the days of Noah, so it will be at the coming of the Son of Man. In those days before the flood, they were eating and drinking, marrying and giving in marriage, up to the day that Noah entered the ark. They did not know until the flood came and carried them all away. So will it be at the coming of the Son of Man.”*

(Matthew 24, 37-39)

- CHAPTER THREE: Envisaging and Engendering an OPEN WORLD
- Humans find fulfillment in the sincere gift of self to others. (87)

- Moving Beyond Ourselves:
- Love and true friendship can only take root in **hearts open** to growth through relationships with others.
- In the Rule of St. Benedict the pilgrim was to be treated with utmost care and attention.
- The spiritual stature of a person's life is measured by LOVE and remains the criterion about a human life's worth. (88)

- CHAPTER THREE: **Envisaging and Engendering an OPEN WORLD**
- Humans find fulfillment in the sincere gift of self to others. (87)
- Moving Beyond Ourselves:
 - Love and true friendship can only take root in **hearts open** to growth through relationships with others.
 - In the Rule of St. Benedict the pilgrim was to be treated with utmost care and attention.
 - The spiritual stature of a person's life is measured by LOVE and remains the criterion about a human life's worth. (88)

- **Beyond a World of Associates:**

- Some social groups cling to an identity and separate themselves from others.
- A neighbor is one who serves their purpose. (101)

- **Liberty, Equality and Fraternity:**

- FRATERNITY goes beyond respecting individual liberties.
- INDIVIDUALISM does not make us more free, equal or fraternal.
- **Radical individualism is a virus.** (103)

We are meant to live in HARMONY with God, other humans and the earth.



- ▶ A Universal Love that Promotes Persons:
- ▶ Universal fraternity acknowledges the worth of every human person.
- ▶ DIGNITY as human persons has an intrinsic worth that cannot be denied by any country or authority.
- ▶ We NEED civic institutions that look beyond profits and efficiency to concern for individuals and the common good.
- ▶ Universal fraternity ensures that each member is accompanied at every stage of life. (The “fulness of life” Jn.10, 10).
- ▶ The rights of each individual are ordered to the greater good, thus avoiding conflicts and violence. (106)

- **Promoting The Moral Good:**

- Cultivation of **values** strives not simply for material wellbeing but wills the “good of others” (“*benevolentia*”).
- We NEED to return to promoting the good for ourselves and for the whole human family. (112)

- **The Value of Solidarity:**

- Solidarity as a moral virtue requires education- first of all in families but also teachers and communicators.
- Solidarity is expressed in SERVICE, caring for the vulnerable.
- We serve **people, not ideologies.** (114)

▶ Promoting The Moral Good:

- ▶ Cultivation of **values** strives not simply for material wellbeing but wills the “good of others” (“*benevolentia*”).
- ▶ We NEED to return to promoting the good for ourselves and for the whole human family. (112)

▶ The Value of Solidarity:

- ▶ Solidarity as a moral virtue requires education- first of all in families but also teachers and communicators.
- ▶ Solidarity is expressed in SERVICE, caring for the vulnerable.
- ▶ We serve **people, not ideologies.** (114)

LIVE SIMPLY and ENJOY FAMILY LIFE.



- ▶ Private property can only be considered a secondary natural right.
- ▶ Rights Without Borders:
- ▶ Development must NOT aim at the amassing of wealth by a few. (121)
- ▶ Free enterprise can NOT supersede the rights of peoples and the dignity of the poor.
- ▶ *“If we make something our own, it is only to administer it for the good of all.” (L. S. 100)*
- ▶ Business activity is essentially a noble vocation.

- ▶ The Rights of Peoples:
- ▶ The common destination of the earth's goods also applies to nations.
- ▶ Each country belongs to the foreigner, as the territory's goods must not be denied to a needy person.
- ▶ There are fundamental rights that precede any society because they flow from the dignity granted to each person by the Creator.
- ▶ We are speaking about a new network of **international relations**.
- ▶ The ETHICS of international relations recognizes not only the rights of individuals, but also social rights and the rights of peoples-all arising from our inalienable **human dignity**. (124-127)

- We should aspire to a world that
- PROVIDES land, housing and work for ALL.

- This is the path of peace based on a global ethic of solidarity.
Shaped by interdependence in
- the whole human family.



