

A resource of 9 sessions
for a slow reading of

Fratelli Tutti

Session Four:
Envisaging And
Engendering
An Open World



A Summary of Chapter 3 of *Fratelli Tutti*

“All of us, as believers, need to recognize that love takes first place: love must never be put at risk, and the greatest danger lies in failing to love (92).”

This chapter presents the pope’s teaching about love, which is essential to his approach to fraternity and social friendship. “The spiritual stature of a person’s life is measured by love,” he writes (92). This love must grow beyond family and nation to include strangers and all people — into a friendship where the worth of every person is acknowledged.

Fraternity grows into a universal love that promotes others when human connections are consciously cultivated through education in dialogue in order to defeat the “virus” of “radical individualism,” as well as recognition of the values of reciprocity and mutual enrichment. Based on universal love and recognition of the inherent dignity of every person, we have an obligation to ensure that every person has sufficient opportunities for integral development. Francis says this requires a “re-envisioning of the social role of property” to ensure each person has what is necessary to live with dignity.

The right to private property, Pope Francis says, “can only be considered a secondary natural right” to the “universal destination of all goods,” or the idea that God’s gift of creation belongs to all. This principle applies to the international sphere as well, where “a territory’s goods must not be denied to a needy person coming from elsewhere (124).”

This document is the 4th in a series of 9 that offers material for a slow reading of the chapters of *Fratelli Tutti*. It provides

- **A SUMMARY** (page 1) and the **COMPLETE TEXT OF CHAPTER 3** of *Fratelli Tutti* (pages 4–11)
- **DISCUSSION MATERIALS** (page 2–3) - a selection of some key paragraphs and discussion questions
- **ADDITIONAL MATERIALS**, ‘Leaven for the Lump’ (pages 1 and 12) – suggestions and links to song, art, poetry, for example – offering complements to the reading of *Fratelli Tutti*, to further engage with its themes.



Leaven for the Lump

- **Songs:** *God Bless the Child* (Billie Holiday: <https://bit.ly/2IGqX-Zz>); *Can’t buy me love* (The Beatles <https://bit.ly/2IzHwpZ>) *Satisfied Mind* (Johnny Cash: <https://bit.ly/2T6sRVn>); *Glitter and be Gay* (Charlotte Strallen <https://bit.ly/2T9pfSp>)
- **Reality TV:** *The Secret Millionaire*. There are lots of episodes on Youtube. Try <https://bit.ly/358J6He>
- **Films:** *Babette’s Feast* (1987). The film is based on a short story of the same name, published in Isak Dinesen (Karen Blixen)’s *Babette’s Feast and other stories* (Penguin Classics), 2013
- **Art:** *Banksy goes to Bethlehem*. FT article on *Walled Off Hotel and DismaLand* <https://on.ft.com/37jvqLX>
- **A(nother) short story:** *The Son from America*, Issac Bashevis Singer. <https://bit.ly/2HeU31F>
- **A novel.** *Silas Marner* by George Elliot

Continued on the back page

Extracts for discussion

- *If you have read the whole chapter, what made most impression on you?*

Is this really true?

87. Human beings are so made that they cannot live, develop and find fulfilment except “in the sincere gift of self to others”...

- *Not everyone would agree with that statement. Why might that be? What's your view? And why do you hold it?*

The unique value of love

91. People can develop certain habits that might appear as moral values: fortitude, sobriety, hard work and similar virtues. Yet if the acts of the various moral virtues are to be rightly directed, one needs to take into account the extent to which they foster openness and union with others. That is made possible by the charity that God infuses. Without charity, we may perhaps possess only apparent virtues, incapable of sustaining life in common. ... Saint Bonaventure...explained that the other virtues, without charity, strictly speaking do not fulfil the commandments “the way God wants them to be fulfilled”.

- *What examples can you think of - in your self or others - of virtues that seem to exist in the absence of charity, love?*

Liberty, equality and fraternity

103. 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. What happens when fraternity is not consciously cultivated, when there is a lack of political will to promote it through education in fraternity, through dialogue and through the recognition of the values of reciprocity and mutual enrichment? Liberty becomes nothing more than a condition for living as we will, completely free to choose to whom or what we will belong, or simply to possess or exploit. This shallow understanding has little to do with the richness of a liberty directed above all to love.

