

Ethics, Sustainability and *Fratelli Tutti*

*Towards a Just and Viable World Order
Inspired by Pope Francis*

Edited by

Kuruvilla Pandikattu

**Ethics, Sustainability and *Fratelli Tutti*: Towards a Just and Viable
World Order Inspired by Pope Francis**

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Dedication

To all striving to make our world sustainable, equitable and moral, especially for our children and grandchildren!

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About the Book

Inspired by the encouraging encyclical, *Fratelli Tutti* of Pope Francis, the articles in this volume reflect on our collective responsibility to live together as brothers and sisters. Looking at the spiritual and moral foundations for a sustainable and viable lifestyle, the book urges us to introspection and commitment so that we can live lives sustained by viable ethics. It invites us open to others (“the Other”) with hope and joy, in spite of the challenges that we face collectively and individually.

About the Editor

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FOREWORD: ETHICS, SUSTAINABILITY, AND *FRATELLI TUTTI*

“We must learn to live together as brothers [and sisters], or we will perish together as fools” - Dr Martin Luther King Jr (1964)

Fratelli Tutti [All Brothers and Sisters]: On Fraternity and Social Friendship is the third encyclical of Pope Francis(2020), released on 2 October 2020 at Assisi. Inspired by the call of St. Francis of Assisi (1181–1226) to live as brothers and sisters, this encyclical invites the whole human community to build a just, viable, and sustainable world where we can all live as members of one family. The articles in this volume, based on this challenging and inspiring document, reflect on the ethics and sustainability of living together in our present world order.

Towards an Ethics of Hope

As human beings, we find ourselves today in the midst of a severe pandemic and the largest human created ecological crisis in history. As Pope Francis (2005) writes in his earlier encyclical *Laudato Si'*(LS), “The earth, our home, is beginning to look more and more like an immense pile of filth” (LS 21). The Pope’s message agrees, albeit more relatable, with the widely accepted scientific findings on climate today. ‘Never have we so hurt and mistreated our typical home as we have in the last two hundred years’ (LS 53). How can we celebrate life at a time when things in the world seem so dire?

As an answer – and this is what separates Pope Francis from all doomsday prophets – the Pope knows about the immeasurable moral power of hope. He believes that human beings can discern our moral roots and rise to the occasion to meet our challenges. So, the Pope is emphatic: “Hope would have us recognise that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems” (LS 61).

Hope is also why we, as a human community, together with all people of goodwill, root ourselves in a trust for a better world. We believe we can,

and want to, leave this world a better place after we're gone. Despite all the negative, disturbing, and harrowing reports about the state of our beautiful, blue, and the very threatened planet, we find ourselves before a potentially valuable experience. We rest in a promise of which Pope Francis writes: 'We were conceived in the heart of God, and for this reason: "each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary"' (LS 65). Here and in many other places, the Pope offers the hope of an alternative to the negative zeitgeist that dominates so many of our sources of information. In the two encyclicals, *Laudato Si'* and *Fratelli Tutti* (FT), he sketches a promising utopia even more: something like a model of a more just, egalitarian, and compassionate world. It is a moral worldview where everyone is cared for with compassion, leading to a collectively sustainable lifestyle and a meaningful morality.

Ethics of Life: Justice and Love for the Marginalised and the Earth

Our future rests on two ethical pillars: justice and love. On the one hand, this stands in line with our tradition, in the good space of Catholic Social Teaching, together with all people of goodwill who share in our mission to build a world that is more just, more humane, and more future-proof. We do this with an attitude of confidence based on faith, an attitude that can and must make us sensitive to the needs of others and of our planet. As in the story of the Good Samaritan, the message is clear: "go and do likewise." Confidence that this world, this one creation, is in God's hands. We don't have to redeem the world, that is already done, and the Lord walks with us wherever we go, whatever happens. But it is up to us to make this event of God's love tangible, to make it credible; to translate this single event of redemption, which has happened once and for all, into time and space, here and now, writes Caritas Europe President Michael Landau (2021).

On the other hand, this message is also highly topical and relevant to the current moral and spiritual debate in society as a whole: if we consider the Sustainable Development Goals (SDGs), then we think it is exciting and essential that we, as a church, are involved in the discourse around them, and their implementation. We have an important voice here as Caritas, as

the Church: we introduce an image of the human being that reminds us that we are more than consumers and producers, an image of the human being that testifies to the equal dignity of every person – from the child with disabilities to the dying old man.

It is worth recalling that the justice of a society is measured by how it treats the weakest, the most vulnerable within it: the people on the margins of society and life. I think we should also be encouraged by the experience of our daily work: we cannot change everything, but we can change a surprising amount if we want to. This change often begins in small ways, with individual people. It depends on each and every one of us (Landau 2021).

