

FRATELLI TUTTI

**POPE FRANCIS
ON FRATERNITY AND SOCIAL
FRIENDSHIP**



Objectives:

- 1. To introduce the study on Fratelli Tutti.
- 2. To know the place of Fratelli Tutti in our Mission of Justice, Peace and Integrity of Creation.
- 3. To discern the relationship of Fratelli Tutti and the Spirituality of the Heart.





The Encyclicals of Pope Francis

- [Fratelli tutti \(3 October 2020\)](#)
- [Laudato si' \(24 May 2015\)](#)
- [Lumen fidei \(29 June 2013\)](#)

Introduction:

- + "Fratelli Tutti - a new way of life marked by the flavor of the Gospel (St. Francis of Assisi).**
- + A love that transcends the barriers of geography and distance.**
- + Francis felt himself a brother to the sun, the sea and the wind, yet he knew he was even closer to those of his own flesh." (1-2)**

WITHOUT BORDERS (3-8)

- + St. Francis' visit to Sultan Malik-el-Kamil in Egypt transcended differences in origin, nationality, color or religion.**
- + St. Francis did not wage a war of words; he simply spread the love of God.**
- + The motives of Pope Francis in writing this encyclical.**
- + The impact of the pandemic**

I. Dark Clouds over a Closed World

[9 – 55]

+ Shattered Dreams

1. "Opening up to the world" meant "closing it to the exclusive foreign interests."
2. "Integration" meant "disintegration":
"neighbours, not brothers"

3. "End of historical consciousness":
Deconstructionism & cultural colonization

4. "Lacking a Plan for Everyone"

5. "A 'throwaway' world"

6. "Insufficiently universal human rights."

7. "Conflict and Fear"

I. Dark Clouds over a Closed World

[9 – 55]

+ Shattered Dreams

8. "Globalization and Progress Without a Shared Roadmap": globalized indifference

9. "Pandemics and other Calamities in History"

10. "Absence of Human Dignity on the Borders"

11. "The Illusion of Communication"

12. "Shameless Aggression": fanaticism

13. "Information without Wisdom"

14. "Forms of Subjection and Self-Contempt"

15. "HOPE"

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

+ The Context: Old Testament

Gen 4:9: Where is your brother Abel?

Job 31:15: Did not he who made me in the womb also make him? And did not the same one fashion us in the womb?

Lev 19:18: Love your neighbor as yourself.

Tob 4:15: Not to do to others what you would not want them to do to you.

Rabbi Hillel: This is the entire Torah. Everything else is commentary.

Sir 18:13: The compassion of man is for his neighbor, but the compassion of the Lord is for all living beings.

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

+ The Context: New Testament

Matt 7:12: In everything, do to others as you would have them do to you; for this is the law and the prophets.

Matt 5:45: This command is universal since the heavenly Father "makes the sun rise on the evil and on the good."