104. Nor is equality achieved by an abstract proclamation that “all men and women are equal”. Instead, it is the result of the conscious and careful cultivation of fraternity. Those capable only of being “associates” create closed worlds. Within that framework, what place is there for those who are not part of one's group of associates, yet long for a better life for themselves and their families?

105. Individualism does not make us more free, more equal, more fraternal. The mere sum of individual interests is not capable of generating a better world for the whole human family. Nor can it save us from the many ills that are now increasingly globalized. Radical individualism is a virus that is extremely difficult to eliminate, for it is clever. It makes us believe that everything consists in giving free rein to our own ambitions, as if by pursuing ever greater ambitions and creating safety nets we would somehow be serving the common good.

- *What helps and resources to authentic social friendship can you name - promoted in your Church, and wider community?*
- *What is lacking? And how might it be provided?*

RE-ENVISAGING THE SOCIAL ROLE OF PROPERTY

118. The world exists for everyone, because all of us were born with the same dignity. Differences of colour, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all. As a community, we have an obligation to ensure that every person lives with dignity and has sufficient opportunities for his or her integral development.

119. In the first Christian centuries, a number of thinkers developed a universal vision in their reflections on the common destination of created goods. This led them to realize that if one person lacks what is necessary to live with dignity, it is because another person is detaining it. Saint John Chrysostom summarizes it in this way: “Not to share our wealth with the poor is to rob them and take away their livelihood. The riches we possess are not our own, but theirs as well”. In the words of Saint Gregory the Great, “When we provide the needy with their basic needs, we are giving them what belongs to them, not to us”.

120. Once more, I would like to echo a statement of Saint John Paul II whose forcefulness has perhaps been insufficiently recognized: “God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone”. For my part, I would observe that “the Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property” The principle of the common use of created goods is the “first principle of the whole ethical and social order”; it is a natural and

inherent right that takes priority over others. All other rights having to do with the goods necessary for the integral fulfilment of persons, including that of private property or any other type of property, should – in the words of Saint Paul VI – “in no way hinder [this right], but should actively facilitate its implementation”. The right to private property can only be considered a secondary natural right, derived from the principle of the universal destination of created goods. This has concrete consequences that ought to be reflected in the workings of society. Yet it often happens that secondary rights displace primary and overriding rights, in practice making them irrelevant.

Pope Francis ends Chapter III of Fratelli Tutti by acknowledging that he is inviting us to an alternative way of thinking.

It is sometimes said that the Gospel turns the world upside down so that for the first time we can see it the right way up.

- What in these paragraphs turns usual thinking upside down?
- What would be different if people accepted this teaching and applied it in their daily lives?
- What do you think or feel about what is said?
- What do you find encouraging? And why?
- What you find challenging? And why?
- What might other people find encouraging about what is said? Who and why?
- What might others find challenging about what is said? Who and why?



CHAPTER THREE

ENVISAGING AND ENGENDERING AN OPEN WORLD

87. Human beings are so made that they cannot live, develop and find fulfilment except “in the sincere gift of self to others”.^[62] Nor can they fully know themselves apart from an encounter with other persons: “I communicate effectively with myself only insofar as I communicate with others”.^[63] No one can experience the true beauty of life without relating to others, without having real faces to love. This is part of the mystery of authentic human existence. “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”.^[64]

MOVING BEYOND OURSELVES

88. In the depths of every heart, love creates bonds and expands existence, for it draws people out of themselves and towards others.^[65] Since we were made for love, in each one of us “a law of *ekstasis*” seems to operate: “the lover ‘goes outside’ the self to find a fuller existence in another”.^[66] For this reason, “man always has to take up the challenge of moving beyond himself”.^[67]

89. Nor can I reduce my life to relationships with a small group, even my own family; I cannot know myself apart from a broader network of relationships, including those that have preceded me and shaped my entire life. My relationship with those whom I respect has to take account of the fact that they do not live only for me, nor do I live only for them. Our relationships, if healthy and authentic, open us to

others who expand and enrich us. Nowadays, our noblest social instincts can easily be thwarted by self-centred chats that give the impression of being deep relationships. On the contrary, authentic and mature love and true friendship can only take root in hearts open to growth through relationships with others. As couples or friends, we find that our hearts expand as we step out of ourselves and embrace others. Closed groups and self-absorbed couples that define themselves in opposition to others tend to be expressions of selfishness and mere self-preservation.