The Pope always combines the ecological with the social and moral questions. “A more responsible overall approach is needed to deal with both problems: the reduction of pollution and the development of poorer countries and regions” (LS 175). Just he writes about the “mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person’s face,” he acknowledges that the world can only be saved “with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us” (LS 232). He expresses an awareness of the beauty of nature and the need to act socially to save it. A Church that, like the Pope, dreams of a less populist, less capital-driven world, but instead, of a world in which all people have their fair share of a good life, where everyone has fair opportunities and where no one is left behind, is at the same time always a Church that must do everything possible to turn these wishes, dreams, and visions into a reality. The Pope writes, “No one can face life in isolation... We need a community that supports and helps us, in which we can help one another to keep looking ahead. How important it is to dream together... as a single human family, as fellow travellers sharing the same flesh, as children of the same earth, which is our common home (..), each of us with his or her own voice, brothers, and sisters all” (FT 8).

We are contributing to this fraternity and friendship. We can truly learn from *Laudato Si’* and *Fratelli Tutti* – not least in the basic attitude of joy that is expressed in the previous papal letter, *Evangelii Gaudium* (Francis 2013) that already resonates with this dimension of joy in the title. God does not

want us small and bent up inside, but upright and straight, with a joyful and wide heart! (Landau 2021).

Faith, in Spite of

As committed people living for one another, we can also see how people are there for others, love is lived, and people see a need and act. People stand in solidarity but also look ahead in confidence.

We are convinced that we will master the path, even if it gets steeper. But for that, it is necessary that we stand together and do not forget about the weakest. We stand on a horizon of hope, especially now, in a demanding time. It is the hope based on the experience that many people are ready to be there for others and to get involved and that positive changes are possible and will happen.

But deeper still, it is the horizon of great hope, a horizon which is ultimately God Himself (Landau 2021). Our path is in His hands. Of course, we are challenged: this is not a call to do nothing. But we are convinced that with what little we have in our hands, He can accomplish more than we can imagine. He counts on us here and today.

Scientists today warn of the arrival of the Sixth Mass Extinction, which may wipe out about 70-90% of life! Unlike the earlier mass extinctions, this one is caused by human activity, like climate change and species annihilation (Gray 2019). On the other hand, we are also encountering the Fourth Industrial Revolution, which would radically alter the way human beings live and understand ourselves (Schwab 2016).

Faced with these mind-boggling possibilities, including our own self-annihilation, the essays in this volume trace signs of hope and draw from the moral or ethical wisdom found in *Fratelli Tutti*, the third encyclical of Pope Francis. Without reducing the hope to a daydream or pipe dream, the authors trace signs of joy and hope in the daily events of our lives based on friendship, fraternity, forgiveness, compassion, and care. They believe that hope is intrinsic to human beings, including atheists (Bloch 1985). As Pope Francis reminds us in *Laudato Si'* (2015), the authors of this volume believe

joyfully in the collective hope of humanity, which is derived from sound ethical principles. It is based on faith in fellow-human being that we will be able to stand up to the challenges we face.

Ethics of War: “Never Again, War!”

Pope Francis’ *Fratelli Tutti* covers a wide range of topics, most of which are secular in nature. The Vatican has released a synopsis, which begins with its own brief outlining the primary themes: “The Pontiff suggests that fraternity and social friendship are two approaches to construct a better, more just, and peaceful world, with the participation of all: individuals and institutions. With a resounding ‘no’ to war and globalised apathy.” In this issue of our journal, we also reflect on what he has written regarding the inhuman wars we are capable of waging against each other, based mainly on *Fratelli Tutti*.

“Pope Francis says the coronavirus pandemic has proven that the ‘magic theories’ of market capitalism have failed and that the world needs a new type of politics that promotes dialogue and solidarity and rejects war at all costs.” Writes Nicole Winfield of the Associated Press (Isackson, 2020).

Sylvia Poggioli, a National Public Radio contributor, agrees with Winfield that the two most important concerns Francis has addressed are an out-of-control neoliberal economy and the overwhelming role of war in contemporary political culture. “Francis argues the markets cannot fix every problem,” Poggioli adds, “and he denounces what he calls “this dogma of neoliberal faith” that “resort[s] to the mythical ideas of ‘spillover’ or ‘trickle.’”

Francis turns to the Catholic Church’s own doctrine on war, rejecting it as a means of legitimate defence, writes Poggioli on the subject of war and quotes the encyclical: “It is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a ‘just war’. Never again war!” (FT 258).

The concept of just war is dated. Despite its paradoxical character, just war had become an oxymoron that may have “made sense at a point in history when the concept of defence was truly about defence rather than acting as

a euphemism for imperial-minded nation-states' conquest and consolidation of power" (Isackson, 2020).