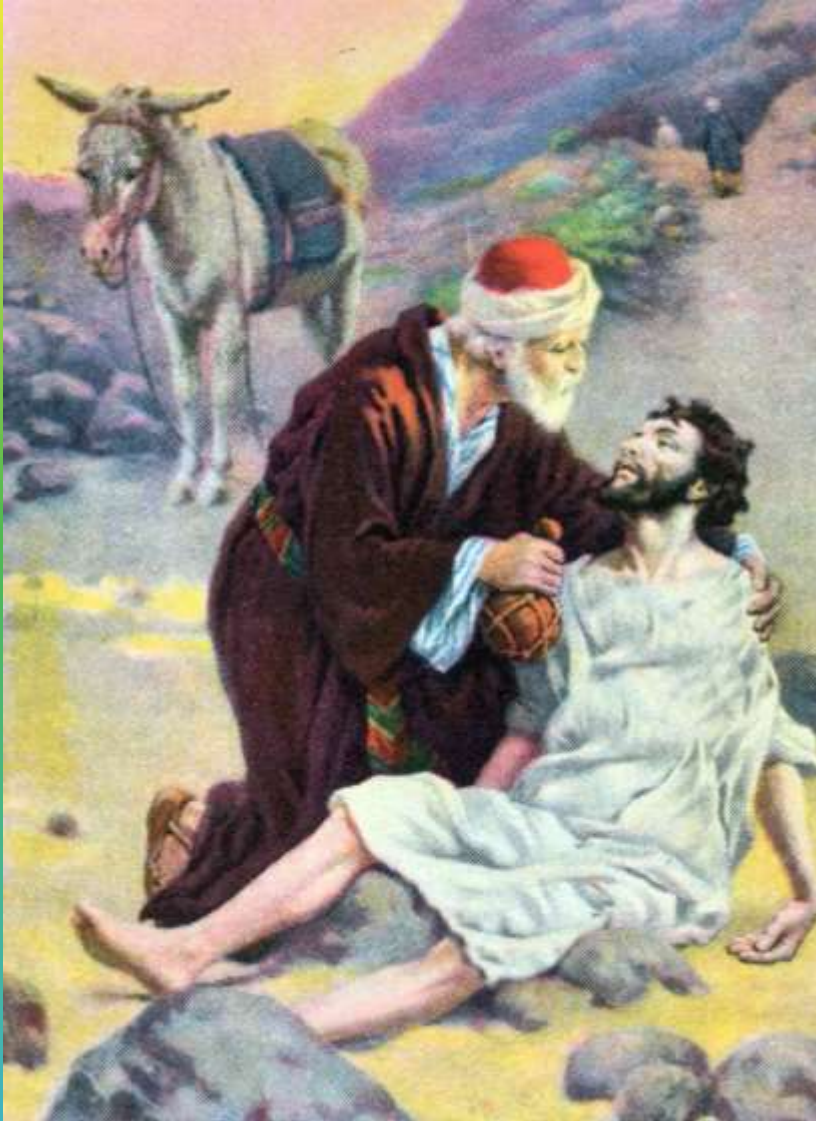
Luke 6:36: Be merciful, just as your Father is merciful.

Other Texts: Fraternal Love

- **Ex 22:21**
- **Ex 23:9**
- **Lev 19:33-34**
- **Deut 24:21-22**
- **Gal 5:14**
- **1 John 2:10-11**
- **1 John 3:14**
- **1 John 4:20**

The call to love could be misunderstood.

Saint Paul, recognizing the temptation of the earliest Christian communities to form closed and isolated groups, urged his disciples to abound in love "for one another and for all" (1 Thess 3:12). In the Johannine community, fellow Christians were to be welcomed, "even though they are strangers to you" (3 Jn 5). In this context, we can better understand the significance of the parable of the Good Samaritan: love does not care if a brother or sister in need comes from one place or another. For "love shatters the chains that keep us isolated and separate; in their place, it builds bridges. Love enables us to create one great family, where all of us can feel at home... Love exudes compassion and dignity".



II. A STRANGER ON THE ROAD: Luke 10:25-37 (56 – 86)

+ Abandoned on the Wayside

People of important positions passed by but lacking in the sense of the common good.

People want to avoid problems.

The Call to rediscover our vocation as citizens of our respective nations and of the entire world, builders of a new social bond.

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

- + 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 neighbors, 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. (67)

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

- + It speaks to us of an essential and often forgotten aspect of our common humanity: we were created for a fulfilment that can only be found in love. We cannot be indifferent to suffering; we cannot allow anyone to go through life as an outcast. Instead, we should feel indignant, challenged to emerge from our comfortable isolation and to be changed by our contact with human suffering. That is the meaning of dignity. (68)

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

A Story Constantly Retold

The Characters of the Story

Starting Anew

Neighbors without Borders

The Plea of the Stranger

- + Robbers can be aided by indifferent passers-by.**
- + The indifference: the poor are beyond the scope of the passers-by.**
- + Belief in God does not ensure that we are living a life pleasing to God.**
- + We are all the characters in the story of the Good Samaritan.**

II. A STRANGER ON THE ROAD:

Luke 10:25-37 (56 – 86)

A Story Constantly Retold
The Characters of the Story
Starting Anew
Neighbors without Borders
The Plea of the Stranger

+ Today, with our developed spirituality and theology, we have no excuses. Still, there are those who appear to feel encouraged or at least permitted by their faith to support varieties of narrow and violent nationalism, xenophobia and contempt, and even the mistreatment of those who are different. Faith, and the humanism it inspires, must maintain a critical sense in the face of these tendencies, and prompt an immediate response whenever they rear their head. (86)