90. Significantly, many small communities living in desert areas developed a remarkable system of welcoming pilgrims as an exercise of the sacred duty of hospitality. The medieval monastic communities did likewise, as we see from the Rule of Saint Benedict. While acknowledging that it might detract from the discipline and silence of monasteries, Benedict nonetheless insisted that “the poor and pilgrims be treated with the utmost care and attention”.^[68] Hospitality was one specific way of rising to the challenge and the gift present in an encounter with those outside

one’s own circle. The monks realized that the values they sought to cultivate had to be accompanied by a readiness to move beyond themselves in openness to others.

The unique value of love

91. People can develop certain habits that might appear as moral values: fortitude, sobriety, hard work and similar virtues. Yet if the acts of the various moral virtues are to be rightly directed, one needs to take into account the extent to which they foster openness and union with others. That is made possible by the charity that God infuses. Without charity, we may perhaps possess only apparent virtues, incapable of sustaining life in common. Thus, Saint Thomas Aquinas could say – quoting Saint Augustine – that the temperance of a greedy person is in no way virtuous.^[69] Saint Bonaventure, for his part, explained that the other virtues, without charity, strictly speaking do



not fulfil the commandments “the way God wants them to be fulfilled”. [70]

92. 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”. [71] Yet some believers think that it consists in the imposition of their own ideologies upon everyone else, or in a violent defence of the truth, or in impressive demonstrations of strength. All of us, as believers, need to recognize that love takes first place: love must never be put at risk, and the greatest danger lies in failing to love (cf. 1 Cor 13:1-13).

93. Saint Thomas Aquinas sought to describe the love made possible by God’s grace as a movement outwards towards another, whereby we consider “the beloved as somehow united to ourselves”. [72] Our affection for others makes us freely desire to seek their good. All this originates in a sense of esteem, an appreciation of the value of the other. This is ultimately the idea behind the word “charity”: those who are loved are “dear” to me; “they are considered of great value”. [73] And “the love whereby someone becomes pleasing (grata) to another is the reason why the latter bestows something on him freely (gratis)”. [74]

94. Love, then, is more than just a series of benevolent actions. Those actions have their source in a union increasingly directed towards others, considering them of value, worthy, pleasing and beautiful apart from their physical or moral appearances. Our love for others, for who they are, moves us to seek the best for their lives. Only by cultivating this way of relating to one another will we make possible a social friendship that excludes no one and a fraternity that is open to all.

A LOVE EVER MORE OPEN

95. Love also impels us towards universal communion. No one can mature or find fulfilment by withdrawing from others. By its very nature, love calls for growth in openness and the ability to accept others as part of a continuing adventure that makes every periphery converge in a greater sense of mutual belonging. As Jesus told us: “You are all brothers” (Mt 23:8).

96. This need to transcend our own limitations also applies to different regions and countries. Indeed, “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 in 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”. [75]

Open societies that integrate everyone

97. Some peripheries are close to us, in city centres or within our families. Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests. 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. Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting.

98. I would like to mention some of those “hidden exiles” who are treated as foreign bodies in society. [76] Many persons with disabilities “feel that they exist without belonging and without participating”. Much still prevents them from being fully enfranchised. Our concern should be not only to care for them but to ensure their “active participation in the civil and ecclesial community. That is a demanding and even tiring process, yet one that will gradually contribute to the formation of consciences capable of acknowledging each individual as a unique and unrepeatable person”. I think, too, of “the elderly who, also due to their disability, are sometimes considered a burden”. Yet each of

them is able to offer “a unique contribution to the common good through their remarkable life stories”. Let me repeat: we need to have “the courage to give a voice to those who are discriminated against due to their disability, because sadly, in some countries even today, people find it hard to acknowledge them as persons of equal dignity”.[77]

Inadequate understandings of universal love

99. A love capable of transcending borders is the basis of what in every city and country can be called “social friendship”. Genuine social friendship within a society makes true universal openness possible. This is a far cry from the false universalism of those who constantly travel abroad because they cannot tolerate or love their own people. Those who look down on their own people tend to create within society categories of first and second class, people of greater or lesser dignity, people enjoying greater or fewer rights. In this way, they deny that there is room for everybody.