The Context

Military force and acts of violence, in Pope Francis' opinion, are linked to an economy based on the "magic" of neoliberalism. Inequality is exacerbated by ideologies like trickle-down economics. They, he believes, are the root of ever-increasing inequity.

Francis is far from the only analyst to draw attention to the harmful link between economics and the belief in legitimate conflict. President Dwight D. Eisenhower, himself a former general, memorably named the system the "military-industrial complex" in January 1961, putting the problem on the map. The fact that no US president has ventured to even mention the concept in public since Eisenhower, let alone criticise it says a lot about the magnitude of the situation today. Over the years, it has only become more monstrously fat. And the general public has become increasingly oblivious to this.

When it comes to a just war theory, we need to consider first the Augustinian belief that war can be justified in exceptional situations. The second is Francis' belief that no war can be just today, given the destructive power of violence (Isackson, 2020).

As Sylvia Poggioli points out, Pope Francis' views on just war reflect a significant historical turning point. It's never been simple to justify war for a faith whose founder insisted on turning the other cheek. Christians glorified martyrdom in the early years, which often came as a result of turning the other cheek.

After Emperor Constantine's conversion in 312 CE, Christianity became the Roman Empire's official religion, and the topic of legitimising war arose as a moral issue. St. Augustine, writing about a century after Constantine's reign, created his just war theory, which became the Church's conventional position.

Rather than refuting Augustine's just war theory, which Thomas Aquinas elaborated in the 13th century, Francis uses Augustinian reasoning and the

theory of proportionality to suggest a new interpretation of the theory. He claims that a rational justification for war with modern weapons is unthinkable. The immense destructive capacity of contemporary weapons has pushed humanity above the point where a nation-state can justify war.

When US President George W. Bush used the pretence of seizing weapons of mass destruction (that didn't exist) to inflict immense and ongoing defeat in Iraq and the area in 2003, Francis may have sensed the terrible irony. What might more ludicrous activity be used to demonstrate Augustine's proportionality principle?

"We can no longer think of war as a solution," Francis asserts, "since its hazards will almost always be higher than its ostensible benefits." As a result, it is extremely difficult to employ the reasonable criteria developed in previous centuries to discuss the prospect of a 'just war'" (Isackson, 2020).

In other words, Francis has purposefully challenged decades of established political logic held by Christian Western states and the Catholic Church Augustine, and Aquinas' somewhat delicate moral concept of a just war was often employed to cover up Christian nations' most severe kinds of military aggression, which were eventually followed — if not exacerbated — by the secular versions of most of those same states.

No More "Just War"

The Vatican acknowledged that Pope Francis had spoken with Patriarch Kirill of Moscow, who had previously appeared to offer his support to Russia's invasion of Ukraine, in a statement released by the Holy See press office on 16 March 2022. "There was a time, even in our Churches, when people spoke of a holy war or a just war. Today we cannot speak in this manner. Christian awareness of the importance of peace has developed."

"Wars are always unjust," the Pope said, "since it is the people of God who pay. Our hearts cannot but weep before the children and women killed, along with all the victims of war. War is never the way. The Spirit that

unites us asks us as shepherds to help the peoples who suffer from war” (Cited in Pillar, 2022)

The Pope has been very active in calling for peace in Ukraine, even going so far as to personally visit the Russian embassy in the Holy See to ask for peace while avoiding explicitly condemning the Russian government by name, as papal diplomacy has always favoured strict neutrality in order to press all parties for peace.

Ukrainian Catholic bishops, on the other hand, have frequently decried the Russian invasion as an illegal act of aggression, as well as the targeting of civilian population centres and the use of weaponry such as butterfly mines and vacuum bombs. Those same bishops have made repeated appeals for humanitarian and military assistance to the Ukrainian people as the country tries to fight the occupying force.

Pope Francis has spoken about the concept of a “just war” several times, including during the Ukraine conflict. His encyclical *Fratelli Tutti* included a significant discussion on the subject.

“War is not a ghost from the past but a constant threat,” Francis wrote, calling it “the negation of all rights and a dramatic assault on the environment” (FT 257). He elaborates: War can easily be chosen by invoking all sorts of allegedly humanitarian, defensive, or precautionary excuses, and even resorting to the manipulation of information. In recent decades, every single war has been ostensibly “justified”. The *Catechism of the Catholic Church* speaks of the possibility of legitimate *defence* by means of military force, which involves demonstrating that certain ‘rigorous conditions of moral legitimacy’ have been met” (FT 258).

Further, he adds: “Yet it is easy to fall into an overly broad interpretation of this potential right. In this way, some would also wrongly justify even ‘preventive’ attacks or acts of war that can hardly avoid entailing evils and disorders graver than the evil to be eliminated” (FT 258).