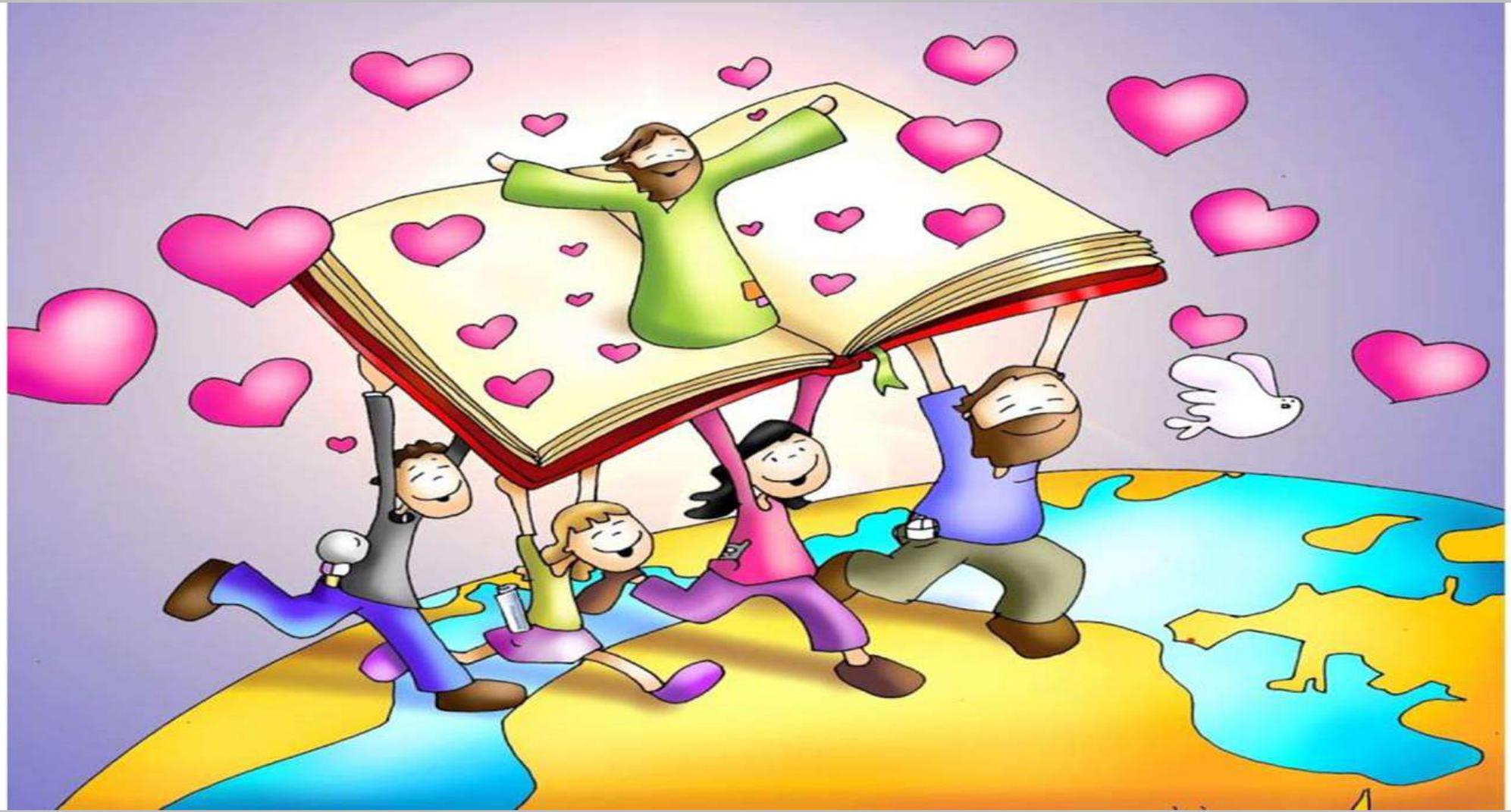
- QUESTIONS for reflection or discussion of Chapter Three:
- **ENVISAGING AND ENGENDERING AN OPEN WORLD:**
- 1- What practices can we contribute to exemplify and then advocate for an open world that promotes the good of others?
- 2- In what ways does the description of the times before Noah apply to our times that Pope Francis called a “consumerist or a throwaway culture”.