100. I am certainly not proposing an authoritarian and abstract universalism, devised or planned by a small group and presented as an ideal for the sake of levelling, dominating and plundering. One model of globalization in fact “consciously aims at a one-dimensional uniformity and seeks to eliminate all differences and traditions in a superficial quest for unity... If a certain kind of globalization claims to make everyone uniform, to level everyone out, that globalization destroys the rich gifts and uniqueness of each person and each people”.[78] This false universalism ends up depriving the world of its various colours, its beauty and, ultimately, its humanity. For “the future is not monochrome; if we are courageous, we can contemplate it in all the variety and diversity of what each individual person has to offer. How much our human family needs to learn to live together in harmony and peace, without all of us having to be the same!”[79]

BEYOND A WORLD OF “ASSOCIATES”

101. Let us now return to the parable of the Good Samaritan, for it still has much to say to us. An injured man lay on the roadside.



The people walking by him did not heed their interior summons to act as neighbours; they were concerned with their duties, their social status, their professional position within society. They considered themselves important for the society of the time, and were anxious to play their proper part. The man on the roadside, bruised and abandoned, was a distraction, an interruption from all that; in any event, he was hardly important. He was a “nobody”, undistinguished, irrelevant to their plans for the future. The Good Samaritan transcended these narrow classifications. He himself did not fit into any of those categories; he was simply a foreigner without a place in society. Free of every label and position, he was able to interrupt his journey, change his plans, and unexpectedly come to the aid of an injured person who needed his help.

102. What would be the reaction to that same story nowadays, in a world that constantly witnesses the emergence and growth of social groups clinging to an identity that separates them from others? How would it affect those who organize themselves in a way that prevents any foreign presence that might threaten their identity and their closed and self-referential structures? There, even the possibility of acting as a neighbour is excluded; one is a neighbour only to those who serve their purpose. The word “neighbour” loses all meaning; there can only be “associates”, partners in the pursuit of particular interests.[80]

Liberty, equality and fraternity

103. 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. What happens when fraternity is not consciously cultivated, when there is a lack of political will to promote it through education in fraternity, through dialogue and through the recognition of the values of reciprocity and mutual enrichment? Liberty becomes nothing more than a condition for living as we will, completely free to choose to whom or what we will belong, or simply to possess or exploit. This shallow understanding has little to do with the richness of a liberty directed above all to love.

104. Nor is equality achieved by an abstract proclamation that “all men and women are equal”. Instead, it is the result of the conscious and careful cultivation of fraternity. Those capable only of being “associates” create closed worlds. Within that framework, what place is there for those who are not part of one’s group of associates, yet long for a better life for themselves and their families?

105. Individualism does not make us more free, more equal, more fraternal. The mere sum of individual interests is not capable of generating a better world for the whole human family. Nor can it save us from the many ills that are now increasingly globalized. Radical individualism is a virus that is extremely difficult to eliminate, for it is clever. It makes us believe that everything consists in giving free rein to our own ambitions, as if by pursuing ever greater ambitions and creating safety nets we would somehow be serving the common good.



A UNIVERSAL LOVE THAT PROMOTES PERSONS

106. Social friendship and universal fraternity necessarily call for an acknowledgement of the worth of every human person, always and everywhere. If each individual is of such great worth, it must be stated clearly and firmly that “the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity”.[81] This is a basic principle of social life that tends to be ignored in a variety of ways by those who sense that it does not fit into their worldview or serve their purposes.

107. Every human being has the right to live with dignity and to develop integrally; this fundamental right cannot be denied by any country. People have this right even if they are unproductive, or were born with or developed limitations. This does not detract from their great dignity as human persons, a dignity based not on circumstances but on the intrinsic worth of their being. Unless this basic principle is upheld, there will be no future either for fraternity or for the survival of humanity.

108. Some societies accept this principle in part. They agree that opportunities should be available to everyone, but then go on to say that everything depends on the individual. From this skewed perspective, it would be pointless “to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life”.[82] Investments in assistance to the vulnerable could prove unprofitable; they might make things less efficient. No. What we need in fact are states and civil institutions that are present and active, that look beyond the free and efficient working of certain economic, political or ideological systems, and are primarily concerned with individuals and the common good.

109. Some people are born into economically stable families, receive a fine education, grow up well nourished, or naturally possess great talent. They will certainly not need a proactive state; they need only claim their freedom. Yet the same rule clearly does not apply to a disabled person, to someone born in dire poverty, to those lacking a good education and with little access to adequate health care. If a society is governed primarily by the criteria of market freedom and efficiency, there is no place for such persons, and fraternity will remain just another vague ideal.