The Pope called special attention to the reality of nuclear, chemical, and biological weapons, which have totally transformed the deadly potential of conflict in recent decades. To quote him again: “The truth is that ‘never has

humanity had such power over itself, yet nothing ensures that it will be used wisely.’ We can no longer think of war as a solution because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a ‘just war.’ Never again, war!” (FT 258).

This isn’t to mean that *Fratelli Tutti* dismissed the concept of justified self-defence. “We are called to love everyone, without exception; at the same time, loving an oppressor does not mean allowing him to keep oppressing us, or letting him think that what he does is acceptable” (FT 241).

“On the contrary,” the Pope said, “true love for an oppressor means seeking ways to make him cease his oppression; it means stripping him of a power that he does not know how to use, and that diminishes his own humanity and that of others. Forgiveness does not entail allowing oppressors to keep trampling on their own dignity and that of others, or letting criminals continue their wrongdoing” (FT 241).

The Catholic Church’s *Catechism* opens by reiterating that “the fifth commandment prohibits the intentional loss of human life.” “Because of the horrors and injustices that all war entails,” it states, “the Church insistently asks everyone to pray and act so that the divine Goodness may liberate us from the ancient bondage of war.”

“All citizens and governments have a responsibility to act to prevent conflict. However, if all peace attempts have failed, governments cannot be denied the right to lawful self-defence as long as the threat of war exists and there is no international authority with the essential competence and power.” “The tight prerequisites for justifiable defence by armed force require thorough examination,” according to the *Catechism*, which also lays forth the criteria for evaluating moral legitimacy:

- The aggressor’s harm to the nation or community of countries must be long-lasting, severe, and certain;
- All other options for stopping it must have been proven to be useless or impractical.
- There must be realistic chances of success;

- The use of arms must not cause more harm and chaos than the problem that has to be solved. The destructive capacity of current weapons of mass destruction is a major factor in assessing this situation.

According to the *Catechism*, “these are the conventional criteria stated in what is known as the ‘just war’ doctrine,” and “the evaluation of these prerequisites for moral validity falls to the prudential judgment of those who have duty for the common good.”

The Catechism affirms the concept of a “just war,” but is clear that a “just war” is possible “as long as the danger of war persists and there is no international authority with the necessary competence and power” to stop it. Pope Francis effectively argues in *Fratelli Tutti* that such international authorities now exist: “There is a need to ensure the uncontested rule of law and tireless recourse to negotiation, mediation and arbitration, as proposed by the Charter of the United Nations, which constitutes truly a fundamental juridical norm,” Francis wrote (FT 257).

“The seventy-five years since the establishment of the United Nations and the experience of the first twenty years of this millennium have shown that the full application of international norms proves truly effective, and that failure to comply with them is detrimental” (FT 257)

“The Charter of the United Nations, when observed and applied with transparency and sincerity, is an obligatory reference point of justice and a channel of peace. Here there can be no room for disguising false intentions or placing the partisan interests of one country or group above the global common good” (FT 257).

Pope Francis appears to be saying that the concept of two countries choosing war as a legitimate means of resolving their differences is outdated and that when war does break out, it must be the result of a criminal act that necessitates a response, such as a police action by international authorities.

He is suggesting that the international community has developed sufficient institutions and norms that war is now a criminal crime, victims’ resistance

is moral self-defence, and the international community's essential intervention is a form of "police action."

Pope Francis, John Paul II, and the Second Vatican Council

As Francis points out in *Fratelli Tutti*, numerous wars have been undertaken in recent decades with the rationale that they were essential preventive or corrective interventions – Vladimir Putin has attempted to justify the invasion of Ukraine in this way.

Francis isn't the first pope to condemn unilateral military action outside of multilateral organisations. In the years leading up to the US-led invasion of Iraq in 2003, Pope St. John Paul II made several interventions, which were justified in part by Saddam Hussein's alleged possession and development of weapons of mass destruction. The Pope was emphatic about states' moral obligation to use international institutions and laws rather than self-justified armed aggression.

St. John Paul II called for "respect for law" as a "certain condition" if humanity was not to "fall into the abyss" in his address to the Vatican diplomatic corps in January 2003. "Life within society – particularly international life – presupposes common and inviolable principles whose goal is to guarantee the security and the freedom of individual citizens and of nations," John Paul said. He added: "These rules of conduct are the foundation of national and international stability. Today political leaders have at hand highly relevant texts and institutions. It is enough simply to put them into practice. The world would be totally different if people began to apply in a straightforward manner the agreements already signed!"

"What are we to say of the threat of a war which could strike the people of Iraq, the land of the Prophets, a people already sorely tried by more than twelve years of embargo? War is never just another means that one can choose to employ for settling differences between nations." St. John Paul also cited the United Nations Charter and international law as prohibiting war "even when it is a matter of ensuring the common good," unless it is the absolute last resort and under very severe conditions (Pillar, 2022).