- SCRIPTURE QUOTE for reflection on Chapter Four:
- **A HEART OPEN TO THE WHOLE WORLD:**
- 1- *“Be patient, therefore, brothers and sisters, until the coming of the Lord.” (James 5, 7)*
- *“Repent, for the kingdom of heaven is at hand.” (Matthew 3, 2)*

- ▶ CHAPTER FOUR - A Heart Open to the Whole World
- ▶ Borders and their Limits:
- ▶ Our response to the arrival of migrating persons can be summarized by 4 words: **welcome, protect, promote and integrate.**
- ▶ There are a series of STEPS in response to those fleeing grave humanitarian crises: visas, housing, services, documents, education, freedom of movement and religion.
- ▶ The concept of **citizenship** is based on equality of rights and duties where all enjoy justice.
- ▶ “Full citizenship” excludes the term “minorities” or feelings of isolation or hostility. (129-132)

- ▶ Migration has repercussions on the entire international community.
- ▶ Our response is a form of **global government** of movements of migration.
- ▶ We also promote development of their countries of origin through policies inspired y solidarity.
- ▶ **Reciprocal Gifts:**
- ▶ Francis urges **young people** not to play in the hands of those who would set them against other young people.
- ▶ We **NEED** to communicate, to discover the gifts of each person and grow in mutual respect.
- ▶ **Latino** culture can greatly enrich the united States. (133)

- The **WEST** can discover in the East remedies for spiritual and religious maladies.
 - The **EAST** can find ways in the West to help free it from weakness, division and scientific and technical decline.
 - **A Fruitful Exchange:**
 - We NEED an awareness that we are **all saved together** or no one is saved (example = COVID-19).
 - Interconnected by globalization we NEED to attain a **global juridical, political and economic order** for the development of all people in solidarity.
 - This implies creating wealth for all and giving poor nations a voice.
- (137)



- ▶ **A Gratuitousness Open to Others:**
- ▶ **Gratuitousness** is the ability to DO some things simply because they are good.
- ▶ Countries of our world are also part of the larger human family.
- ▶ **Local and Universal:**
- ▶ We NEED to have a global outlook to save ourselves from petty provincialism. (143)
- ▶ **Local Flavor:**
- ▶ True ENCOUNTER can accept the gift the other brings and offer an authentic gift of my own. (143)

- ▶ The larger perspective shows that “*The global need not stifle , nor the particular prove barren.*” (145)
- ▶ A Universal Horizon: (146)
- ▶ There is a kind of **local narcissism** born of a certain insecurity and FEAR of the other.
- ▶ A healthy culture is welcoming by its nature; “*a culture without universal values is not truly a culture.*” (146)
- ▶ It is a love of one’s native land and of belonging to the larger human family.
- ▶ Each group becomes part of the universal communion and there discovers its own beauty. (149)

- ▶ Starting With Our Own Region:
- ▶ Openness to the world means to be open to one's neighbor within a family of nations.
- ▶ There is NEED for a process of education that promotes the value of love.
- ▶ The spirit of individualism affects relations between countries.
- ▶ It permits a viewing of others as competitors or enemies.
- ▶ *“Today, no state can ensure the common good of its population if it remains isolated.” (151)*

- QUESTIONS for Reflection or group discussion for Chapter IV
- 1- What was Jesus' description in Matthew 25 and John 10, 10 for creating an open heart to the whole world.
- 2- Advent is a time to prepare to bring Christ into our life by making some changes-

Do you think that the discipline we are asked to follow during this time of the pandemic COVID-19 suggest new ways you can make changes to your lifestyle?

#ParisAgreement



PARIS2015

▶ CHAPTER FIVE A BETTER KIND OF POLITICS

▶ A global community of fraternity is based on a politics that serves the common good.

▶ Forms of Populism and Liberalism:

▶ The words “populism” and “populist” have become a source of polarization.

▶ Expressing a view is categorized by either unfairly being discredited or praised to the skies. (154)

- SCRIPTURE QUOTE for Chapter Five

- **A BETTER KIND OF POLITICS**

- *“May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify God.”*

(Rom. 15, 5-6)

- Democracy is the notion of “**government by the people**”.
- Men and women are capable of shared goals that transcend their differences- it becomes a collective aspiration.
- These factors are behind the words “people” and “popular”.
(From the Hispanic culture came the expression
“The people united will never be defeated.”)
- To be part of a people is to be part of a shared identity arising from social and cultural bonds.
- Irresponsible populism is concerned only about short-term advantage
- Eliminating inequality requires using every person’s and region’s potential to achieve a sustainable equality. (157)

- ▶ The biggest issue is dignified employment.
- ▶ There is no **poverty** worse than taking away the dignity of work.
- ▶ The finest help to the poor is a path to a life of dignity. (162)
- ▶ **The Benefits and Limits of Liberal Approaches:**
- ▶ Individualistic liberal approaches see society as the sum of coexisting or competitive interests.
- ▶ Those who defend the rights of the vulnerable are often viewed as populists
- ▶ Charity (or love) unites both dimensions. (163)
Private life cannot exist unless it is protected by public order.