110. Indeed, “to claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practise doublespeak”.



[83] Words like freedom, democracy or fraternity prove meaningless, for the fact is that “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”.[84] 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.

111. The human person, with his or her inalienable rights, is by nature open to relationship. Implanted deep within us is the call to transcend ourselves through an encounter with others. For this reason, “care must be taken not to fall into certain errors which can arise from a misunderstanding of the concept of human rights and from its misuse. Today there is a tendency to claim ever broader individual – I am tempted to say individualistic – rights. Underlying this is a conception of the human person as detached from all social and anthropological contexts, as if the person were a “monad” (*monás*), increasingly unconcerned with others... Unless the rights of each individual are harmoniously ordered to the greater good, those rights will end up being considered limitless and consequently will become a source of conflicts and violence”.[85]

PROMOTING THE MORAL GOOD

112. Nor can we fail to mention that seeking and pursuing the good of others and of the entire human family also implies helping individuals and societies to mature in the moral values that foster integral human development. The New

Testament describes one fruit of the Holy Spirit (cf. Gal 5:22) as *agathosyne*; the Greek word expresses attachment to the good, pursuit of the good. Even more, it suggests a striving for excellence and what is best for others, their growth in maturity and health, the cultivation of values and not simply material wellbeing. A similar expression exists in Latin: *benevolentia*. This is an attitude that “wills the good” of others; it bespeaks a yearning for goodness, an inclination towards all that is fine and excellent, a desire to fill the lives of others with what is beautiful, sublime and edifying.

113. Here, regrettably, I feel bound to reiterate that “we have had enough of immorality and the mockery of ethics, goodness, faith and honesty. It is time to acknowledge that light-hearted superficiality has done us no good. Once the foundations of social life are corroded, what ensues are battles over conflicting interests”. [86] Let us return to promoting the good, for ourselves and for the whole human family, and thus advance together towards an authentic and integral growth. Every society needs to ensure that values are passed on; otherwise, what is handed down are selfishness, violence, corruption in its various forms, indifference and, ultimately, a life closed to transcendence and entrenched in individual interests.

The value of solidarity

114. I would like especially to mention solidarity, which, “as a moral virtue and social attitude born of personal conversion, calls for commitment on the part of those responsible for education and formation. I think first of families, called to a primary and vital mission of education. Families are the first place where the values of love and fraternity, togetherness and sharing, concern and

care for others are lived out and handed on. They are also the privileged milieu for transmitting the faith, beginning with those first simple gestures of devotion which mothers teach their children. Teachers, who have the challenging task of training children and youth in schools or other settings, should be conscious that their responsibility extends also to the moral, spiritual and social aspects of life. The values of freedom, mutual respect and solidarity can be handed on from a tender age... Communicators also have a responsibility for education and formation, especially nowadays, when the means of information and communication are so widespread".[87]

115. At a time when everything seems to disintegrate and lose consistency, it is good for us to appeal to the "solidity"[88] born of the consciousness that we are responsible for the fragility of others



as we strive to build a common future. Solidarity finds concrete expression in service, which can take a variety of forms in an effort to care for others. And service in great part means "caring for vulnerability, for the vulnerable members of our families, our society, our people". In offering such service, individuals learn to "set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable... Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, 'suffers' that closeness and tries to help them. Service is never ideological, for we do not serve ideas, we serve people".[89]

116. The needy generally "practise the special solidarity that exists among

those who are poor and suffering, and which our civilization seems to have forgotten or would prefer in fact to forget. Solidarity is a word that is not always well received; in certain situations, it has become a dirty word, a word that dare not be said. Solidarity means much more than engaging in sporadic acts of generosity. It 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 the structural causes of poverty, inequality, the lack of work, land and housing, the denial of social and labour rights. It means confronting the destructive effects of the empire of money... Solidarity, understood in its most profound meaning, is a way of making history, and this is what popular movements are doing".[90]

117. When we speak of the need to care for our common home, our planet, we appeal to that spark of universal consciousness and mutual concern that may still be present in people's hearts. Those who enjoy a surplus of water yet choose to conserve it for the sake of the greater human family have attained a moral stature that allows them to look beyond themselves and the group to which they belong. How marvellously human! The same attitude is demanded if we are to recognize the rights of all people, even those born beyond our own borders.