**III. ENVISAGING AND
ENGENDERING AN
OPEN WORLD [87 – 128]**



“Life exists where there is bonding, communion, fraternity; and life is stronger than death when it is built on true relationships and bonds of fidelity. On the contrary, there is no life when we claim to be self-sufficient and live as islands: in these attitudes, death prevails”. (87)

III. ENVISAGING AND ENGENDERING AN OPEN WORLD [87 – 128]

+ Moving Beyond Ourselves

The unique value of love

A Love Ever More Open

Open societies that
integrate everyone

Inadequate understanding
of universal love

+ Beyond a World of "Associates"

Liberty, equality and
fraternity

**A UNIVERSAL LOVE THAT
PROMOTES PERSONS
PROMOTING THE MORAL
GOOD**

III. ENVISAGING AND ENGENDERING AN OPEN WORLD (87 – 128)

**+ The value of
solidarity**

**RE-ENVISAGING THE
SOCIAL ROLE OF
PROPERTY**

Rights without borders

The rights of peoples



124. Nowadays, a firm belief in the common destination of the earth's goods requires that this principle also be applied to nations, their territories and their resources. Seen from the standpoint not only of the legitimacy of private property and the rights of its citizens, but also of the first principle of the common destination of goods, we can then say that each country also belongs to the foreigner, inasmuch as a territory's goods must not be denied to a needy person coming from elsewhere. As the Bishops of the United States have taught, there are fundamental rights that "precede any society because they flow from the dignity granted to each person as created by God".

IV. A HEART OPEN TO THE WORLD

(128 – 153)

All human beings are brothers and sisters...numerous related issues emerge

+ BORDERS AND THEIR LIMITS

129. Complex challenges arise when our neighbor happens to be an immigrant. Ideally, unnecessary migration ought to be avoided; this entails creating in countries of origin the conditions needed for a dignified life and integral development. Yet until substantial progress is made in achieving this goal, we are obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families, and where they can find personal fulfilment.

- + welcome,**
- + protect,**
- + promote**
- + integrate.**

IV. A HEART OPEN TO THE WORLD (128 – 153)

- + in response to those who are fleeing grave humanitarian crises. As examples, we may cite: increasing and simplifying the granting of visas; adopting programmes of individual and community sponsorship; opening humanitarian corridors for the most vulnerable refugees; providing suitable and dignified housing; guaranteeing personal security and access to basic services; ensuring adequate consular assistance and the right to retain personal identity documents; equitable access to the justice system; the possibility of opening bank accounts and the guarantee of the minimum needed to survive; freedom of movement and the possibility of employment; protecting minors and ensuring their regular access to education; providing for programmes of temporary guardianship or shelter; guaranteeing religious freedom; promoting integration into society; supporting the reuniting of families; and preparing local communities for the process of integration. (130)**

IV. A HEART OPEN TO THE WORLD

(128 – 153)

+ RECIPROCAL GIFTS

A fruitful exchange

**A gratuitousness open to others
- the ability to do some things
simply because they are good in
themselves, without concern for
personal gain or recompense.**