People's Climate March, Washington, D.C.

April 29, 2017



- Everything depends on our ability to see the need for a change of heart, attitudes and lifestyles. (166)
- Human weakness is the tendency toward concern only with myself.
- Weakness or “concupiscence” can be overcome with the help of God.

- **The marketplace** or the dogma of neoliberal faith cannot resolve every problem.
- **Neoliberalism** proposes the “spillover or trickle down” as the only solution to society’s problems.
- It does NOT resolve inequality without internal forms of solidarity and trust which often in today’s culture has ceased to exist.
- We must put HUMAN DIGNITY back at the center. (168)

- ▶ An integral human development goes beyond a social policy *for* the poor that is not *with and of* the poor.
- ▶ If the people are left out, democracy atrophies. (169)
- ▶ International Power:
- ▶ The crisis of 2007-08 provided an opportunity to develop a new economy but did not rethink the outdated criteria. (170)
- ▶ The **actual strategies** foster greater individualism and increase freedom for the truly powerful.
- ▶ JUSTICE is giving to each his own based on an effective distribution of power. (171)

- ▶ The 21st century is witnessing a weakening of the power of nation states due to transnationals.
- ▶ **World authority** regulated by law should promote effective world organizations and provide for the global common good. (172)
- ▶ P. Francis points out the **NEED** for a reform of the **Charter of the U. N.**
- ▶ The family of nations needs to acquire real teeth.
- ▶ The international community is a juridical community founded on the sovereignty of each member state.
- ▶ The rule of law based in justice is essential to universal fraternity. (173)



Pope Francis addresses a plenary meeting of the United Nations Sustainable Development Summit 2015 at United Nations headquarters in Manhattan, New York, Sept. 25. Photo by Mike Segar/Reuters

- Shared goals are needed to assure the observance of norms.
- Members and leaders need to avoid the temptation to appeal to the *law of force* rather than the *force of law*. (174)
- **Multinational agreement** guarantee the promotion of the universal common good.

- **Social and Political Charity:**
- Politics must not be subject to the economy nor the paradigm of technology (LS 189). (All must be subject to ethics)
- True “statecraft” is based on high principles and the long term common good. (176-8)

- Global society is suffering from grave structural deficiencies.
- A healthy politics is capable of overseeing this process- an economy that is an integral part of a political, social, cultural and popular program directed to the common good. (179)

- **Political Love:**
- Political charity is one of the highest forms of charity since it seeks the common good.
- Each of us is fully a person when we are part of a people. (180-82)
- **Effective Love:**
- Social love is something all of us can feel called and capable of contributing to building a new world. (183)

▶ **The Exercise of Political Love:**

- ▶ Love that is “*elicited*” comes from charity directed to individuals.
- ▶ A “*commanded*” love spurs people to create sound institutions and just regulations.
- ▶ Another love strives to organize to **protect one’s neighbor** from falling into poverty.
- ▶ A politician builds a bridge, creates a job is a lofty form of charity because it ennobles another to become politically active. (186)
- ▶ **Sacrifices born of Love:**
- ▶ The spiritual heart of politics is a preferential love to a person in need.
- ▶ The authentic spirit of politics enables the dignity of others. (187)

POPE FRANCIS VISITS AMERICA

New York

... scheduling as he passes through National Statuary Hall en route to his speech.



Francis makes history as the first pontiff to address a joint meeting of Congress.

- ▶ Politicians are doers, protecting the dignity of a human person.
- ▶ The globalization of basic human rights includes **food, shelter** and **health care**. These things are essential, cannot be deferred.
- ▶ Iman Ahmad & P. Francis call leaders of international policy to spread the culture of tolerance and of living together in peace. (188-9)
- ▶ Fruitfulness Over Results:
- ▶ The modern world trends away from treating each unique being as a person.
- ▶ Loving the most insignificant of human beings as a brother cannot be considered a waste of time. (193)

- QUESTIONS for Chapter Five **A BETTER KIND OF POLITICS**

- 1- After witnessing much partisanship, COVID-19, and racism:

What are the elements Pope Francis points to for bringing about a better kind of politics for each of us to use and ask of our elected representatives?

2- Do you feel that your faith and the scriptures you read or hear at Mass are a real stimulus to endure divisions and live in harmony with others?