RE-ENVISAGING THE SOCIAL ROLE OF PROPERTY

118. The world exists for everyone, because all of us were born with the same dignity. Differences of colour, religion, talent, place of birth or residence, and so many others, cannot be used to justify the privileges of some over the rights of all. As a community, we have an obligation to ensure that every person lives with dignity and has sufficient opportunities for his or her integral development.

119. In the first Christian centuries, a number of thinkers developed a universal vision in their reflections on the common destination of created goods.[91] This led them to realize that if one person lacks what is necessary to live with dignity, it is because another person is detaining it. Saint John Chrysostom summarizes it in this way: "Not to share our wealth with the poor is to rob them and take away their livelihood. The riches we possess are not our own, but theirs as well".[92] In the words of Saint Gregory the Great, "When we provide the needy with their basic needs, we are giving them what belongs to them, not to us".[93]

120. Once more, I would like to echo a statement of Saint John Paul II whose forcefulness has perhaps been insufficiently recognized: "God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring

anyone”.[94] For my part, I would observe that “the Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property”.[95] The principle of the common use of created goods is the “first principle of the whole ethical and social order”.[96] it is a natural and inherent right that takes priority over others. [97] All other rights having to do with the goods necessary for the integral fulfilment of persons, including that of private property or any other type of property, should – in the words of Saint Paul VI – “in no way hinder [this right], but should actively facilitate its implementation”.[98] The right to private property can only be considered a secondary natural right, derived from the principle of the universal destination of created goods. This has concrete consequences that ought to be reflected in the workings of society. Yet it often happens that secondary rights displace primary and overriding rights, in practice making them irrelevant.

Rights without borders

121. 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. As it is unacceptable that some have fewer rights by virtue of being women, it is likewise unacceptable that the mere place of one’s birth or residence should result in his or her possessing fewer opportunities for a developed and dignified life.

122. Development must not aim at the amassing of wealth by a few, but must ensure “human rights – personal and social, economic and political, including the rights of nations and of peoples”. [99] The right of some to free enterprise or market freedom cannot supersede the rights of peoples and the dignity of the poor, or, for that matter, respect for the natural environment, for “if we make something our own, it is only to administer it for the good of all”. [100]

123. Business activity is essentially “a noble vocation, directed to producing wealth and improving our world”.[101] God encourages us to develop the talents he gave us, and he has made our universe one of immense potential. In God’s plan, each individual is called to promote his or her own development,[102] and this includes finding the best economic and technological means of multiplying goods and increasing wealth. Business abilities, which are a gift from God, should always be clearly directed to the development of others and to eliminating poverty, especially through the creation of diversified work opportunities. The right to private property is always accompanied by the

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primary and prior principle of the subordination of all private property to the universal destination of the earth’s goods, and thus the right of all to their use.[103]

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”. [104]

125. This presupposes a different way of understanding relations and exchanges between countries. 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. My own country also shares responsibility for his or her development, although it can fulfil that responsibility in a variety of ways. It can offer a generous welcome to those in urgent need, or work to improve living conditions in their native lands by refusing to exploit those countries or to drain them of natural resources, backing corrupt systems that hinder the dignified development of their peoples. What applies to nations is true also for different regions within each country, since there too great inequalities often exist. At times, the inability to recognize equal human dignity leads the more developed regions in some countries to think that they can jettison the “dead weight” of poorer regions and so increase their level of consumption.

126. We are really speaking about a new network of international relations, since there is no way to resolve the serious problems of our world if we continue to think only in terms of mutual assistance between individuals or small groups. Nor should we forget that “inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations”. [105] Indeed, justice requires recognizing and respecting not only the rights of individuals, but also social rights and the rights of peoples. [106] This means finding a way to ensure “the fundamental right of peoples to subsistence and progress”, [107] a right which is at times severely restricted by the pressure created by foreign debt.

In many instances, debt repayment not only fails to promote development but gravely limits and conditions it. While respecting the principle that all legitimately acquired debt must be repaid, the way in which many poor countries fulfil this obligation should not end up compromising their very existence and growth.

127. Certainly, all this calls for an alternative way of thinking. Without an attempt to enter into that way of thinking, what I am saying here will sound wildly unrealistic. On the other hand, if we accept the great principle that there are rights born of our inalienable human dignity, we can rise to the challenge of envisaging a new humanity. We can aspire to a world that provides land, housing and work for all. This is the true path of peace, not the senseless and myopic strategy of sowing fear and mistrust in the face of outside threats. 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”. [108]

Pope Francis

[62] SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 24.