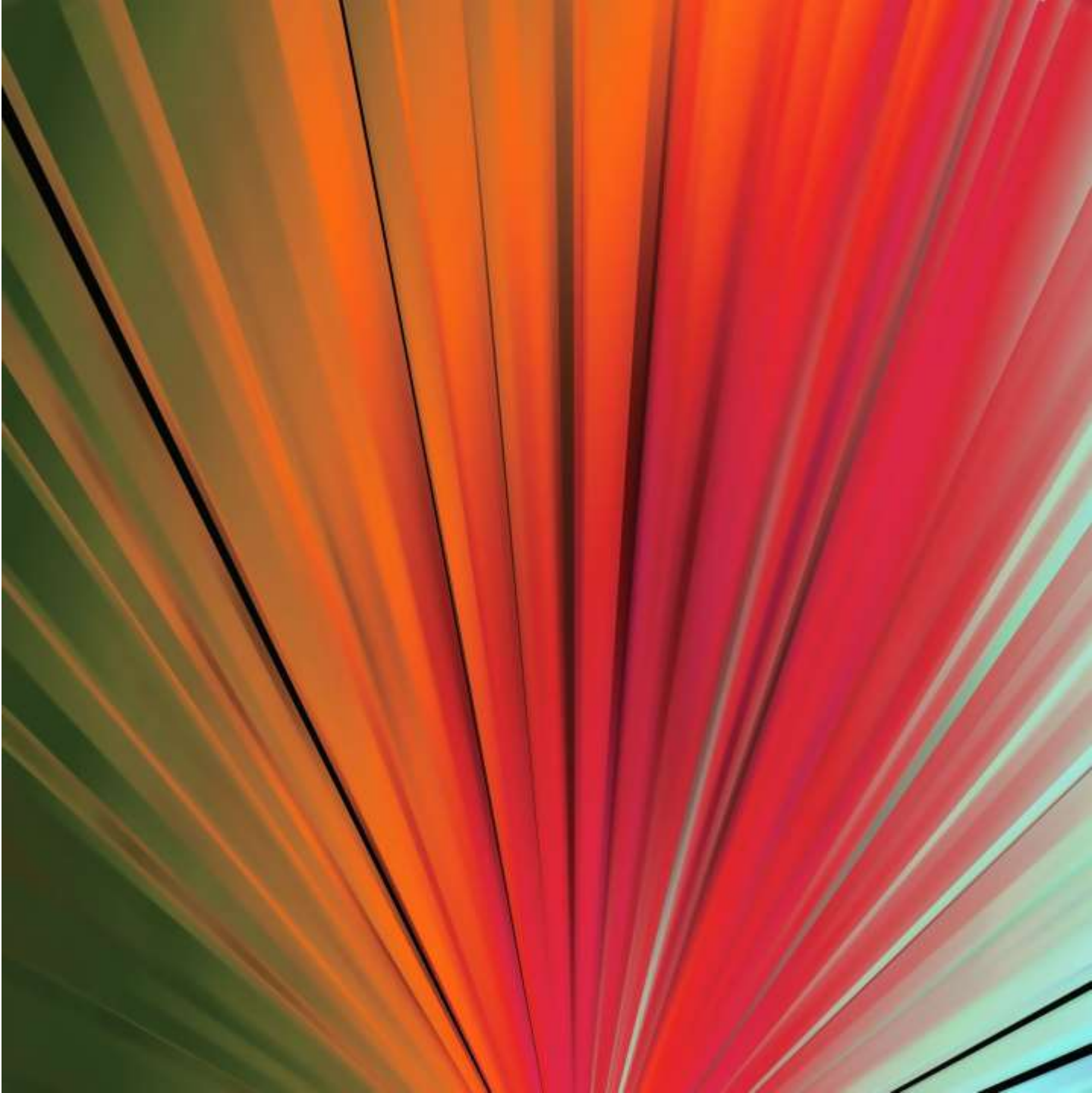
+ LOCAL AND UNIVERSAL

Local Flavor

**A Universal Horizon - global
society is not the sum total of
different countries, but rather
the communion that exists
among them.**

Starting with our region

**V. A BETTER
KIND OF
POLITICS
(154-197)**



V. A BETTER KIND OF POLITICS (154-197)

+ FORMS OF POPULISM AND LIBERALISM

155. Lack of concern for the vulnerable can hide behind a populism that exploits them demagogically for its own purposes, or a liberalism that serves the economic interests of the powerful. In both cases, it becomes difficult to envisage an open world that makes room for everyone, including the most vulnerable, and shows respect for different cultures.

**V. A BETTER
KIND OF
POLITICS
(154-197)**

Popular vs. Populist

**The benefits and limits of liberal
approaches**

INTERNATIONAL POWER

SOCIAL AND POLITICAL CHARITY

The politics we need

Political Love

Effective Love

V. A BETTER KIND OF POLITICS (154-197)

The Exercise of Political Love

- **Sacrifices born of love**
- **A Love that integrates and unites**

FRUITFULNESS OVER RESULTS

194. Politics too must make room for a tender love of others. "What is tenderness? It is love that draws near and becomes real. A movement that starts from our heart and reaches the eyes, the ears and the hands... Tenderness is the path of choice for the strongest, most courageous men and women". Amid the daily concerns of political life, "the smallest, the weakest, the poorest should touch our hearts: indeed, they have a 'right' to appeal to our heart and soul. They are our brothers and sisters, and as such we must love and care for them".