- SCRIPTURE QUOTES for Chapter Six

DIALOGUE AND FRIENDSHIP IN SOCIETY

“Be doers of the word and not just hearers of the word and not a doer, he is like a man who looks at his own face in a mirror. He sees himself, then goes off and promptly forgets what he looked at.”

(James 1, 22-24)

- **CHAPTER SIX Dialogue and Friendship in Society**

- All these things are summed up in one word DIALOGUE if we want to encounter and help one another. (198)
- Social Dialogue For A NEW CULTURE:
- Dialogue is the readiness to give and receive; not just a feverish exchange of opinions on social networks. (199)
- The media's noisy potpourri of facts lets everyone cling stubbornly to his or her own ideas considering everyone else is wrong.
- The lack of dialogue means that individuals or groups are concerned with the benefits of power. (202)

▶ Building Together:

- ▶ Authentic social dialogue admits that others have a contribution to make. Differences are creative.
- ▶ We grow with the ability to grasp the significance of what others say.
- ▶ We NEED interdisciplinary communication with other sciences and disciplines.
- ▶ The internet offers immense possibilities for encounter and solidarity.
- ▶ Communications and encounters guide us in the pursuit of the whole truth. (203-5)

Meeting of Popular Organizations in Bolivia 2017.



▶ The Basis of Consensus:

- ▶ When the culture itself is corrupt and valid principles are no longer upheld, LAWS can only be seen as arbitrary impositions.
- ▶ LAW is the result of reflection and wisdom that each human is sacred and inviolable.
- ▶ Solid foundations are provided with certain truths that are unchanging and as true now as in the past- **universal values**.
- ▶ Individualism and relativism allow the truth to be imposed by the powerful or the clever.
- ▶ With moral norms prohibiting intrinsic evil there are no exceptions or privileges exceptions. (206-9)

- ▶ Our culture allows for reduction of ethics and politics to physics, only a calculus of benefits and burdens.
- ▶ In the end it is the imposition of the law of the strongest prevails.
- ▶ **Consensus and Truth:**
- ▶ Certain fundamental TRUTHS must always be upheld.
- ▶ They rise above consensus, but our understanding can increase through dialogue.
- ▶ The dignity of others has intrinsic worth and an objective truth.
- ▶ As believers we are convinced that human nature, created by God is the source of ethical principles. (211-14)

- **A New Culture:**

- Life is the **art of encounter**, transcending our differences and divisions.
- Each of us can learn something from others, including those on the peripheries. (215)

- **Encounter That Becomes Culture:**

- A **culture of encounter** means that we as a people build bridges as a way of life.
- Integrating differences guarantees a genuine and lasting PEACE. (216)



A Muslim, a Catholic and a Jewess panel with Dr. Ramanathan.

- **The Joy of Acknowledging Others:**
- Other people have a RIGHT to be themselves and to be different.
- When one part of society exploits another it will erupt in VIOLENCE.
- Liberty, equality and fraternity apply to everyone.
- Intolerance and the lack of respect for indigenous cultures is a form of violence.
- A cultural covenant shows respect for diversity and social integration for all.
- We have to stand in the place of others if we are to understand their motivations and concerns. (218-21)

- QUESTIONS for Chapter Six **DILOGUE AND FRIENDSHIP IN SOCIETY**
- 1- Dialogue has often been difficult with COVID-19 when we are not with others in a group.
- What practices do we need to consider to bring us together in real dialogue or an fruitful encounter?
- 2- What are the times when you have felt that your speech or action was living a phrase or the sentiment of the gospel?

- SCRIPTURE QUOTE for Chapter Seven

PATHS OF RENEWED ENCOUNTER

“Say to the fearful of heart: Be strong, do not fear! Here is your God, he comes with vindication; With divine recompense he comes to save you. Then the eyes of the blind shall see, and the ears of the the deaf be opened.”

(Isaiah 35, 4-5)

- CHAPTER SEVEN **PATHS OF RENEWED ENCOUNTER**

- Starting Anew From The Truth: (226-7)

- Truth is an inseparable companion of justice and mercy.

- Truth means telling and confessing what happened.

- Every act of violence against a human is a wound in humanity's flesh.

- **The Art and Architecture of Peace:**

- The path to peace is getting people to work together around shared objectives that serve the common good.