[63] Gabriel Marcel, *Du refus à l'invocation*, ed. NRF, Paris, 1940, 50.

[64] Angelus (10 November 2019): *L'Osservatore Romano*, 11-12 November 2019, 8.

[65] Cf. Saint Thomas Aquinas: *Scriptum super Sententiis*, lib. 3, dist. 27, q. 1, a. 1, ad 4: “*Dicitur amor extasim facere et fervere, quia quod fervet extra se bullit et exhalat*”.

[66] Karol Wojtyła, *Love and Responsibility*, London, 1982, 126.

[67] Karl Rahner, *Kleines Kirchenjahr. Ein Gang durch den Festkreis*, Herderbücherei 901, Freiburg, 1981, 30.

[68] Regula, 53, 15: “*Pauperum et peregrinorum maxime susceptioni cura sollicitate exhibeatur*”.

[69] Cf. *Summa Theologiae*, II-II, q. 23, a. 7; Saint Augustine, *Contra Julianum*, 4, 18: PL 44, 748: “How many pleasures do misers forego, either to increase their treasures or for fear of seeing them diminish!”.

[70] “*Secundum acceptionem divinam*” (*Scriptum super Sententiis*, lib. 3, dist. 27, a. 1, q. 1, concl. 4).

[71] Benedict XVI, Encyclical Letter *Deus Caritas Est* (25 December 2005), 15: AAS 98 (2006), 230.

[72] *Summa Theologiae* II-II, q. 27, a. 2, resp.

[73] Cf. *ibid.*, I-II, q. 26, a. 3, resp.

[74] *Ibid.*, q. 110, a. 1, resp.

[75] Message for the 2014 World Day of Peace (8 December 2013), 1: AAS 106 (2014), 22.

[76] Cf. Angelus (29 December 2013): *L'Osservatore Romano*, 30-31 December 2013, p. 7; Address to the Diplomatic Corps Accredited to the Holy See (12 January 2015): AAS 107 (2015), 165.

[77] Message for the World Day of Persons with Disabilities (3 December 2019): *L'Osservatore Romano*, 4 December 2019, 7.

[78] Address to the Meeting for Religious Liberty with the Hispanic Community and Immigrant Groups, Philadelphia, Pennsylvania, United States of America (26 September 2015): AAS 107 (2015), 1050-1051.

[79] Address to Young People, Tokyo, Japan (25 November 2019): *L'Osservatore Romano*, 25-26 November 2019, 10.

[80] In these considerations, I have been inspired by the thought of Paul Ricoeur, “*Le socius et le prochain*”, in *Histoire et Verité*, ed. Le Seuil, Paris, 1967, 113-127.

[81] Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 190: AAS 105 (2013), 1100.

[82] *Ibid.*, 209: AAS 105 (2013), 1107.

[83] Encyclical Letter *Laudato Si'* (24 May 2015), 129: AAS 107 (2015), 899.

[84] Message for the “Economy of Francesco” Event (1 May 2019): *L'Osservatore Romano*, 12 May 2019, 8.

[85] Address to the European Parliament, Strasbourg (25 November 2014): AAS 106 (2014), 997.

[86] Encyclical Letter *Laudato Si'* (24 May 2015), 229: AAS 107 (2015), 937.

[87] Message for the 2016 World Day of Peace (8 December 2015), 6: AAS 108 (2016), 57-58.

[88] Solidity is etymologically related to “solidarity”. Solidarity, in the ethical-political meaning that it has taken on in the last two centuries, results in a secure and firm social compact.

[89] Homily, Havana, Cuba (20 September 2015): *L'Osservatore Romano*, 21-22 September 2015, 8.

[90] Address to Participants in the Meeting of Popular Movements (28 October 2014): AAS 106 (2014), 851-852.

[91] Cf. Saint Basil, *Homilia XXI, Quod rebus mundanis adhaerendum non sit*, 3.5: PG 31, 545-549; *Regulae brevius tractatae*, 92: PG 31, 1145-1148; Saint Peter Chrysologus, *Sermo 123*: PL 52, 536-540; Saint Ambrose, *De Nabuthe*, 27.52: PL 14, 738ff.; Saint Augustine, *In Iohannis Evangelium*, 6, 25: PL 35, 1436ff.