**VI. DIALOGUE
AND
FRIENDSHIP IN
SOCIETY
[198 – 224]**

VI. DIALOGUE AND FRIENDSHIP IN SOCIETY



+ SOCIAL DIALOGUE FOR A NEW CULTURE

Building Together

The BASIS of Consensus

**Consensus and Truth: fact
of reason, conviction of
conscience vs. relativism
(207-210)**

+ A NEW CULTURE

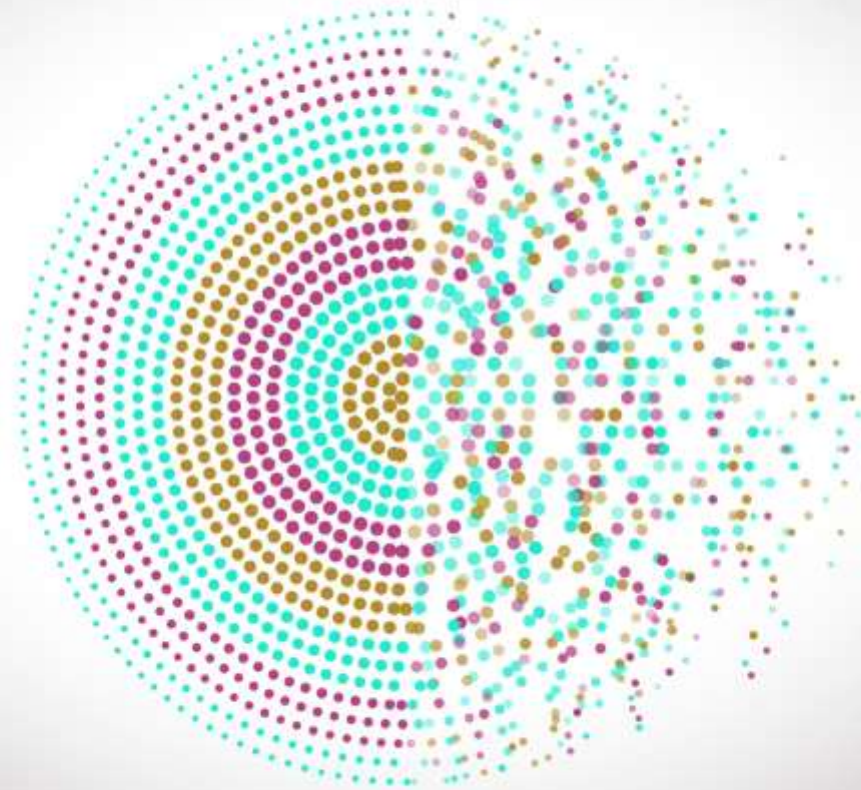
**Encounter that becomes
culture - A People's
Culture**

**The joy of
acknowledging others**

RECOVERING KINDNESS

VII. PATHS OF RENEWED ENCOUNTER

[225 – 270]



VII. PATHS OF RENEWED ENCOUNTER (225 – 270)

+ 225. In many parts of the world, there is a need for paths of peace to heal open wounds. There is also a need for peacemakers, men and women prepared to work boldly and creatively to initiate processes of healing and renewed encounter.

+ STARTING A NEW FROM THE TRUTH

“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 “. (226)



VII. PATHS OF RENEWED ENCOUNTER (225 – 270)

+ STARTING A NEW FROM THE TRUTH

“Peace agreements on paper will not be enough. We will have to go further, by respecting the demands of truth regarding the origins of this recurring crisis. The people have the right to know what happened”. (226)

VII. PATHS OF RENEWED ENCOUNTER (225 – 270)

+ 227. "Truth, in fact, is an inseparable companion of justice and mercy. All three together are essential to building peace; each, moreover, prevents the other from being altered... Truth should not lead to revenge, but rather to reconciliation and forgiveness.

+ THE ART AND ARCHITECTURE OF PEACE

**Beginning with the least
THE VALUE AND MEANING
OF FORGIVENESS**

Inevitable Conflict

**Legitimate Conflict and
Forgiveness**

The best way to move on



VII. PATHS OF RENEWED ENCOUNTER (225 – 270)

+ MEMORY

- Forgiving but not forgetting**
- WAR AND THE DEATH PENALTY**
- The injustice of war**
- The death penalty**

**VIII. RELIGIONS AT THE
SERVICE OF FRATERNITY
IN THE WORLD [271 – 287]**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

- + 271. The different religions, based on their respect for each human person as a creature called to be a child of God, contribute significantly to building fraternity and defending justice in society. Dialogue between the followers of different religions does not take place simply for the sake of diplomacy, consideration or tolerance. In the words of the Bishops of India, “the goal of dialogue is to establish friendship, peace and harmony, and to share spiritual and moral values and experiences in a spirit of truth and love”.**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

+ THE ULTIMATE FOUNDATION

Christian Identity

RELIGION AND VIOLENCE

281. "God does not see with his eyes, God sees with his heart. And God's love is the same for everyone, regardless of religion. Even if they are atheists, his love is the same. When the last day comes, and there is sufficient light to see things as they really are, we are going to find ourselves quite surprised".