- **Peace** can be achieved only when we strive for justice through dialogue. (228)

- A basic sense of belonging works to overcome our divisions. Every person needs to feel at home like in a family.
- Negotiation is necessary for shaping paths to peace.
- The **architecture** of peace allows institutions to contribute from their area of expertise.
The **art** of peace allows for the involvement of ordinary people.
- We NEED to keep the **human person** and respect for the **common good** at the center of all political, economic and social activity.
- Latin America wants to move from option FOR the poor to friendship WITH the poor. (229-35)



Location: the North Pole - Date: Earth Day 2016

- **Inequality** makes peace impossible and leads to forms of aggression and ultimately violence.
- When a society is willing to leave a part of itself on the fringes, no political programs or law enforcement can guarantee tranquility.
- **The Value and Meaning of Forgiveness:**
- The Gospel tells us to **forgive** 70 times 7 times and not refuse to forgive.
- The 1st Christian communities showed patience, tolerance and understanding and found favor with the people.
- Christ did insist on FIDELITY in our decision to follow him. (236-7)

- THE CHURCH does not condemn all social conflict.
- Social conflicts will arise and Christians must take a position, honestly and decisively. (240)
- **Legitimate Conflict and Forgiveness:**
- Those who suffer injustice have to defend their RIGHTS to preserve the dignity they have received as a gift from God.
- Harm done to anyone demands **justice**.
Forgiveness does not forbid it but actually demands it.
- No family has a future if the force that unites them is vengeance.
- St. Paul tells us to: ***“overcome evil with good”*** (Rom. 12, 21)
(241-3)

- **The Best Way to Move On:**
- SILENCE can lead to complicity. Unity is greater than conflict. (244-5)
- **Memory:**
- **“Social forgiveness”** must never be demanded. Reconciliation is a personal act, a free and generous decision.
- Reconciliation is expected of a Christian but forgetting is not, nor is it the answer.
- We ask God for the grace to be ashamed of what we humans have done to other humans and to the earth/nature.
- We must never forget past atrocities like the slave trade, ethnic killings, persecutions and the holocaust. (246-49)

**“WHOEVER EATSTHIS BREAD
REMAINS IN ME AND I IN HIM”**



- **Forgiving But Not Forgetting:**

- Forgiveness does not demand forgetting.
- If forgiveness is gratuitous then it can be shown to someone who resists repentance.
- **Justice** is properly sought solely out of LOVE, out of respect for the victims and protecting the common good
- We owe equal respect to every innocent victim. (250-54)

- **War And The Death Penalty:**

- False answers to solve problems and extreme situations are **war** and **the death penalty**. (255)

- **The Injustice of War:**

- *“Deceit is in the mind of those who plan evil, but those who counsel peace have joy.” (Prov. 12, 20)*

- War is the negation of all rights.

There is a NEED to ensure the uncontested **rule of law** by the Charter of the United Nations, a fundamental juridical norm.

- In recent decades, every single WAR has been “justified”.

- The Catechism speaks of the legitimacy of defense by military force, when “rigorous conditions have been met.

- “Preventive” attacks or acts of war that can entail “evils and disorders graver than the evil to be eliminated”. (256-58)

- **Nuclear** weapons have granted war an uncontrollable destructive power.
- We can no longer think of war as a solution. It is very difficult to invoke criteria from earlier centuries to speak of a “just war”.
Never again war! (242)
“We are experiencing a world war fought piecemeal.”
- *Saint John XXIII “no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice”.*
- *CIVILIANS are considered “collateral damage” .*
- *Considering the catastrophic consequences that would follow, nuclear deterrence is inadequate.*
How sustainable is a stability based on FEAR? (258-61)