[92] *De Lazaro Concio*, II, 6: PG 48, 992D.

[93] *Regula Pastoralis*, III, 21: PL 77, 87.

[94] Saint John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 31: AAS 83 (1991), 831.

[95] Encyclical Letter *Laudato Si'* (24 May 2015), 93: AAS 107 (2015), 884.

[96] Saint John Paul II, Encyclical Letter *Laborem Exercens* (14 September 1981), 19: AAS 73 (1981), 626.

[97] Cf. Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 172.

[98] Encyclical Letter *Populorum Progressio* (26 March 1967): AAS 59 (1967), 268.

[99] Saint John Paul II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 33: AAS 80 (1988), 557.

[100] Encyclical Letter *Laudato Si'* (24 May 2015), 95: AAS 107 (2015), 885.

[101] *Ibid.*, 129: AAS 107 (2015), 899.

[102] Cf. Saint Paul VI, Encyclical Letter *Populorum Progressio* (26 March 1967): AAS 59 (1967), 265; Benedict XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 16: AAS 101 (2009), 652.

[103] Cf. Encyclical Letter *Laudato Si'* (24 May 2015), 93: AAS 107 (2015), 884-885; Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 189-190: AAS 105 (2013), 1099-1100.

[104] United States Conference of Catholic Bishops, *Pastoral Letter Against Racism Open Wide Our Hearts: The Enduring Call to Love* (November 2018).

[105] Encyclical Letter *Laudato Si'* (24 May 2015), 51: AAS 107 (2015), 867.

[106] Cf. Benedict XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 6: AAS 101 (2009), 644.

[107] Saint John Paul II, Encyclical Letter *Centesimus Annus* (1 May 1991), 35: AAS 83 (1991), 838.

[108] Address on Nuclear Weapons, Nagasaki, Japan (24 November 2019): *L'Osservatore Romano*, 25-26 November 2019, 6.

• **Poetry:**

William Shakespeare:

Life in Exile (As You Like It: Act 2 Scene 1)

Now, my co-mates and brothers in exile,
Hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?
Here feel we but the penalty of Adam,
The seasons' difference, as the icy fang
And churlish chiding of the winter's wind,
Which, when it bites and blows upon my body,
Even till I shrink with cold, I smile and say
'This is no flattery: these are counsellors
That feelingly persuade me what I am.'
Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head;
And this our life exempt from public haunt
Finds tongues in trees,

books in the running brooks,
Sermons in stones and good in every thing.
I would not change it.

Dante Gabriel Rossetti

A Handful Of French Money

These coins that jostle on my hand do own
No single image: each name here and date
Denoting in man's consciousness and state
New change. In some, the face is clearly known,—
In others marred. The badge of that old throne
Of Kings is on the obverse; or this sign
Which says, "I France am all—lo, I am mine!"
Or else the Eagle that dared soar alone.
Even as these coins, so are these lives and years
Mixed and bewildered; yet hath each of them
No less its part in what is come to be
For France. Empire, Republic, Monarchy,—
Each clamours or keeps silence in her name,
And lives within the pulse that now is hers

W. H. Davies

Money, O!

When I had money, money, O!
I knew no joy till I went poor;
For many a false man as a friend
Came knocking all day at my door.

Then felt I like a child that holds
A trumpet that he must not blow
Because a man is dead; I dared
Not speak to let this false world know.

Much have I thought of life, and seen
How poor men's hearts are ever light;

And how their wives do hum like bees
About their work from morn till night.

So, when I hear these poor ones laugh,
And see the rich ones coldly frown
Poor men, think I, need not go up
So much as rich men should come down.

When I had money, money, O!
My many friends proved all untrue;
But now I have no money, O!
My friends are real, though very few.

Philip Larkin

Money

Quarterly, is it, money reproaches me:
'Why do you let me lie here wastefully?
I am all you never had of goods and sex.
You could get them still by writing a few
cheques.'

So I look at others, what they do with theirs:
They certainly don't keep it upstairs.
By now they've a second house and car and wife:
Clearly money has something to do with life

—In fact, they've a lot in common, if you enquire:
You can't put off being young until you retire,
And however you bank your screw,
the money you save
Won't in the end buy you more than a shave.

I listen to money singing. It's like looking down
From long french windows at a provincial town,
The slums, the canal,
the churches ornate and mad
In the evening sun. It is intensely sad.

Acknowledgements

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