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

+ An Appeal

with the Grand Imam Ahmad Al-Tayyeb, "we resolutely [declared] that religions must never incite war, hateful attitudes, hostility and extremism, nor must they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings. They result from a political manipulation of religions and from interpretations made by religious groups who, in the course of history, have taken advantage of the power of religious sentiment in the hearts of men and women... God, the Almighty, has no need to be defended by anyone and does not want his name to be used to terrorize people".

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

- + “In the name of God, who has created all human beings equal in rights, duties and dignity, and who has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace;**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

+ “In the name of innocent human life that God has forbidden to kill, affirming that whoever kills a person is like one who kills the whole of humanity, and that whoever saves a person is like one who saves the whole of humanity;

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

+ **“In the name of the poor, the destitute, the marginalized and those most in need, whom God has commanded us to help as a duty required of all persons, especially the wealthy and those of means;**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

+ **“In the name of orphans,
widows, refugees and those
exiled from their homes and
their countries; in the name of
all victims of wars,
persecution and injustice; in
the name of the weak, those
who live in fear, prisoners of
war and those tortured in any
part of the world, without
distinction;**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

- + “In the name of peoples who have lost their security, peace and the possibility of living together, becoming victims of destruction, calamity and war;**
- + “In the name of human fraternity, that embraces all human beings, unites them and renders them equal;**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

[271 – 287]

- + “In the name of this fraternity torn apart by policies of extremism and division, by systems of unrestrained profit or by hateful ideological tendencies that manipulate the actions and the future of men and women;**
- + “In the name of freedom, that God has given to all human beings, creating them free and setting them apart by this gift;**

VIII. RELIGIONS AT THE SERVICE OF FRATERNITY IN THE WORLD

(271 – 287)

- + “In the name of justice and mercy, the foundations of prosperity and the cornerstone of faith;**
- + “In the name of all persons of goodwill present in every part of the world;**
- + “In the name of God and of everything stated thus far, [we] declare the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard”.**

inspired particularly by Saint Francis of Assisi, but also by others of our brothers and sisters who are not Catholics: Martin Luther King, Desmond Tutu, Mahatma Gandhi and many more.

287. Blessed Charles (de Foucauld) 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.

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 Christian 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.**



An Ecumenical Christian Prayer

**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.**

An Ecumenical Christian Prayer

**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.**

+ Given in Assisi, at the
tomb of Saint Francis, on
3 October, Vigil of the
Feast of the Saint, in the
year 2020,

**Fratelli Tutti
and
The Spirituality of the Heart**

Fr. Chevalier and His Time

- **Enlightenment: liberation of faith from superstition and myth through reason and science. Protestantism privatized Religion.**

- **Capitalism: the rise of industry, the discovery of “class struggle” and the slavery of the working class, of children, women and the elderly: Individualism**
- **The French Revolution and the discovery of the Rights of Man, Liberalism: Liberty, Fraternity, Equality. Anti-clericalism in Republicanism.**

Jules Chevalier: Conservative and Pro-Monarchy

- He accepted Pope Pius IX's Syllabus of Errors.

- He considered Liberalism as an evil of his time.
- In France, rural people were pro-monarchy. Remember: RICHELIEU.
- Rural people perceived the horrors of industrialization.
- The Social Teachings of Pope Leo XIII were products of the Right, (but which is now considered Leftist).
- Religious indifference: losing the touch of the Gospel in one's life.

Amidst Religious Persecution in France, What Did Fr. Founder Do?

- The Rights of Man vs. Religious Vows as inhuman and contrary to Human Rights.
- He accepted persecution as the will of God; he preferred to stay in France, in Issoudun where he could not do more.
- He experienced persecution from the state.
- He was conservative and pro-monarchy but his cause, without his being aware of it, was the cause of the French Revolution, of the Republic: the poor, the women, the children, creation.