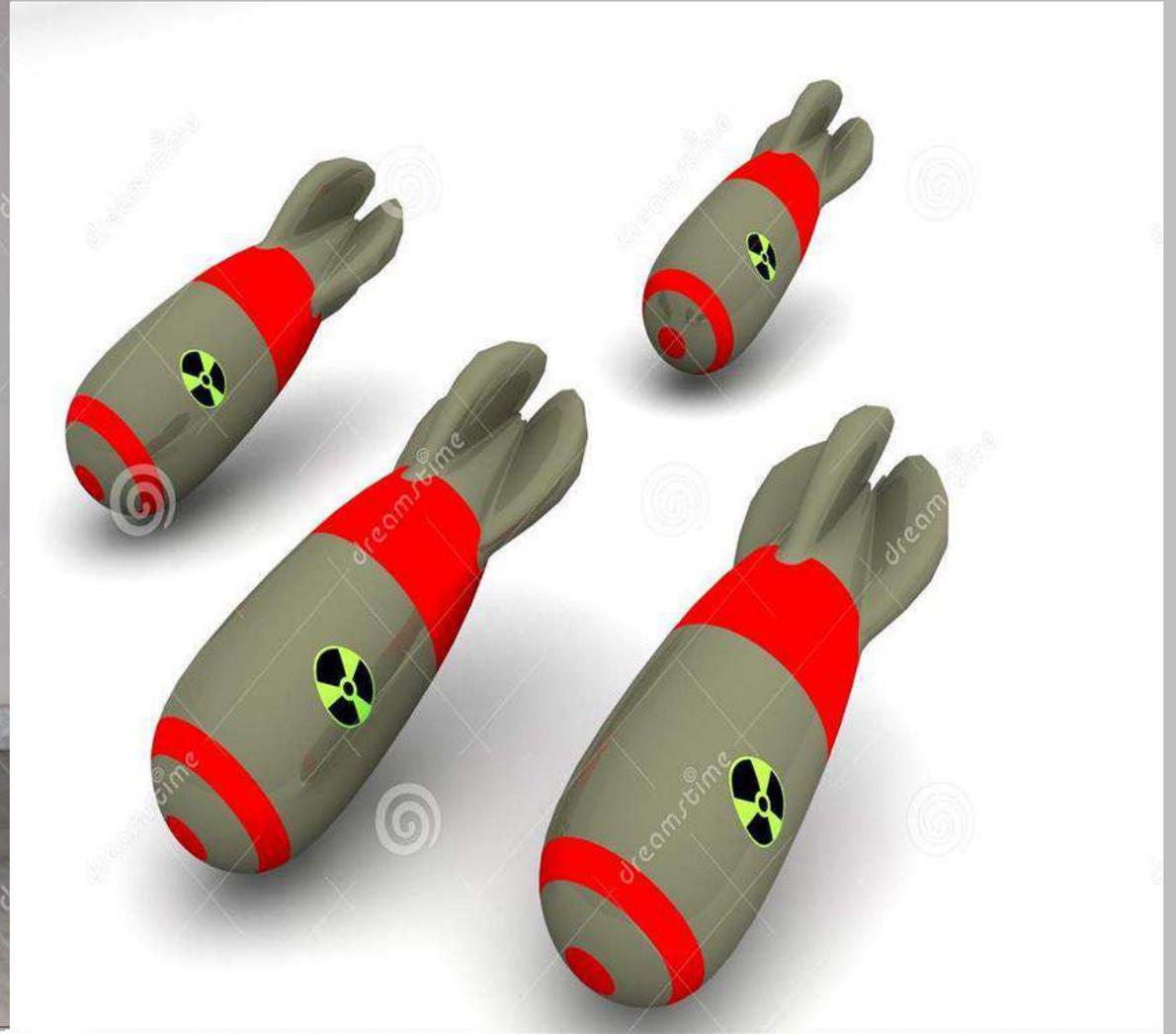
Download from
Dreamstime.com

This watermarked comp image is for previewing purposes only.



ID 20743002

Zuperpups | Dreamstime.com



Download from
Dreamstime.com

This watermarked comp image is for previewing purposes only.



ID 24658496

Michael Manzano | Dreamstime.com

- We NEED to establish a **global fund** that can finally put an end to hunger and favor development. (262)
- **The Death Penalty:**
- Today we state clearly that *“the death penalty is inadmissible”*. (247)
- In the New Testament there is a recognition of the need for authorities to impose penalties on evildoers. (Rom. 13, 4)
- In early centuries **Lactantius** said: “It is always unlawful to put a man to death”.
- **St Augustine** said: *“We don’t not object to your depriving criminals of their freedom. We ask that justice be satisfied without taking their lives or maiming of their bodies.”* (263-65)

- The **firm rejection** of the death penalty shows it is possible to recognize the inalienable dignity of every human being. (269)

**THE POOREST
½ OF The people
Of The Planet
own \$408 Billion
dollars.**



**8 INDIVIDUALS
ALONE OWN
\$428 Billion dollars**

- QUESTIONS for Chapter Seven **PATHS FOR RENEWEDE ENCOUNTER**
- 1- How can we break our silence and work to bring about a fruitful encounter between those who suffer and those who weald power?
- 2- Are there ways we can help, individually or through a group, those who feel fearful of authority, excluded to feel that they have are accepted and can use their voice and contribute their talents?

- SCRIPTURE QUOTE for Chapter Eight

RELIGIOUS AT THE SERVICE OF FRATERNITY IN OUR WORLD

“Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel, which means ‘God is with us’.”