When compared to Pope Francis' own words on the matter, the two popes appear to hold quite similar views on the unacceptability of states deciding when it is okay to go to war for their own reasons. Both are based on ideas from the Second Vatican Council.

The idea that a "international authority" would have a role to play in preventing war comes from *Gaudium et spes*, Vatican II's pastoral council on the Church in the Modern World. It holds: "Divine Providence urgently demands of us that we free ourselves from the age-old slavery of war. If we refuse to make this effort, we do not know where we will be led by the evil road we have set upon. It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent" (GS 81).

Thus, Francis' recent remarks on Russia's invasion of Ukraine should not be interpreted as a type of pacifist manifesto, but rather as an explicit expression of what the Church has been teaching about contemporary warfare for decades.

The "Just War" of Augustine and Aquinas

As already indicated, the Church has traditionally promoted the concept of a "just war," and has offered criteria for determining whether or not a war is just, both in terms of how it is declared and how it is fought. However, this theory was established and is based on a different understanding of war, when armies met in country fields for pitched battles, before the era of weapons of mass destruction, house-to-house urban combat, and the kind of "total war" that saw entire towns devastated during World War II (Pillar, 2022).

St. Augustine is credited with coining the term "just war" and giving criteria for determining whether or not a war is just. The *Catechism's* own list substantially repeats these same conditions. Augustine, on the other hand, never regarded war as a good in and of itself; rather, he saw it as an unavoidable reality between states, kingdoms, and empires that should be avoided if possible. Francis acknowledges in a footnote of *Fratelli tutti* that Augustine "forged a concept of 'just war' that we no longer uphold in our

own day.” He noted that he “also said that ‘it is a higher glory still to slay war itself with a word than to slay men with the sword and to procure or maintain peace by peace, not by war’” (FT FN 242).

St. Thomas Aquinas also talked about the concept of “just war” doctrine based on Augustine’s works. Thomas further emphasised the need for a competent government declaring a “just war,” and highlighted that private persons were not permitted to wage war because the rule of law allowed them to pursue their grievances against injustice in a legitimate forum.

Francis’ perspective, which appears to be a development of St. John Paul’s own ideas, appears to be that, with the emergence of international organisations, states can no longer properly declare war as a means of resolving their complaints when there is a component legal forum to do so (Pillar, 2022).

Moving Towards Peace

Individual states now, the Pope appears to be arguing, are like individuals who began military battles during Augustine’s time. From this vantage point, countries like Ukraine are victims of violent crimes, which they have every right to oppose and which the international community has every right to police.

As a society, we should be moving beyond war, just as we went beyond slavery or colonialism. The collective consciousness and wisdom of humanity should make us realise the futility and injustice of war. Can we not collectively agree on that? For, we have been warned by John F. Kennedy: “Mankind must put an end to war, or war will put an end to mankind.”

In this pursuit, religion, spirituality, politics, and education can help us to lift our collective moral consciousness. Just like we have gone beyond slavery, colonialism, and caste discrimination, we need to move beyond “might is right” policy both at the individual and group level.

Let us hope and pray that we have the moral, political, and spiritual will to promote our collective well-being.

The articles in this volume *focus* on various aspects of Pope Francis' powerful encyclical *Fratelli Tutti*, which provides us with a new and viable lifestyle based on the Gospel values of fraternity, sharing and caring.

Most of the chapters in this volume are revised versions of those published in *Jnanadeepa: Pune Journal of Religious Studies*. The editor is grateful to Jnana Deepa, Pontifical Institute of Philosophy and Theology, Pune, India, and to Papal Seminary, Pune, India, for providing him with the opportunities to finalise this book. He also thanks XLRI, Xavier School of Management, Jamshedpur, India and Jesuitenkollege, Innsbruck, Austria, for the encouragement and support.

Finally, we end on a note of hope and confidence, in spite of the fundamental challenges we encounter. "Yet all is not lost. Human beings, while capable of the worst, are also capable of rising above themselves, choosing what is good, and making a new start, despite their mental and social conditioning. We are able to take an honest look at ourselves, to acknowledge our deep dissatisfaction, and to embark on new paths to authentic freedom" (LS 205).