The Sacred Heart: Remedy to the Evils of our Time

- Fr. Jules Chevalier perceived the modern evils of his time as Egoism, Indifferentism, and Relativism.



A New Heart for a New World

- Contemplating on the Sacred Heart of Jesus, he saw in the Sacred Heart of Jesus the remedy to the evils of his time.



**From the wounded side of Jesus
flowed blood and water, Spirit and
Life, Justice and Peace.**



May the Sacred Heart of Jesus be everywhere
loved, now and forever!



- “Our Lord Jesus Christ has opened His Heart to the world in order to bring an effective remedy to modern societies that are rushing into an abyss.”

The Sentiments of the Heart of Jesus for a New World.

- **“The love of the heart of Jesus is essentially merciful. His role on earth was not to condemn but to forgive, not to shun those who suffer but to comfort them.”**

(Jules Chevalier, *Me'ditations II*, p. 631 f.)

- **“The love of the heart of Jesus is the exact opposite to the spirit of the evils of our times. To the spirit of division he opposes his immense love, his ardent desire for unity.”**

(Jules Chevalier, *Le Sacre'-Coeur*, p. 239 ff.)

“Anyone who is involved with the love of the heart of Jesus has to carry the sign of contradiction.”

(Little Annals of the Society, p. 29)



- **“The poor are the privileged friends of the heart of Jesus. Can we remain insensitive to their spiritual and material poverty? We should see in them the living image of Jesus Christ.”**

(Jules Chevalier, Me'ditations I, p. 73)

- **Indeed, the love of the heart of Jesus is an effective remedy to the modern evils of our time. Our human heart “also experiences the need to be loved. Jesus greatly desires to be our friend, to make us live with his life” and to relate to him love for love!**

(Jules Chevalier, Me'ditations I, p. 414 ff.)



The love of his heart inspired Jesus
to heal the many sick people
who appealed to his power.

(Jules Chevalier, *Le Sacre'-Coeur*, p. 9)

“Our love for others
should be tenderhearted and compassionate.

Like the Good Samaritan, then,
let us draw near to the wounded.”

(Jules Chevalier, *Me'ditations II*, p. 259)

- “During his earthly life, Jesus poured out all the tenderness of his heart on the little ones and on the poor, on those who suffer and on sinners.”

(Jules Chevalier, Me'ditations II, p. 32 ff)

Egoism and Indifferentism

“Egoism lets people live only for themselves and for money; indifferentism makes them forget heaven and God.... However, where to find the remedies for such great evils? In the Sacred Heart of Jesus who is nothing else than Charity, who is totally Love.

I will oppose egoism by His immense charity, and indifference by His infinite love. That is the aim, I have set myself. If I am able to achieve it, then I have worked effectively for the happiness that I desire for you, for the salvation of your souls, in which I put such a lively interest.”

Egoism and Indifference

Egoism and Indifference,

- *“the cancer of society”*
- **the cause of severe poverty and irreligiousness.**



Wealth becomes an idol in our lives

*“Our age is an age of egoism
where the “ego” is the moving force
behind almost all the thoughts and
longings, all the projects and endeavors
... of people...
and (the search for) money is the base of
egoism.”*



**The poor are our fellow human beings,
our brothers + sisters**

- *“The poor person is a human being. He or she deserves our veneration, because he or she is an image of God.”*
- *“The poor person is our brother or sister ..., because we are all children of the same Father”*

The poor

- Jesus himself became poor and was always surrounded by poor people.
- Priests represent the powerful Jesus,
- The poor represent the suffering Jesus.
- Not only the priest, but also the poor could be called an “*alter Christus*”, another Christ.
- While referring to Matt 25:40, “*I tell you, whenever you did this for one of the least important of these brothers and sisters of mine, you did it for me!*” Chevalier states that alms given to the poor are actually given to Jesus Christ”.