(Matthew 1, 23)

- CHAPTER EIGHT: **Religions at the Service of Fraternity in the World**
- The ultimate foundation:
 - *“If there is no transcendent truth by which man achieves his full identity, then there is no sure principle guaranteeing just relations between people.” (272)*
 - The root of **totalitarianism** is in the denial of the transcendent dignity of the human person. Man is the subject of RIGHTS that no man may violate.
 - One of the most important **CAUSES** of the crises of our world are a desensitized human conscience, prevailing individualism, the deifying of the human person & material values over true principles. (272-75)

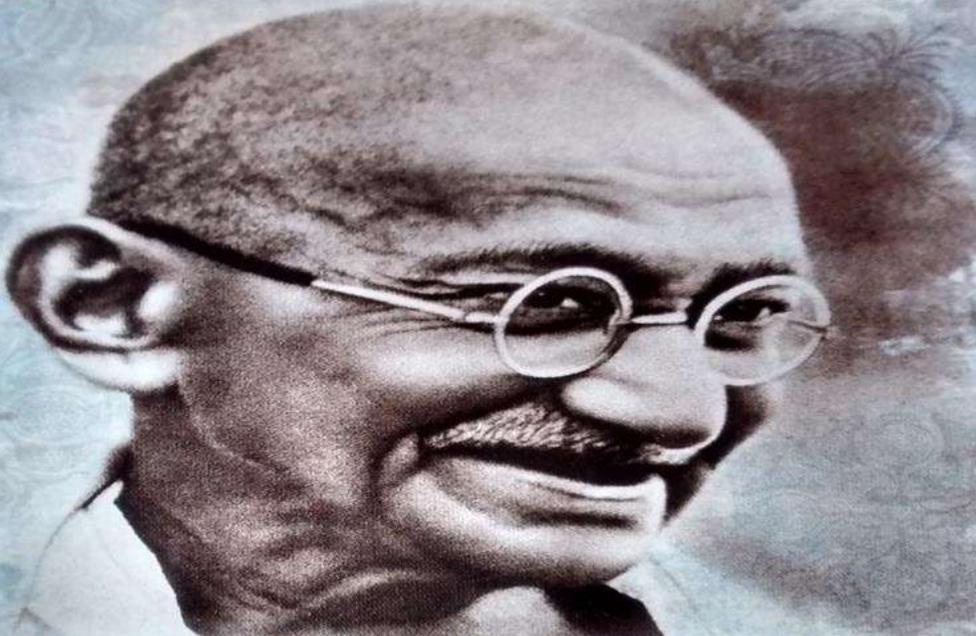
- **THE CHURCH** does not restrict her mission to the private sphere.
- She cannot fail to “reawaken the spiritual energy” that can contribute to the betterment of society.
- Religious ministers cannot engage in partisan politics but also cannot deny the political dimension of life itself.
- She must call constant attention to the **common good**, integral human development and universal fraternity.
- The CHURCH is a home with open doors, a **MOTHER**. She goes forth to build bridges and sow seeds of reconciliation.

(276)

- Christian Identity:

The church esteems the ways God works in other religions.

- The Gospel resonates in every being the joy of compassion; it is the wellspring of human dignity and fraternity.
- Primacy in action is given to **relationships and encounter**, as the vocation of everyone.
- The process of globalization still lacks the prophetic and spiritual contribution of UNITY.
- WE have the **duty** to give witness to the love of God for ALL people by working together in the service of humanity. (277-80)



Seven Deadly Social Sins

Politics without principle
Wealth without work
Commerce without morality
Pleasure without conscience
Education without character
Science without humanity
Worship without sacrifice.

~ Gandhi

sojourners www.sojournal.com



- **Religion and Violence:**
- **Peace** is possible between religions.
- While international crimes threaten world peace, **terrorism** must always be condemned.
- Religious LEADERS are called to be ‘true people of dialogue and artisans of peace. (281-84)
- **An Appeal:**
- I, Francis, and the Grand Iman Ahmad declare that religions must never incite war and hostility and APPEAL for **peace, justice** and **fraternity.** (285)

- I, Francis, felt **INSPIRED** by **St. Francis of Assisi, Martin Luther King, Desmond Tutu, Mahatma Ghandi, and Blessed Charles de Foucauld.** (286)



- QUESTIONS for Chapter Eight

RELIGIONS AT THE SERVICE OF FRATERNITY IN OUR WORLD

1- As an individual and as a member of our church:

What attitudes or practices can be used to bring about greater fraternity in our country and in our world?

2- The Advent and Christmas seasons are usually a time for fraternity:

How can we find safe and practical ways to develop that spirit for ourselves, our families and in our church communities this year?