The Editor

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Part I:
Introductory Perspectives

TO BE NEIGHBOURS IN OUR WORLD: POPE FRANCIS' VISION FOR HUMANITY AND SOCIETY IN *FRATELLI TUTTI*

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Introduction

In *Fratelli Tutti*, Pope Francis envisions a global society in which individuals and nations care for one another and acknowledge each human person's dignity. It focuses on contemporary social and economic problems and proposes an ideal world of fraternity in which everyone can be part of a "larger human family" (FT 141).¹ Therefore, he treats this encyclical as a reflection on human fraternity and social friendship as the remedy for the social problems of this world. He makes this clear from the very purpose of this encyclical: "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: Brotherhood between all men and women" (FT 8). He encourages a universal fraternity. However, he says that it demands "a decisive commitment to devising effective means to this end" (FT 180). He calls for a "heart open to the whole world" (FT 128-153), a "better kind of politics" (FT 154-197), and "paths of renewed encounter and dialogue" (FT 198-270) for universal fraternity and social friendship. This encyclical is not only an invitation extended to Christians to "dream together" (FT 127) for "a single human family" (FT 8) firmly grounded on human fraternity and social friendship but also to everyone who dreams for it. For he says, "Although I have written it from the Christian

¹ All citations in the text are from Pope Francis, *Fratelli Tutti*, *Encyclical Letter on Fraternity and Social Friendship*, published by Conference of Catholic Bishops of India. ATC Publishers, Bangalore 2020. Henceforth *Fratelli Tutti* will be abbreviated as FT.

convictions that inspire and sustain me, I have sought to make this reflection an invitation to dialogue among all people of goodwill" (FT 6). Following is an attempt to understand Pope Francis' vision for humanity and society in *Fratelli Tutti*. This leads to a genuinely moral community.

1. An Open, Inclusive, Larger Human Family

Pope Francis' call for a universal fraternity and dream for a universal human family can be vividly seen at the outset of the encyclical itself:

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. Fraternity between all men and women. [...] Let us dream, then, as a single human family, as fellow travellers sharing the same flesh, as children of the same earth which is our common home, each of us bringing the richness of his or her beliefs and convictions, each of us with his or her own voice, brothers and sisters all (FT 8).

Pope Francis notes that "an individual and a people are only fruitful and productive if they are able to develop a creative openness to others" (FT 41) because we are meant for each other. He believes that "A truly human and fraternal society will be capable of ensuring in an efficient and stable way that each of its members is accompanied at every stage of life. Not only by providing for their basic needs but by enabling them to give the best of themselves..." (FT 110). According to him, "Solidarity means thinking and acting in terms of community. It means that the lives of all are prior to the appropriation of goods by a few. It also means combatting structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labour rights" (FT 116).

Inspired by the words of St. Francis of Assisi, Pope Francis envisages "a love that transcends the barriers of geography and distance" (FT1) because he firmly believes that "a love capable of transcending borders is the basis of.... social friendship," and it is the "genuine social friendship within a society makes true universal openness possible" (FT 99). It is, therefore, he condemns all those who continue to "support varieties of narrow and violent nationalism, xenophobia and contempt, and even the mistreatment of those who are different" (FT 86). Therefore, Pope Francis asks us to create

a culture of encounters to get to know one another because he believes that it is not possible “to experience the true beauty of life without relating to others, without having real faces to love” (FT 87). Therefore, he encourages individuals and nations to open up more, showing gestures of more human fraternity and solidarity (cf. FT 87-90). He believes that “individualism does not make us more free, more equal, more fraternal” (FT 105) but a “universal love” that promotes the dignity of every human being (FT 106-111). According to him, a fundamental familial unity of all humankind is love because “love... impels us towards universal communion” (FT 95). He also says that “the spiritual stature of a person’s life is measured by love, which in the end remains ‘the criterion for the definitive decision about a human life’s worth or lack thereof’ (FT 92).

Pope Francis sees the need for a larger human family, especially in times of crisis: “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. Narrow forms of nationalism are an extreme expression of an inability to grasp the meaning of this gratuitousness” (FT 141). He further warns that “only a social and political culture that readily and “gratuitously” welcomes others will have a future” (FT 141).

Pope Francis says that when we fail to recognize each person as a brother or sister, even those “born in the same country” can become “an existential foreigner” (FT 97) or a “hidden exile” (FT 98). A genuinely “human and fraternal” society will work to ensure that every member can thrive at each moment in life (FT 110). This is what it means to “foster integral human development,” a development that promotes the common good and allows us to “advance together towards an authentic and integral growth” (FT 113).

According to Pope Francis, solidarity and social friendship challenge us to place the common good for the universal good. It is in this context that Pope Francis says that “the right to private property” is not absolute; it is secondary to the “principle of the universal destination of created goods” (FT 120). This has implications for policies that affect the global poor (e.g., debt relief [FT 126] and access to work opportunities [FT 123]), women (FT

121), migrants (FT 124), and the natural environment (FT 122). He asserts that the global community must place the ability of every human person to thrive over goals of wealth and conquest, “for a real and lasting peace will only be possible ‘on the basis of a global ethic of solidarity and cooperation in the service of a future shaped by interdependence and shared responsibility in the whole human family’” (FT 127). In short, Pope Francis says that “we need to think of each other more and more as a single-family dwelling in a common home” (FT 87).