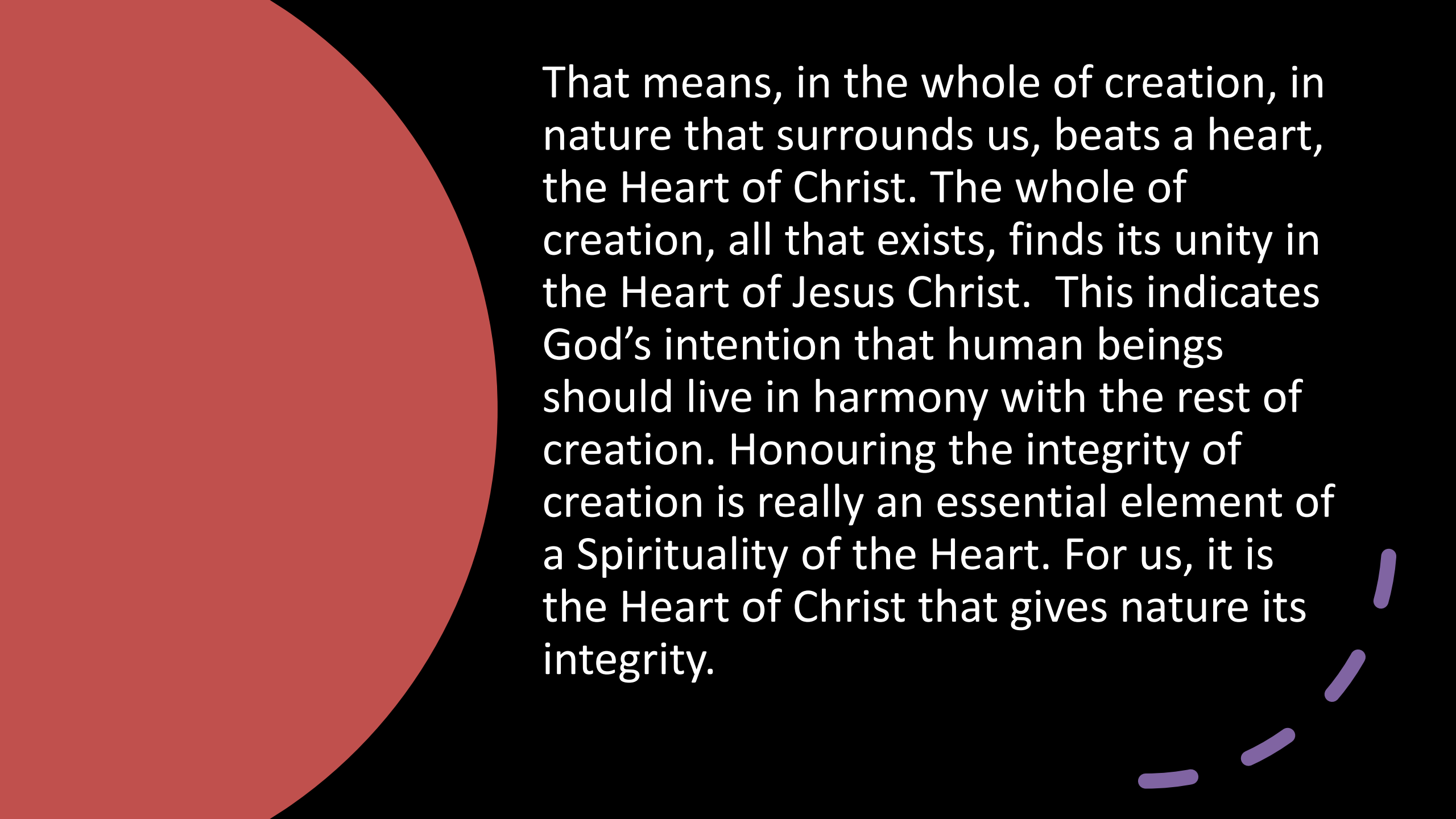
Creation and the Heart of Jesus

“Already in matter, there is a sort of knowledge, a beginning of love. In the atmosphere and in the water, these thousands of varieties of animals know one another, love one another: a first draft, a first outline, perfect in itself, wonderful, entrancing, but only a distant sketch, a long way unfortunately from its model.”



*"the Heart of God
descends in haste to his
creation with the weight
of an infinite love, and the
heart of creation rises
towards God, drawn by an
attraction that dominates
all others in it."*





That means, in the whole of creation, in nature that surrounds us, beats a heart, the Heart of Christ. The whole of creation, all that exists, finds its unity in the Heart of Jesus Christ. This indicates God's intention that human beings should live in harmony with the rest of creation. Honouring the integrity of creation is really an essential element of a Spirituality of the Heart. For us, it is the Heart of Christ that gives nature its integrity.