According to him, the COVID-19 pandemics once again revealed humanity’s vulnerability and the need to work together globally to tackle a common issue:

True, a worldwide tragedy like the Covid-19 pandemic momentarily revived the sense that we are a global community, all in the same boat, where one person’s problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together. As I said in those days, “the storm has exposed our vulnerability and uncovered those false and superfluous certainties around which we constructed our daily schedules, our projects, our habits and priorities (FT 32).

Following the invitation to “advance along the paths of hope” (FT 55), Pope Francis offers reflections on the parable of the Good Samaritan as a starting point for our call to universal fraternity: “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” (FT 67). Pope Francis invites us to take up “co-responsibility” in creating communities built upon solidarity and social friendship: “Today we have a great opportunity to express our innate sense of fraternity, to be Good Samaritans who bear the pain of other people’s troubles rather than fomenting greater hatred and resentment” (FT 77). He reminds us that change happens on the level of ordinary people, and that “each individual can act as an effective leaven by the way he or she lives each day” (FT 231).

Pope Francis reminds us that “God continues to sow abundant seeds of goodness in our human family” (FT 54). He believes that “to be part of a

people is to be part of a shared identity arising from social and cultural bonds. And that is not something automatic, but rather a slow, difficult process ... of advancing towards a common project" (FT 158).

2. Society that Includes Everyone

Pope Francis envisions a human and fraternal society where everyone is integrated and taken care of. For he says: "A truly human and fraternal society will be capable of ensuring in an efficient and stable way that each of its members is accompanied at every stage of life. Not only by providing for their basic needs but by enabling them to give the best of themselves, even though their performance may be less than optimum, their pace slow or their efficiency limited" (FT 110). He also visualizes a human and fraternal society characterized by liberty and equality, for he says: "Fraternity is born not only of a climate of respect for individual liberties, or even of a certain administratively guaranteed equality. Fraternity necessarily calls for something greater, which in turn enhances freedom and equality" (FT 103). He says that equality is not achieved by an abstract proclamation that "all men and women are equal" (FT 103). Instead, it is the result of the conscious and careful cultivation of fraternity" (FT 104). He also dreams of a human and fraternal society that fosters human dignity: "Social friendship and universal fraternity necessarily call for an acknowledgement of the worth of every human person, always and everywhere" (FT 106). Therefore, he warns that if the human dignity of the elderly, poor, unborn and disabled are not taken care of, then the dream of a universal fraternity will be a vague ideal (FT 18).

Pope Francis urges us to "include or exclude those lying wounded along the roadside" (FT 69) in our community. While reflecting upon the parable of the Good Samaritan, the framework upon which he built *Fratelli Tutti*, he instructs, "Each day we have to decide whether to be Good Samaritans or indifferent bystanders" (FT 69). He explains it in the following way, "Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country" (FT 97).

Strikingly, Pope Francis calls for the creation of a “social covenant” (FT 218) between all members of society, rich and poor, which obliges everyone to give up some things for the common good (FT 219). According to the Pope, “a realistic and inclusive social covenant must also be a “cultural covenant”, one that respects and acknowledges the different worldviews, cultures and lifestyles that coexist in society” (FT 219). He further explains its nature: “Such a covenant also demands the realization that some things may have to be renounced for the common good” (FT 221). Social covenant demands authentic acknowledgement of our neighbour and the ability to “stand in the place of others” (FT 221). He says that “Words like freedom, democracy or fraternity prove meaningless, for only when our economic and social system no longer produces even a single victim, a single person cast aside, will we be able to celebrate the feast of universal fraternity” (FT 110).

Pope Francis also calls for a society that “cultivates kindness” (FT 222), an attitude to be recuperated because it “free us from the cruelty..., anxiety and ...frantic flurry of activity” (FT 224) that prevail in our contemporary age. Pope Francis says that cultivating “kindness” is necessary in order to move beyond mere civility to true social love for our neighbours (FT 224).

3. Society that Fosters Interrelatedness and Interdependence

One of the significant concerns of Pope Francis is humanity’s interconnectedness. Therefore, he says that the suffering or impoverishment in part of the globe will not stay confined there: “we are either all saved together or no one is saved” (FT 137). He speaks of a “universal consciousness” that creates a mutual concern for the well-being of the earth and those most impacted by injustices occurring within it (FT 117). He reminds us of our interrelatedness, saying: “No one people, culture, or individual can achieve everything on its own: to attain fulfilment in life, we need others” (FT 150). A feeling of interconnectedness must remain central in thinking to cultivate solidarity among the nations across the world: “an appropriate and authentic openness to the world presupposes the capacity to be open to one’s neighbour within a family of nations” (FT 151). What is important is that we remain interconnected. He would say how our interconnectivity has made us “powerfully aware of

the unity and common destiny of nations” (FT 96). He articulates the interrelatedness of humanity theologically, saying: “Human beings are so made that they cannot live, develop and find fulfilment except ‘in the sincere gift of self to others’” (FT 87).

Pope Francis explains the role of interrelatedness and interdependence for the unity and common destiny of the nations in the following way: “The ever-increasing number of interconnections and communications in today’s world makes us powerfully aware of the unity and common destiny of the nations. In the dynamics of history, and the diversity of ethnic groups, societies and cultures, we see the seeds of a vocation to form a community composed of brothers and sisters who accept and care for one another” (FT 96).

4. Society that Opens to the Needs of the World

Pope Francis invites us to foster a heart open to the whole world that allows us to see that our well-being is tied up to that of our neighbours near and far, that “to attain fulfilment in life, we need others” (FT 150). In chapter four, titled “A Heart Open to the Whole World” he discusses some of the practical political applications of universal fraternity, particularly one of the central political challenges of our time: immigration. According to him, everyone has the right to migrate to “meet their basic needs and those of their families” (FT 129). He has reiterated his call for a more welcoming attitude toward migrants, saying that everyone has the right to “dream of a better future.” He says: “If every human being possesses an inalienable dignity, if all people are my brothers and sisters, and if the world truly belongs to everyone, then it matters little whether my neighbour was born in my country or elsewhere” (FT 125). This is because “each country also belongs to the foreigner, inasmuch as a territory’s goods must not be denied to a needy person coming from elsewhere” (FT 124).

Pope Francis supports the cause of immigrants, saying: “No one, then, can remain excluded because of his or her place of birth, much less because of privileges enjoyed by others who were born in lands of greater opportunity. The limits and borders of individual states cannot stand in the way of this” (FT 121). He is convinced 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" (FT 124). He quotes Moses' exhortation to Israelites to call his concern for the migrants: "'you shall not wrong or oppress a stranger, for you were strangers in the land of Egypt' (Ex 22:21)" (FT 61).

Pope Francis appeals to countries to welcome, protect, promote, and integrate migrants, especially those fleeing serious humanitarian crises. These include: "developing and simplifying the granting of visas, opening humanitarian corridors, providing housing, security and essential services, offering work and training opportunities, promoting family reunification, protecting minors, guaranteeing religious freedom" (FT 129). He says that "ideally, unnecessary migration ought to be avoided" (FT 129). Nobody should feel forced to leave their place of origin and be uprooted from their family, religion, and culture (cf FT 38). While we must make efforts to reduce migration, Pope Francis says that we are "obliged to respect the right of all individuals to find a place that meets their basic needs and those of their families" (FT 129). Rather than considering immigrants as a threat to the country, he says, they enrich a country, and their presence is "a gift" (FT133). He criticizes that most wealthy nations see immigrants as "usurpers who have nothing to offer" (FT 141). He also emphasizes the enrichment of the cultures by mutual encounters with one another, and he specifically mentions how the immigrants have enriched the United States, as well as how Jewish immigrants blessed his home country of Argentina (FT 135).

Pope Francis argues that "The world exists for everyone because all of us were born with the same dignity" and "the Christian tradition has never recognized the right to private property as absolute or inviolable" for "the right to private property can only be considered a secondary natural right, derived from the principle of the universal destination of created goods" (FT 118, 120). He takes the principle "the world exists for everyone" further, saying:

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” (FT 124).

Pope Francis urges us to resist “the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land, to prevent this encounter with other cultures, with other people” (FT 27). He warns that “those who raise walls will end up as slaves within the very walls they have built” (FT 27). In short, Pope Francis’ vision of an “open world” can be “summarized in four words: welcome, protect, promote and integrate. For it is not a case of implementing welfare programs from the top-down, but rather of undertaking a journey together, through these four actions” (FT 129). He cautions not to narrow our minds and hearts: “Let us realize that as our minds and hearts narrow, the less capable we become of understanding the world around us” (FT 147). He asks us “to think not simply as a country but also as part of the larger human family” (FT 141).

5. Society that Fosters Healthy Neighbourhood in the World

Pope Francis’ call to be neighbours in the world is very hope-giving. He asks us “not to decide who is close enough to be our neighbour, but rather that we ourselves become neighbours to all” (FT 80). In the second chapter, titled “A Stranger on the Road,” he presents the Samaritan who helped a traveller who had been left for dead as a model of human fraternity, in contrast to others who passed by (Lk 10: 25-37). According to him, this parable provides insights into the deep connections that bind all humans as brothers and sisters, and it functions as a “ray of light in the midst of what we are experiencing” (FT 56). He considers this parable an invitation from Jesus to “rediscover our vocation as citizens of our respective nations and the entire world, builders of a new social bond” (FT 66). According to him, 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” (FT 68).

Pope Francis asks us to discern to be Good Samaritans in our day-to-day life: “Each day we have to decide whether to be Good Samaritans or indifferent